The Glad Tidings

THE WOMEN'S MISSIONARY SOCIETY
(W.D.) OF THE PRESBYTERIAN
CHURCH IN CANADA
TORONTO 1

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THE GLAD TIDINGS

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THE GLAD TIDINGS

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Editorial

A NEW year is with us. The past is gone. The future has to be lived. What shall we do with it?

Many vows will be made but how many will be kept? Who will take advantage of the opportunity the new year brings? What shall we write on the virgin sheet?

The world lies in an uneasy state. Formosa, where the Presbyterian Church is already fully established, is threatened by communist China. Remember this island in your prayers, that its people may stand firm in their witness.

Canada is a land of opportunity for those with vision and courage. One of the greatest opportunities this land of ours offers, is the furtherance of the Mission of the Church. This can best be achieved by faithful witness.

To be a witness to Christ in this world of turmoil is not easy. Too many of us are apt to separate our life into compartments; one for religion, another for our daily work, yet another for our social life. We should remember that every Christian is a missionary and that everything we do in our daily life should be a practical expression of our faith.

How can we ask the world to follow us to Jesus Christ until we show that we ourselves are ready to follow Him?

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Prayer

OUR FATHER in Heaven, we bow before Thee today with praise and thansgiving for the steadfast love, and mercy, which has brought us safely to the beginning of a New Year.

We thank Thee for the blessing which has rested upon us, as a Society, during the past year. We ask Thy Divine forgiveness for all that has marred our service — the narrow selfishness of our outlook, the preoccupation with temporal cancerns, and all the mistakes which have grieved Thee.

Grant to each one a new vision of Jesus Christ, and His unspeakable love in redeeming us unto Himself: and our ever deepening sense of our God-given responsibility — to share our blessings.

Fill us afresh with Thy Spirit that our service may be acceptable to Thee.

We remember, today, our missionaries in far distant places. May they, too, receive a fresh annointing for service. May they have the joy of seeing abundant fruit from their labours this year.

We pray especially for the two young workers who have been called to service in Africa. We seek that they may be continually conscious of the Presence and guidance of Thy Spirit, as they prepare for the years of service ahead. Keep them in health, comfort them in times of loneliness, and give them Thy promised strength for each day. Even before they can speak the language may the love of Christ so radiate from their lives, that people may see Him and be irrisistibly drawn to Him.

We pray, also, for our missionaries in British Guiana. Thou knowest all their problems and difficulties; and the evil forces which are seeking to hinder the progress of the Kingdom. We claim victory, in Jesus' Name, over them all. Keep Thy children true to Thee, and give them all needed strength and courage to witness for Thee. Give them the joy of a bountiful harvest from faithful seed-sowing.

Work Thy perfect will through us all, for Jesus' Sake.

Amen.

ELEANOR ELIZABETH CALVIN

In Loving Remembrance

IT is our privilege to remember at this time Mrs. D. D. Calvin who, after a long illness, has entered into the eternal life; and to give thanks for her sixteen years of service as a member of the Council Executive of the Women's Missionary Society where she contributed so definitely to its up-building and strengthening during the years following 1925.

Mrs. Calvin became a member of Council Executive in 1926 and accepted the office of Secretary for Formosa. As the staff on this field increased, problems multiplied and brought greater responsibilities, it seemed wiser for her health's sake that she should undertake something less exacting, so the late Mrs. W. A. J. Martin succeeded her and Mrs. Calvin became Student Secretary. In this capacity she represented our Society on the Council of the Canadian School of Missions acting on its Studies Committee. For several years Mrs. Calvin was Convener of the Literature Committee and at the time of her resignation in 1940 was one of the Vice-Presidents of Council Executive. A later interest was her membership as one of the Presbyterian group within the Women's Inter-Church Council of Canada which she much enjoyed, and where she was greatly appreciated.

Every undertaking of hers was carried out with meticulous care and because of her fine mind and clear judgment even after her retirement she was frequently called in consultation and in the compiling of historic records. She was always ready when her strength permitted, to give help and advice.

Her minister said of Mrs. Calvin that she was a very remarkable woman – and he learned to know her well during his many helpful and comforting visits. She was indeed remarkable – in her well-ordered mind, her lovely personality and beauty of spirit. To visit her latterly in her quiet room was a rare and precious privilege, for it seemed that while she was still *in* this world she was not *of* it, but was 'already in communion with something beyond our mortality'.

To her daughter, her son and his family and all her relatives and friends our deep and understanding sympathy is expressed with the hope they, and we who share their loss, may be comforted by our many memories and by such assurances as our Saviour gave to His disciples contained in the Gospel according to St. John, chapter 14, verse 27. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

– MURIEL L. MCMURRICH

Christian Youth Around the World

Theme for 1955

FOR 1955 we hope to have a series of articles from a variety of writers. The general theme is to be "Christian Youth around the World."

Among the articles we hope to look into the minds of Korean, Formosan, Indian, African, South American and other youth. To some it may appear a bit strange that we are devoting a year of our "Searchlight on the Mission Overseas" to youth. Our hope is that the study may justify itself.

Surely no generation of youth throughout the pages of history has had to face a more chaotic and complex world than that which confronts the young people of today. The questions they ask and the answers they find to the problem of war, of the millions who never have enough to eat, of the significance of Communism and its march across the nations, of the weakness and strength of the Church throughout the world, are vitally important to the society of tomorrow.

Our purpose is not merely an exploration of the minds of youth. It is to look at ourselves also in the light of what youth thinks and says. We want to know to what purpose we speak with youth, how seriously we consider their enthusiasms, their extremes, their bitterness, their philosophies, and how wise or otherwise are our conversations with them and how patient or impatient our attitudes toward them.

McKague

MISS LAURA K. PELTON

We trust that you will follow the series with sympathy towards the views expressed, and thoughtfully sift out the message youth may have for our own thinking and actions as we strive to take our place in the Church's mission to the world.

L.K.P.

Church in Formosa Sends First Official Delegation

TWO VISITORS in Toronto at the present time, are Mr. C. C. Ch'en, Moderator of the North Synod, and Mr. Y. H. Wu, vice-moderator of the General Assembly, Presbyterian Church of Formosa. They are here as the first official delegation from that church.

Speaking at a special meeting of Council Executive, Mr. Wu said: "The church in the Bankah area is full of superstition which is difficult to overcome. When the church was first started in this area there was much opposition. The church was torn down by tribesmen four times before this opposition was overcome and the present building allowed to stand.

The Church has now been independent for over 50 years and in all that time has only had three ministers.

Our greatest project since the war has been to send missionaries up to the tribes who live in the mountains. The first gospel carried to these tribes was carried by a tribeswoman who had been educated in our mission school.

In the church is a very enthusiastic group of young people. Some have graduated from the theological college, and these students train the younger church members to follow in their footsteps.

This plan is also followed in our Sunday Schools, the older students training the younger, so that there is never a lapse in the work.

Older students sometimes preach also. In this way they gain experience and confidence in themselves.

We have 400 Sunday School members, but space is cramped so was cannot take more.

We do, however, send preachers out to four mission Sunday schools, where the children — in the main — are not from Christian families.

The Gospel Carrier.

In most of these mission Sunday schools, there are about 100 children. Once each year they come to the Church Auditorium for a service with all the other children.

We have our own summer school to which we admit the younger members from junior high school. We do this because it has been found that the most impressionable age is about 14-15 years, and therefore most hopeful for conversion.

All our schools and Sunday schools are supported entirely by our own Church."

From Mr. Ch'en we heard about the women's organization in the Formosan Church. Miss Macdonald has been working among the women in an effort to effect congregational units throughout the whole Synod.

Mr. Ch'en expressed concern about the women's organization, appealing for further leadership from Canada to assist them in bringing the women into a larger and more effective service in the church.

In spite of the rapid growth of the Church in Formosa, missionaries are still needed to further the work being done there, but both Mr. Wu and Mr. Ch'en think that much of personal contact is lost unless the missionary can speak the language.

Girls' School at Tamsui.

Girls' School at Tamsui

MISS Isabel Taylor writes of an interesting development in connection with two special departments in the School — music and domestic science. This development about which Miss Taylor writes is the realization of a dream she has had for some time. The following excerpt from her letter is self-explanatory, most interesting and indicates the result of long-term planning and definite objectives.

"I find myself this term in the position of having started an idea and have it really boom. Our special departments, if you remember, are housed in the old Oxford College. They are sponsored by the school and permitted to run by the Board of Managers as long as they don't cost the school any money. As we have only about twenty-four students, most of the time it means that we have to use some ingenuity to run at all, for their fees just pay the teachers. At that, most of the teachers belong to the other part of the School and give part-time to our department.

Last year I was anything but satisified with our set-up for it had been decided before, that we should also follow the School rules which are made up with juniors in mind. As most of our girls are high school graduates it didn't seem fair to them. So this term I decided that things had to change or we would just not have special departments. Now we are running separately from the School and are making experiments. If they work, I think we have something special to offer.

The girls are having the experience of self-government with the teachers as advisers. As disciplinarian, I get most of that to do. They are doing their own cooking. We had a little money from our bazaar and set up the kitchen and dining-room. We put in a light partition to make a sitting-room, too. It doesn't look very beautiful but I think it is workable. The girls take turns, two a week, with the cooking. We tried for two weeks to have them do all the work but after I had tried it myself for one day, I knew that they couldn't do it all so a woman comes in and does the washing up and preparing of vegetables which leaves them just the cooking. With the kind of cooking and lighting of fires, etc., it was difficult to finish in time for lessons.

A committee runs, manages, plans everything to do with their life. They have made a set of rules themselves, passed by the principal and teachers, much more strict actually than we would have made them, but also very sensible.

They have made their summer uniforms and are now making berets to go with their winter uniforms.

The Household Economics Department has undergone a complete

reformation too, and we have a new teacher who can teach new things and the course is only two years now. There is a different spirit in the School and it is nice to see bright faces around.

We are also having separate worship services and the Christian girls take turns leading. There are fine Christians among them (only eight are non-Christian) and they are also the leaders in the School Young People's Society.

We can't do much repair to the building generally and it has never been painted for over twenty years but we shall have to use every little bit of money we can get and do things gradually.

The girls are very happy to do things themselves now that they are doing their own governing. I shall write more about this some time again."

Homecoming Missionaries

In 1955 we expect to have the following missionaries on furlough in Canada: Miss Irene Stringer arrived home just before Christmas and will be in her own country throughout the year. Miss Margaret Leask also reached Canada just before Christmas and will be in this country for part of the year. Miss Isabel McConnell and Miss Mary Sherrick will leave India some time in the late spring, arriving in Canada probably in June. Miss Ellen Anderson returns from British Guiana in the autumn.

This means that with this coming and going we shall have more members of our staff at home than we have had for some time. Miss Bessie MacMurchy will be completing her degree course at the University of Western Ontario and hopes to sail for India in July. Miss Hildur Hermanson returns to Formosa in March or April. Miss Marion Williamson may be in Canada throughout 1955.

Although we have such a number of our overseas missionaries in Canada this does not mean that they are all available for indiscriminate requests. Miss Beatrice Scott completed her deputation at the end of the year and is doing some refresher study. Miss Hermanson completed her deputation and will spend the remaining time in study and rest. Miss Margaret Leask, because of curriculum problems at the Jhansi School, has come home before quite completing her term and intends to take only a short furlough. This means that Miss Leask's deputation will be quite limited.

All deputation of our missionaries is done under the direction of the Deputation Committee, planned, as usual, with an over-all programme in view.

THINK TOGETHER OF

"Christians At Work in India"

by LOUISE REITH

THIS year the various protestant denominations in Canada and the U.S.A. are thinking of India in their Mission study. This theme is of particular interest in Canada because each of the major denominations in Canada – the Canadian Baptist Church, The Church of England in Canada, The Presbyterian Church in Canada and The United Church of Canada – has work in India.

The people responsible for programmes for the Women's groups in the various denominations felt that this year's study of India provided a splendid opportunity for women in local areas to have a meeting together. Therefore a joint Committee representing the above-mentioned denominations, planning together, produced the programme – *"Christians at Work in India"*.

It is the hope of those who prepared the programme that at some time during the India study year a meeting will be held in districts of many cities, in towns, villages and rural areas where the women of the various denominations will come together as they come together on the Day of Prayer; to share with each other information about work being done by their Communions in India.

All planning for the meeting should be done together by a Committee representative of all the interested Churches in your community. The programme is intended to be interdenominational and co-operative in every way. The programme begins with a Service of Worship. There are two parts to the rest of the programme, the first presents the types of work being done in India by the various denominations, the second tells of the work being done co-operatively.

We hope the women of our Presbyterian Groups will share in this programme and wherever possible initiate its use. If no one from another denomination has asked your group to send a representative to a meeting to plan the programme "Christians at Work in India," get one of the programmes and approach the leaders of all the Women's Missionary and Affiliated groups of other denominations in your area. Ask their co-operation in forming a committee representative of all the groups to plan the meeting in such a way that all may share in the responsibilities and the actual presentation of the programme.

We are all responsible for work in India. We are all studying India. Let us have a meeting together and think of *"Christians at Work in India!"*

Programmes may be secured for 10c per copy from:

Publications Department,
Room 800-100 Adelaide St. West,

Is There Something You Can Do?

In the last two issues of 'The Glad Tidings' there has appeared information on our Chinese work in Canada. The following articles have been prepared by Ministers in two of our congregations where successful work has been carried on among the Chinese people in their communities. The title which has been given to these articles is timely for all of us.

'Is there something we should be doing to welcome the stranger in our midst?'

By
REVEREND JAMES S. ROE, B.A., B.TH.

Well, here is what we were able to do in Sudbury. We in Knox Church in The Nickel City have been very happy to have the Chinese people in our congregation, many of whom, especially the women and young people, have just recently come from China.

Perhaps the first thing we did for these new Chinese Canadians was just to make them feel welcome. We gave to them a sense of being wanted. We extend the invitation to come into our Church. And in speaking to them we have always tried to make them feel that Knox was *their* Church.

In Sudbury we do not think of the Chinese as being a separate community within our city, and there is no such place as a 'Chinatown'. Nor do we seek to establish a separate congregation of Chinese within our own. If there is an apparent segregation it is only because of language difficulties – a necessary expedient for a short time. So far as we can detect there are no signs of racial discrimination within our congregation.

There are about 25 Chinese who have come into full communicant membership of Knox Church in recent times, and a number of others are preparing to take their stand for Christ in the near future.

In a recent Every-Person Canvass, many of the Chinese folk were visited along with the rest of the congregation, and they contributed hundreds of dollars for local and missionary work through the Church which they are pleased to call their own. Some who had been left out in the visitation came seeking the representative of the church, anxious to have a share in the project!

Our people have welcomed them into their homes, and more often still have been welcomed into the Chinese homes to enjoy the wonderful hospitality for which the

race is noted! In Sudbury we have welcomed the Chinese into our hearts and have found among the good folk from the Orient, warm friends indeed.

You may have wondered what we have done in the way of organizations among our Chinese friends?

First, there is a Chinese Department of the Church School, meeting each Sunday afternoon at two o'clock. As their knowledge of English increases the members of this department will likely find their places in the other regular departments of the Church School.

Secondly, there was formed The Chinese Women's Society, an affiliated group with the W.M.S., organized and maintained with the help of some of the women in Knox. This group meets every other Saturday afternoon in the Church Parlour. You will find an average attendance of some 35 women, most of whom have come to Canada within the past three years. Here they enjoy happy fellowship under the auspices of the Church.

Thirdly, there is a flourishing young people's group known as 'The Chinese Christian Young People's Association', and this organization meets every second Wednesday. They have a group of young folk of exceptional ability and conduct their own affairs in a business-like manner.

What have we done for the Chinese in Knox Church, Sudbury? Perhaps it would be more fitting if we asked another question, namely, 'What have the Chinese done for us in Knox Church, Sudbury? We are sure that we would have to answer that the balance is well in our favour, for these Chinese folk in our midst have broadened our horizons of Christian service tremendously!

Chinese in Yorkton, Sask.

By Reverend M. S. McLean, B.A.

Are there some Chinese living in your community? Have you shown a genuine Christian interest in them?

It has been my experience to find Presbyterian women willing and eager to do the Church's work at home. They seek only direction and a knowledge of the opportunity. Here is something that two women of our Church have undertaken in the City of Yorkton, Saskatchewan, where the Chinese population is about 110.

Enlisting the help of one other W.M.S. worker and a young Church School teacher, they called at the home with quarterlies and papers to invite the children to our Church School. There was no immediate response.

Several young Chinese boys, new

Canadians, were working with their fathers in their places of business. One day the fathers received a typewritten letter saying the women of our Church were willing to help them in any way, at any hour suitable to them, in their home or ours, and especially to assist them in learning the English language. After four months such meetings in the homes of our women were arranged, but it was very difficult to establish this relationship. There were many obstacles to overcome, such as contacts, and the problems caused by working hours and the embarrassment of racial misunderstandings.

Because of their patience, and definite Christian desire to help, these ladies won through, and now, one year later, they are each teaching four boys, and one has three girls added. Each student comes for an hour or two a day, four or five days a week. They are taught singly so that each receives individual attention.

The work appears most difficult, which serves to intesify the reward. Such an experience came to one of the teachers after one boy had come to her for three months and had never spoken a single word. One day he appeared at the door and said, "Hello, Mrs. Stearn. How are you and how's Mr. Bob?"

There is help for those who undertake this work. In Saskatchewan the adult division of the Department of Education, through their local Public School superintendents, are most generous and co-operative in supplying books and helps. The I.O.D.E. assists also with supplies through their program of helping new Canadians. All that is asked is a report at the end of the year.

Our own W.M.S., W.D., sends quantities of the little illustrated Chinese monthly, some of which may be placed in the home for reading to Chinese children, others may be used by the teacher for translating purposes which lend a golden opportunity for discussing the Scripture lesson, and the moral of each story. The young Chinese exhibit an intense interest in the relevant articles and pictures of the Record and Glad Tidings and our Church Calendar.

Both Mrs. Stearn and Mrs. Draper long for the day when their work will be rewarded by these young men and women taking their place in our Church. In the meantime, through Christian teaching and example, and through a sacrifice that is not unappreciated, they are assisting to make some of Canada's finest citizens. Their efforts which are dedicated to their Master will surely be blessed by Him.

Will *you* consider this opportunity that is ours to help those of other races who have been adopted by Canada and who need the Gospel of our Lord Jesus Christ? "Inasmuch . . . Ye have done is unto Me."

Appraise Your Time

GREETINGS to all members of Young Women's Auxiliaries, Young Women's Affiliated Groups and Young Women's Associate Groups. As your representative on the Council Executive, I have been asked to write a message for the beginning of this new year. I am sure you have been greatly helped by the suggestions and actual program-use articles which have appeared on this Auxiliary Page, and future plans are being made to continue this kind of help.

A great many pieces of work within our churches are being left undone because of lack of leadership personnel. Have you honestly examined your "Workload" to discover if there is not some time available? It is very true that in affiliated groups, in particular, the members are workers in a great many other areas of the church's work, particularly in small or young congregations. But even in these cases, so very often it is found that only a few have the extra time to give to some project within the church's program.

I feel sure that all of you are aware of the fact that the adult departments (senior, evening, young women) are really charged with the either carrying on or supporting responsibility of being helpful in the C.G.I.T. program, the Explorer program, and the Mission Band. The members of the Young Women's Department would seem to be particularly well suited to give assistance along these lines. These departments need such a variety of help – actual leadership of a group; someone to play games with the children; a pianist; a story teller. Detailed program helps are available for all of these departments, basically it is your time which is required.

ELLEN V. HAW

That brings us to a real point of stewardship — the stewardship of time. We are all aware of the many claims on our time these days — and of the wide selection of things to do. Does it not resolve into a matter of personal decision as to just how to apportion one's own time? It seems to me that this is a matter for serious consideration in the planning of a helpful and fruitful life. A certain amount of time to be set aside for reading, and then the kind of reading must be settled; a certain amount of time for playing, and then the kind of playing must be settled. These two examples are far from being first in our consideration of how we as Christians give of our time but they will serve to illustrate.

At this point I would like to ask each member of the Young Women's Department to appraise her available time to discover what piece of work she might do in the church, beyond the actual participation at the auxiliary meetings. The Girls' and Children's Departments need assistance in almost every congregation and your active support of this great piece of work of training the youth within the church will be repaid an hundredfold. And, in the matter of first things first — what else should be on the top of the list?

— ELLEN V. HAW.

From 'THE GATE OF THE YEAR'

And I said to the man who stood at the gate of the year: "Give me a light, that I may tread safely into the unknown!"

And he replied:

"Go out into the darkness and put your hand in the Hand of God. That shall be to you better than light and safer than a known way." So, I went forth, and finding the Hand of God, trod gladly into the night.

Evening Department Auxiliaries

THOUGHTS FOR 1955

AS church members we promise to support the work and service of the church, we accept the mission of the church. The aim and purpose of the church is to make Christ known to the world. The aim and purpose of the Women's Missionary Society is "to unite the women, girls and children of the church in prayer and service, for the advancement of the Kingdom of God at home and abroad". Is not that a comprehensive way of fulfilling our Christian vows?

Have we failed to fulfil our privilege and duty of letting all in our church understand what the Women's Missionary Society really does? Do you intelligently *know* how varied and comprehensive is the scope of the Society? Can you make a list of a dozen worthwhile projects and show with assurance how each and every one of them is fufilling some part of the task of the church?

The task of the church at the congregational level is to make Christ known to the families within its door and to the families within the confines of the community which it seeks to serve.

Do you as a church member, and in particular as a member of the Women's Missionary Society, know your Mission Band leader?, your boys' and girls' leaders?, your teenage leaders? Do you know the purposes of the organization provided for your children and young people of the church? Do you know anything of the material provided by your church and your Society for the use of the leaders who try to carry out these purposes?

If the above questions do not apply to you, do you ever ask if you could lend a hand in any way, provide material with which to work, give a treat or help solve a problem?

What happens in your congregation when a leader can no longer carry on? *We had to disband!!!* These organizations carried on for the benefit of our children are joint projects of the church and the Women's Missionary Society. So many have said, "I didn't know anything about these things". How can they know if we do not tell? Have we, who should know, fallen down on our jobs?

The mission of the church is to educate and train leaders:

(1) within the walls of our colleges and institutes to carry on the work in congregations at home and farther afield;

(2) within the congregation to carry on the work of the home church.

It is a circle which cannot be broken at any point if the purpose is to be fulfilled.

This all takes time and thought. As church members we have a responsibility to give of ourselves, of our time, our talents, our possessions. It is sometimes easier to give money than to give our time to become informed, to give our time and our talent to become the leader of a Mission Band, of an Explorer group of boys or girls, or of a C.G.-I.T. or Sigma C. group.

"Christian stewardship is the practice of systematic and proportionate giving of time, talents and natural possessions based on the conviction that these are a trust from God to be used in His service for the benefit of mankind." (From a pamphlet on 'Stewardship' published by the Church of England in Canada.)

Silent Meditation: "What contribution have I made to the building of God's Kingdom on earth?"

'He is counting on you.
On life, money and prayer;
And the day shall declare
If you let Him have all
In response to His call;
Or if He in that day
To your sorrow must say,
"I had counted on you
But you failed Me—What then?'

(Extract from "What Then" by Bessie Porter Head.)

"Man either meets with eagerness that call of Jesus to wide horizons, or shrivels into complacent selfishness." (The Presbyterian Record, November 1954, Page 8.)

Which shall we do?

E. Luzetta McClelland

World Day of Prayer

The first Friday of Lent, February 25th, 1955, will be observed as The World Day of Prayer. The form of service will be published in the February issue of Glad Tidings.

The order of Service may be purchased now for 1c each plus an allowance for postage at the address below:

The Women's Inter-Church Council of Canada,
97 St. George St.,
Toronto 5, Ontario.

Greetings to Senior Auxiliaries

Dear Auxiliary Member –

A happy New Year to every member of every group within the large family of our Women's Missionary Society.

During the past year we have met together and studied together, and have given of ourselves and our money in an endeavour to carry on the work entrusted to us. Now, as we commence work for the year 1955 each one of us will want to ask the questions – Have I done all that I could? Is is possible for me to do better this year?

We do need more members in order that our work may grow. We need the interest and support of more of the women in our church. The greater the support, the greater the work will be.

We have been reading a great deal about the responsibility of the Christian in the world today, and of the place of women in the church. Would it not be a wonderful thing to see all the women in our church keenly interested in the Missionary work of our church? We (the members of the Women's Mis sionary Society) can help to bring this about by talking about our work and by personally inviting others to attend our meetings.

We commend to you our church magazines, The Presbyterian Record and The Glad Tidings. There is so much of interest and inspiration in these books and so much information about our work both at home and overseas that we know they could be enjoyed by many more of our women. This is another way in which we can help by speaking about the magazines to those who are not at present reading them.

We have studied "The Life and Task of the Church Around the World," "A Voyage of Discovery" in which we discovered some of the problems of the Church and the wonderful way in which the Church has survived in spite of hardship and suffering. We are now studying "Face to Face with India," a very interesting book about a very interesting people. As we, through our studies, understand better the needs of the people of India and those in other lands, may we be more than ever thankful for the privilege of living in a Christian country, and more conscious of our responsibility.

As we read and study we will gain more knowledge. With knowledge should come a greater interest and with a greater interest a greater desire to do something. May we all see more clearly the need of the world today and by our prayers and gifts make possible a greater extension of the work for which we are responsible.

Jessie Beath,
Senior Auxiliary Secretary.

Literature Page

by Leeta McCully Cherry

FOR a general knowledge of the historic backgrounds and age-old cultural traditions; the viewpoints, aims, changing conditions and future possibilities of the peoples of India, Pakistan and Ceylon, one of the most comprehensive and authoritative books I have yet read is "Under Three Flags," by Right Reverend Stephen Neill. An Irish Anglican, the son of medical missionaries to India, Bishop Neill served for twenty years as a missionary to South India, and from his wide experience as village evangelist, pastor, theological teacher, and lecturer, he writes with penetrating understanding, keen perception and insight, of these lands of complex characteristics and problems, and of the needs of these people whom he has come to know so well.

He was for ten years a member of the Joint Committee on Church Union in South India, and, when in 1938 he became Bishop of Tinnevelly, his electors were 96 per cent Indian and 4 per cent European — so close to the heart of the Indian Christians had he become. Bishop Neill has been Associate General Secretary of the World Council of Churches, and is now Secretary of a Committee of the International Missionary Council which is devoted to the production of literature for newly-literate peoples, one of the most urgent needs of the Christian Church at the present time. He is an author well qualified to speak on these subjects, and whose words carry great weight because he writes from years of personal experience and study. This is, unquestionably, a book which should be thoughtfully read by all who are concerned with the present world issues in Southern Asia, and their influence on the future of Christianity in these lands.

Pointing out that more than half of the world's people live in Asia, and that one in every five of the world's population is Indian, Pakistani or Ceylonese, Bishop Neill speaks of the constant possibility of conflict between these free peoples and the Communist-controlled lands, stressing the fact that how Southern Asia may decide to go is the most pressing reality of our age; that the decisions taken in that part of the world will have the gravest significance for North America and the whole Western world. If the Communists do finally take-over, the whole strategic situation would be altered in the Indian Ocean as far as Australia and New Zealand.

Six great independent nations have come into being in this region since the end of the war, an event which has never happened before in the world's history. They have

democracy, but not the background of that strong Christian tradition which is the maker and moulder of nations. With sincere minority Christian groups in each, the author says "it is the duty of their Christian brethren in other lands to understand their situation, study their problems, and help them by unfailing sympathy and prayer." Poverty is so wide-spread in Asian countries that it has become a real world problem. "Western statesmanship is challenged to take up its responsibilities for helping the peoples of these developing countries to a fuller and richer life," says Bishop Neill.

Following the progress of the Christian Church, as well as the recent developments and changing course of history in India, Pakistan and Ceylon, we learn of a Christian fellowship of around twelve million, out of a total population of 445,000,000 – 97 per cent being still non-Christian. While the Christian Church in these lands remains a village Church, within fifty years it has become a definitely Asian Church, rooted in the soil, and under indigenous leadership. Six Indian Churches are now members of the World Council of Churches, seriously taking their responsibilities of making Christianity widely known through their own countries. We are told of the need for the Living Word in all the living languages; for increased unity and fellowship among all Christian denominations; of changing Missionary standards and requirements; and the influence of Christian groups in National life and emergencies. Throughout every chapter, this is a thought-provoking and informative book, constructive and revealing in its message, and one that should not be missed by any W.M.S. worker, in this year of our Indian studies.

SEND ME

Use me, God, in Thy great harvest field,
Which stretcheth far and wide like a wide sea;
The gatherers are so few; I fear the precious yield
Will suffer loss. Oh, find a place for me!

A place where best the strength I have will tell:
It may be, one the older toilers shun;
Be it a wide or narrow place, 'tis well
So that the work it holds be only done.

Christina G. Rossetti

"Hail and Farewell"

from MARGARET KENNEDY

Dear Friends:

It is a source of endless pleasure and strength to me to look back on the recent months of travel in Canada, when I met you, some of you for the first time, and felt the friendly warmth of your interest in the work in India. I will be back in that country before Christmas but I wanted to send you my greetings and thanks before I leave England.

As I was sitting here overlooking the green of this English college garden, a young student came along the pathway. I think I should tell you about her. She was a teacher in East Germany, the only Christian on her school staff, and she never knew when the Communists would dispense with her. Apparently only her ability as a teacher kept the headmaster from reporting her. Eventually she got over to West Germany, and here she is, training to be a missionary to the Eskimos! Another girl, a Swiss, is going out to help in an English mission in Central Africa, while a Danish student is brushing up on her English and studying the background of Islam before she proceeds to Aden in Arabia. One English girl is going as a missionary to Papua in the Dutch East Indies, while the majority are headed for the Belgian Congo.

The other day those of us who are taking courses here as missionaries on furlough, were given a very able presentation of problems in the Church in present-day India, by an Indian pastor. In another room, a neat-looking Nigerian woman was lecturing on African culture.

Can you see and feel the picture I'm trying to draw for you? What a marvellous thing this is, the intermingling and mutual beneficial giving that can be among the nations of the world when we find ourselves bound up together in the community of God! Some of you may not have had the opportunity of mingling with many other nationalities but that doesn't lessen the horizon of your sympathies if you are imaginative, well-informed Christians. International Christendom has been a fact since Pentecost, but now once again God in history is forcing us to realize this fact and consider its potential in a world full of distrust and strife.

As you can no doubt guess, I'm leading you on to acknowledge that the happenings in God's community, the Church, in one part of the world ought to be as pressing on your attention as problems in your own area. In the Church in Central India, for which we have taken responsibility, there is one

matter in particular that needs your interest and prayers at this time. I told many of you about the village of Balkhar, where in a countryside of Hindus and Moslems, a few outcaste families have been baptized — mostly illiterate and backward people but somehow the light of knowledge of God in Christ has become theirs. Their one trained evangelist, Ganpat, was doing his faithful best to lead them on and I hoped to help especially among the women, on my return. Well, word has come that Ganpat is badly stricken with T.B., has a limited time to live. He has at least ten children in his family. He is the acknowledged leader of that group of Balahis and they need a strong leader to help them amid the constant smothering pressure of Hinduism out of which they have recently come.

Ganpat had helped us buy a piece of land on which to build a good mud house, such as would be a centre for all that district work. He was attending to the final clearance of the transaction with the higher State officials, but of course had to drop all that when he became ill. Now in the interim the Government are questioning our possession of that land. We so need wisdom and guidance that we know and follow, not our own plans, but God's plans for the nurturing of these Balahi Christians.

Again my sincere thanks for all your hospitality and sympathetic hearing, and may we go forward together in this world-wide fellowship founded by God Himself at such cost.

Yours very sincerely,

"Margaret F. Kennedy"

WHAT GOD HATH PROMISED

God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

Annie Johnson Flint

W.M.S. Treasurer Offers Estimates for 1955

AS we consider our Estimates for 1955, let us think of them in terms of lives to be brought into the love, and knowledge, of our Lord and Saviour Jesus Christ through our givings; by the missionaries on our staff, at home and abroad; by co-operative work in Canada and overseas; by Christian Literature; and by our organizations at home. As our trust and responsibility grows because of increased needs, so must we grow as individuals in our willingness to share the good things which we enjoy.

At Winnipeg, in May 1954, while Council accepted an objective for 1955 of $257,000. the expenditures for that year were estimated at $268,265. Since that meeting some changes have taken place in personnel and in the conduct of our work, which have necessitated adjustments in the departments affected, so that our revised Estimated Expenditures are $269,865. This means that the difference of $12,865. between our expenditures and the objective accepted by Council, has to be met in some way, and if you will turn to the end of the statement of Estimates you will see how we propose to do this. It is not sound business to operate on previous years' balances for current expenses — each year should carry itself — but in 1955 we will have a number of non-recurring items, so we feel justified in using $6,865. from the 1953 General Fund Balance to apply against these items which occur in the Overseas and Organization Departments.

From balances which are on our Overseas Fields, principally in Jhansi where it would appear that over the last year or so the Indian people are assuming a greater share of support of the Helen MacDonald School than had been anticipated, an amount of $4,000. is to be applied to the 1955 expenses.

From the Overseas Trust Fund we will use $1,100. to cover a portion of Miss Hazel Reaveley's salary as her return to work in India during 1955 was not anticipated at the time the Estimates were presented to Council.

Our total for National Missions remains as in 1954, but changes have been made in some of the departments.

Overseas Missions show an increase of $6,630. mainly because of Miss Hazel Reaveley's return to work on the Bhil Field, India; cost-of-living allowance to Indian workers on the Bhil Field as requested by the Missionary Council on the Field; greater support toward work among Koreans in Japan; expenses of Missionaries on furlough com-

ing from, and returning to, their respective fields, and the appointment of a successor to the Executive Director of Overseas Missions. Reductions have been possible in the maintenance of our work in British Guiana, in Taiwan, and in the Training of Nationals, as Miss Margaret Lin has completed her music training in Canada and Miss Carol Chiam will be returning to Taiwan during 1955. The Estimate of our new Field in Africa is less than originally anticipated as we do not have to provide money for language study.

The Organization Department's estimated increase over 1954 is $5,100. With the large number of our missionaries who will be on furlough in Canada, deputation expenses will be greater in order that the Society may be covered as extensively as possible by this staff. In 1954 our staff of Departmental Secretaries included a Secretary for Adult Work for half a year. In 1955 the salary will cover a complete year, and in addition the Children's Work will be covered by a Secretary for a full year and one for a part year. An increase is also provided for in "Training Projects."

With the appointment of Miss Mary Whale to the Overseas Department, and Miss Louise Reith to the Organization Department, a change was considered in connection with the Publications, with the result that we welcome as Executive Director, Mrs. Philippa Gould who will consolidate the work of the Editorial and Literature Departments, assisted by a staff of four. This has made possible a reduction of $1,400. over 1954.

The General Administration expenses are increased because of the recent appointment of a steno-secretary for Council Executive to handle minutes, correspondence and other duties relating to the work of Council and Council Executive.

This is a brief summary of our Estimates all of which were given in greater detail to Council.

We must not forget as we think of what we may be able to contribute to our Society in 1955, that, apart from the non-recurring expenses, the cost of maintaining our present staff and work is $263,000. If we are to continue to hold our position in the future and, God willing, advance beyond it, we must be prepared to render unto Him a greater portion of the gifts committed into our care. We must be more faithful to our trust.

"It is more blessed to give than to receive" – "Help us to give according to our incomes, lest Thou, O God, make our incomes according to our gifts."

(Mrs. G. R.) Ruth E. Pye,
Treasurer.

W.M.S. ESTIMATES FOR 1955

NATIONAL MISSIONS

Executive Director — Miss Frieda E. Matthews

CHINESE IN CANADA

Montreal, Quebec: Miss Hazel Turnbull and Mrs. G. P. Louie.
Toronto, Ontario: Misses Margaret Near, B.A. and Gee Bunn Lee.
Vancouver, B.C.: Misses Ruth Yeandle, Susan Yeung and Annie Wilson.
Victoria, B.C.: Misses Gertrude Scott and Grace Lee.

Salaries, Expenses and Rent	$ 17,360.00

INDIAN RESIDENTIAL SCHOOLS

Birtle, Manitoba: Salaries and administration paid from per Capita Grant.	
Cecilia Jeffrey, Kenora, Ontario: Salaries and administration cost	$ 6.890.00

HOSPITAL VISITORS

Miss Ellen Douglas, Mrs. G. W. Bradley, Mrs. Jessie Anderson, Mrs. W. B. Leatherdale and one additional Hospital Visitor, Salaries and Expenses	$ 9,110.00

DEACONESSES

Misses Margaret Allan, Muriel Judd, Winnifred Ripley, Lillian Reay, Florence Goertzen, Margaret Boyd, Athalie Read and Catharine Watson, Salaries and Expenses	$ 17,740.00
Misses Helen Ross, and Kathleen Stewart, Reg. N., Cecilia Jeffrey School (Salaries paid from Government Grant).	

IMMIGRATION

Miss Hilda Blackwell, Summer Assistant, and holiday office supply, Salary and Expenses	$ 3,325.00	
Printing of letters of welcome	100.00	
		$ 3,425.00

MISSIONARY VANS

Three Staff Deaconesses to be in charge, Three Assistants for summer, Salaries	$ 1,700.00	
Maintenance of three Missionary Vans	900.00	
		$ 2,600.00
Student Deaconess Summer appointee, Salary and Expenses		750.00
Transportation for Summer Appointees (four)		400.00
New appointee, Salary and Expenses		1,400.00

NATIONAL SUMMARY

Chinese Work	$ 17,360.00
Indian Work	6,890.00
Hospital Visitors	9,110.00
Deaconesses	17,740.00
Immigration	3,425.00
Missionary Vans	2,600.00
Student Deaconess	750.00
Transportation of Summer Appointees	400.00
New Appointee, Salary and Expenses	1,400.00
New Work	1,000.00
Executive Director, and Miss Vera Carson, Stenographic Secretary, Salaries and Expenses	6,100.00
National Work Contingency	300.00
	$ 67,075.00

OVERSEAS MISSIONS

Executive Director — Miss Laura K. Pelton

INDIA

Jhansi Field		
Salaries:		
Misses Edith Magee, B.A. and Margaret Leask, B.A., M.R.E.		$ 3,600.00
General Conduct of Work:		
Evangelistic	$ 700.00	
Educational	4,100.00	
Medical	400.00	
Orphans and Widows	900.00	
Maintenance Manager	300.00	
General Maintenance	1,500.00	
Miscellaneous	100.00	$ 8,000.00
		$ 11,600.00
Bhil Field		
Salaries:		
Misses Lily Simpson, Reg. N.; Irene Stringer; Marion Williamson; Isabel McConnell, Reg. N.; Mary Sherrick, B.A., B.Ed.; Beatrice Scott, B.A.; Margaret Kennedy; Agnes Hislop; Pauline Brown, Reg. N.; Ida White, Reg. N.; Hazel Reaveley		$ 19,400.00
General Conduct of Work:		
Evangelistic (including Training Bible Women) ($2,000.00, $200.00 from Legacy)	$ 1,800.00	
Medical—Mobile Units (2)	3,500.00	
Nursing Education (Burns' Legacy $300.00) Nurses' Home Maternity Ward (Gift $125.00)	100.00	
Educational Schools and Girls' Hostel	5,900.00	
M.G. Abbey Memorial Home	1,750.00	
General Maintenance, taxes, labour repairs, upkeep of cars, mission business, stationery, postage, etc.	2,000.00	
Dearness allowance (Cost of Living for Indian Workers)	2,100.00	$ 17,150.00
		$ 36,550.00
Co-operative Work:		
Vellore All India Christian Medical College:		
Mrs. L. W. Gehman, Reg. N., B.Sc., Salary	$ 1,800.00	
Grant to Dr. Hancock's salary	75.00	
Grant to Vellore Medical College	1,000.00	
Indore:		
Director of Post Graduate Nurses' Training, Miss Bessie MacMurchy, Reg. N., Salary and Expenses	1,950.00	
Landour Hospital	200.00	
Ackerman Hyot Memorial Hospital	100.00	
National Christian Council of India	200.00	
Allahabad Agricultural College	500.00	$ 6,825.00
Total for India		$ 54,975.00

BRITISH GUIANA

Salaries:		
Misses Ellen Anderson and Margaret Ramsay	$ 3,600.00	
General Conduct of Work:		
Evangelistic	200.00	
Car allowance and driver, travel Miss Anderson and Miss Ramsay	800.00	
Rent in lieu of houses	700.00	
Miscellaneous, postage, stationery, etc.	100.00	
Total for British Guiana		$ 5,400.00

TAIWAN

Salaries:		
Misses Hildur Hermanson, Reg. N.; Dorothy Douglas; Isabel Taylor, A.T.C.M.; Margaret MacKenzie; Hazel Macdonald, B.A.; Geraldine Greer, B.A.		$ 10,600.00
General Conduct of Work:		
Tamsui Girls' School	$ 2,500.00	
Evangelistic		
Bible Women	1,500.00	
Field Work	500.00	
Interpreter	180.00	
Kindergarten Centre	250.00	
Music Department	250.00	
Language Study	400.00	
Cost of Living Bonuses	620.00	
Travel	400.00	
Maintenance of property	500.00	
Clerical, Mission Business, Postage, etc.	700.00	$ 7,800.00
Total for Taiwan		$ 18,400.00

KOREANS IN JAPAN

Koreans in Japan, Kindergarten, Biblewomen and Young People's Work (Administered by the Korean Church)	$ 1,500.00

LATIN AMERICA

Brazil, Partial Support of S.C.M. Secretary	$ 500.00	
Mexico, Partial Support of S.C.M. Secretary	500.00	
		$ 1,000.00

TRAINING OF NATIONALS

Miss Carol Chiam, Return Passage to Taiwan	$ 500.00	
Mr. Stephen Shih, China	400.00	
		$ 900.00

AFRICA

Misses, Joan Rochemont, B.A., and Agnes Gollan, B.A., Salaries	$ 3,200.00	
Conduct of work	1,000.00	
Rent	1,000.00	
		$ 5,200.00

MISSIONARIES' EXPENSES

Furloughs:		
Returning to Fields —		
Misses MacMurchy, Reaveley, Scott, Hermanson and Leask	$ 3,000.00	
Coming from Fields —		
Misses Sherrick, McConnell, Anderson, MacDonald and Greer	2,750.00	
Cost of living while in Canada —		
Misses Leask, Sherrick, McConnell, Williamson, Anderson, MacMurchy, Stringer, Hermanson and Scott	2,105.00	
Medical	300.00	
Total for Missionaries' Expenses		$ 8,155.00

SUMMARY

India	$ 54,975.00	
British Guiana	5,400.00	
Taiwan	18,400.00	
Koreans in Japan	1,500.00	
Latin America	1,000.00	
Training of Nationals	900.00	
Missionaries' Expenses	8,155.00	
Africa	5,200.00	
Executive Director, Miss Mary Whale, B.A., Successor under appointment to Executive Director, and Miss Olive Grant Stenographic Secretary, Salaries and Expenses	9,300.00	
Overseas Contingency	885.00	
1955 Portion of Estimated cost of future visits to Ovearseas Fields	500.00	
		$106,215.00

ORGANIZATION

Executive Director — Miss Margaret Webster, B.A.

Organization Staff

Director of Organization		
Departmental Secretaries:		
Adult Work, Miss Louise Reith, M.A.		
Girls' Work (Miss H. Bricker, B.A.) paid by the Board of Christian Education		
Children's Work (Miss L. MacArthur) secretary for part year and secretary for complete year		
Regional Secretaries:		
Misses Ruby Walker, Anne MacEachern, Georgina Bone, B. Ed., New Secretaries (4)		
Stenographic Secretaries:		
Misses Valerie Dunn and Shirley McDiarmid		
Salaries and Expenses		$ 36,150.00
Secretarial Libraries		210.00

ORGANIZATION (*Continued*)

Conduct of Committee Work including the distribution of magazine for Children's Leaders		800.00
Deputation Expenses		5,000.00
Camps and Conferences		800.00
Synodical Grants		500.00
Field Letters		100.00
Training Projects		1,500.00
Contingency		200.00
		$ 45,260.00

VISUAL EDUCATION

Grant to Visual Education Committee, General Board of Missions	$ 1,000.00	
W.M.S. films and slides	50.00	
		$ 1,050.00

STUDENTS

Student Christian Movement:		
Missionary Committee	$ 175.00	
General Budget	75.00	
Friendly Relations with Overseas Students	75.00	
		$ 325.00

CANDIDATES

Department Expenditures	$ 50.00

CHRISTIAN LITERATURE

Christian Literature for Formosa	$ 600.00
Christian Literature for Women and Children on Mission Fields, Incorp.	300.00
Christian Literature for British Guiana	250.00
Christian Literature for India, through National Christian Council	400.00
Christian Literature for India, "The Christian Home Magazine"	1,000.00
Christian Literature for Africa, through International Committee on Christian Literature for Africa	1,000.00
Christian Literature for Chinese, through Council on Christian Literature for Overseas Chinese	500.00
Christian Literature for Latin America Committee on World Literacy and Christian Literature, for use in Korea and Japan	1,000.00
Christian Literature for Koreans in Japan	50.00
French Literature in Canada, through Rev. J. A. Smith	600.00
Italian Literature in Canada, through Rev. Mariano di Gangi	300.00
"L'Aurore," through Rev. J. A. Smith	500.00
Hungarian Literature, "New Life"	500.00
Ukrainian Literature, "Evangelical Truth"	1,000.00

CHRISTIAN LITERATURE (*Continued*)		
The Kuban Cossack Magazine, through Rev Michael Fesenko	500.00	
The British and Foreign Bible Society	1,500.00	
	$ 10,500.00	
Deduct:		
From Legacy Fund	5,000.00	
GRANTS		$ 5,500.00
United Nations Society	$ 10.00	
Joint Commission on Missionary Education	100.00	
Canadian School of Missions	1,000.00	
Women's International Union, Presbyterian Alliance	25.00	
Department of Overseas Missions, C.C.C. and other Grants	825.00	
PUBLICATIONS		$ 1,960.00
Executive Director — Mrs. Philippa Gould, B.A.		
Publications Staff		
Executive Director Assistant to Director, Mrs. Grace Pitt; Steno-Secretary, Bookkeeper, Mrs. I. Spark; Mailing Clerk, Miss Gwen Sherrington.		
Salaries and Expenses		$ 12,134.00
Free Leaflets	$ 300.00	
Free Leaflets, Promotional	500.00	
Free Literature	500.00	
Missionary Letters (Grant for Mimeographing to Missionary Education Committee)	75.00	
Annual Report:		
Estimate for the year of 1955 for Printing, Mailing and for printing new forms for the Annual Report	$ 3,300.00	
		$ 4,675.00
Public Relations		150.00
General Contingency		416.00
GENERAL ADMINISTRATION		$ 17,375.00
Misses Nellie W. Smith, Accountant, Barbara Hounsom, Steno-bookkeeper, and Jean Denne, Steno-Secretary, Salaries	$ 7,000.00	
Office Rent	5,580.00	
Auditing	400.00	
General Expenses	3,800.00	
Expenses of Council Executive members attending General Assembly and General Board of Missions, etc.	500.00	
Life Membership Department	200.00	
Exchange	200.00	
		$ 17,680.00

INSURANCE AND TAXES

W.M.S. Property and equipment, including Camps, Medicine Hat Training School and Vans	$ 1,575.00

COUNCIL MEETING

Expenses, transportation, etc.	$ 5,000.00

SUMMARY OF ESTIMATED EXPENDITURES

NATIONAL MISSIONS	$ 67,075.00	
OVERSEAS MISSIONS	106,215.00	
ORGANIZATION	45,260.00	
VISUAL EDUCATION	1,050.00	
STUDENT	325.00	
CANDIDATE	50.00	
CHRISTIAN LITERATURE	5,500.00	
GRANTS	1,960.00	
PUBLICATIONS	17,375.00	
GENERAL ADMINISTRATION	17,680.00	
INSURANCE AND TAXES	1,575.00	
COUNCIL MEETING	5,000.00	
GENERAL CONTINGENCY	800.00	
		$269,865.00

ESTIMATED INCOME

From: Synodicals	$257,000.00	
From Balances on Overseas Fields	4,000.00	
From: Overseas Trust Fund	1,100.00	
From: Interest on General Fund Bonds	900.00	
From: 1953 General Fund Balance	6,865.00	
		$269,865.00

NEW EDITOR

Mrs. Philippa Gould, B.A., (Oxford), Editor and Director of Publications came to Canada in 1952 from England.

Trained as a home economist and dietitian, she later became interested in journalism and prior to joining the W.M.S. was food editor of a Western newspaper, in which capacity she met many of you at summer fairs.

McKague

Regretable Resignations

MRS. PYE

It is with deep regret that the Council Executive has received, and has been obliged to accept the resignations of Mrs. Arthur W. Pae and Mrs. G. R. Pye from the offices which they held on this Board, though we hope not from its membership.

The offices held by these members have proved so exacting and have been filled with such generous giving of time and strength that we have no choice but to accept their resignations especially as we know that due to the continuous strain their health is now paying the toll.

Mrs. Pae by her quiet dignity and outstanding leadership as President of the Women's Missionary Society — as convener of the Overseas Committee and latterly as the Corresponding Secretary, has won for herself affection and loyal appreciation that can hardly be expressed in words.

Mrs. Pye with her unique characteristic of combined gentleness and forcefulness and her flair for finance has during her five years as Treasurer, gained the confidence of the entire Society and the steady increase in givings has been the result.

But most of all it has been the spiritual emphasis placed on every phase of the work, binding as closely in Christian fellowship and service, which has been their greatest contribution.

We are thankful indeed that they are not resigning from membership on the Council Executive and we pray that they may receive the blessings of restored health so that we may not for long be deprived of the benefit of their invaluable advice and helpfulness.

MRS. PAE

"Beyond The Blue Pacific"

HAVE you ever indulged in fireside reveries? I certainly have. Somehow the dancing flames seem to perform the magic of transporting one into another world — mostly a world of travel and far places, I find. To be quite truthful, I wrote an essay once (you know, those unavoidable composition assignments!) entitled "Fireside Reveries" My, how I revelled in visiting one country after another — France, Spain, Italy, Egypt, New Zealand, India, China, Japan. It is surprising what tidbits of information one can gather from travel folders! But somehow India always seemed to fascinate me. I thought that if I could travel, I would like to go there. Would you?

Very few of us will ever be "beyond the blue Pacific," so let's be philosophical about this thing, and enjoy the thrill through the adventures of someone else. I am sure that someone would be happy to share their experiences with us. Yes indeed, and I know just the person, our own Miss Bricker. She has done exactly that, when she wrote a book entitled "Saris and Sandals." Let me recommend it to you, for you will enjoy reading it. Miss Bricker visited India only last year, and in her easily-read, pictorial style, tells us of her impressions and experiences. She has that gift of making you see what she saw, and it is fun.

Do you ever find yourself chuckling aloud when you read a funny story? I confess that I did when I read about Miss Bicker's first Indian meal, and how she accidenally bit into a chili. She says "In about one second I felt sure I had tried to swallow a baby volcano. And it wanted to erupt!" Did you know that banana is good in such a situation? I didn't either, but have filed that bit of information away in case of an emergency!

Or the time that her shoe needed repairing, and the repair man mended it right there, in the middle of the street, while Miss Bricker balanced precariously with "one shoe off and one shoe on," much to the delight of the curious Indians. In vivid word pictures she tells of the people, the homes, the customs, the schools, the doctors and missionaries,

and the desperate lack of doctors and missionaries. The people of India are depending on us to help them.

And now, the best news of all – this thrilling book is our Mission Study Book for this year. Do read it all.

To add to our pleasure, Miss Bricker has also prepared a companion book called "Programmes for Saris and Sandals" which is for you as a group. In it is a complete outline for your meetings – worship, games, and activities unlimited. You will look charming if you follow the directions and drape yourself in an improvised sari. You will have ample opportunity to practice your dramatic talent in the skits you will find.

Perhaps you would choose to make a model of an Indian village, or posters, or garlands, or a scroll, or have quizzes or discussions. There are suggestions for all these things, and then, as a grand finale to your Mission project, there are wonderful ideas and details for an Indian Feast or Mela. I think that this would be most exciting of all – Indian invitations, decorations, games, songs, AND Indian food.

I know that you are going to enjoy your Mission Project this year, so start looking forward to it right now. Enter into your plans with vim, vigour, and vitality, read the book if at all possible, and above all, our thanks to Miss Bricker for the treat!

Children's Work Secretary writes to all Mission Bands and Explorers

Room 800,
100 Adelaide St. W.,
Toronto, Ont.

Dear Girls and Boys:

Most of the letters going out from this office are written to grown-up folks, but this one is especially for you.

It would be so nice if we could visit and talk about the people and country of India because this year in Mission Bands and Explorers, we are going to meet friends who live in that country. We will hear about the babies who live in the M. G. Abey Memorial Children's Home, and will learn about the schools the older boys and girls attend.

Years ago our missionaries who had gone to Amkhut in India, were very troubled about the little brown babies whose mothers had died, and had no one to love and care for them.

"What are we going to do about these babies?" said one of the missionaries. "Wouldn't it be wonderful if we could have a home for them, and someone in the home who would love and teach them." Mrs. Abey, a lady who lived in Brandon, Canada, heard that the missionaries wanted a home for the babies and said "A home must be built for those babies and I am going to give the money to do it."

Weren't the missionaries excited and happy when they heard about Mrs. Abey's gift!

Before long the babies' home at Amkhut was built. People said "We will call it The M. G. Abey Memorial Children's Home so that we will not forget the lady who made it possible."

Those babies laughed, and played and grew, and soon it was time for them to start school.

Now how does all this concern the girls and boys of our Mission Bands and Explorers? This year our offerings given at Mission Band and Explorers are all being sent to India to do this:

(1) Support the M. G. Abey Memorial Children's Home. That will be about $1800.00.

(2) Help pay the salaries of the teachers in the village schools.

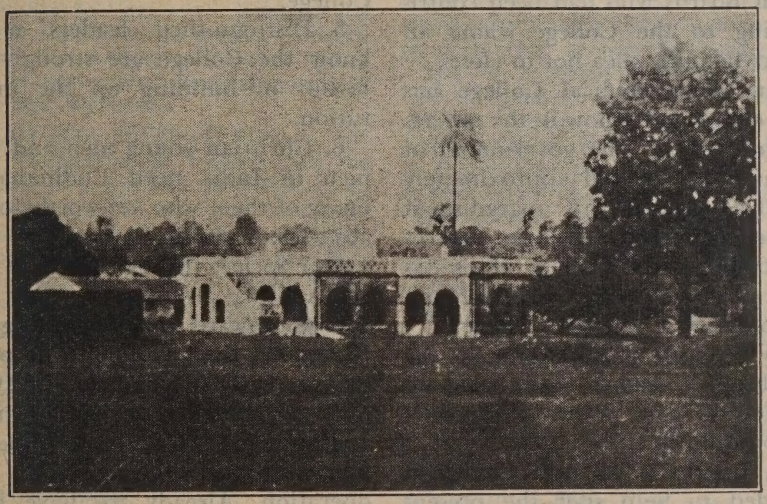
(3) Buy supplies for the village schools.

Now that will take a lot of money – probably $12,500. But we will do it if we really try. It may be that some of us will not buy as many ice-cream cones and chocolate bars as we have been having, so that we can give some extra money for our friends in India. Others will find ways of earning some money so that they will have some things of "their very own" to give.

We will let you know from time to time, how much money has come into the treasurer from our girls and boys. Also we hope to have some stories about the babies now in the Home. Maybe some of the school teachers will write us letters telling about their pupils and what they do in school.

We remember Jesus said that when we help people because we love Him, we are helping Him too.

LILY M. MACARTHUR



M.G. Abey Children's Home

Lord Jesus, may our offerings be
Like hands to work
And feet to run
So they can travel far for Thee
To any land beneath the sun.
Lord Jesus may these offerings be
A special way of helping Thee.

YOUR MISSIONARY DOLLAR AT WORK

Ludhiana Medical College

LUDHIANA Medical College is situated in the northern part of India and aims at doing for that part of the country what Vellore does for the south. In 1948 Ludhiana College was faced with the ultimatum from the government to upgrade their standards, necessitating increase in staff and a substantial programme of rebuilding), or close. From the government officials, from the Indian people and from Boards who had been contributing to the College, came an overwhelming plea not to close.

Ludhiana Medical College has not closed and is now in the process of upgrading. The government of Punjab has offered approximately $500,000 toward this upgrading if matched by $500,000 from sources solicited by the College. This has placed a very heavy financial programme on Ludhiana College.

Why was it so important for the College to remain open and to undertake such a heavy financial responsibility?

1. Ludhiana Medical College is needed to help staff the present medical institutions in India and Pakistan. That means it will be called upon to provide staff for 379 dispensaries, 306 hospitals, 71 leprosy homes and hospitals and 12 tuberculosis sanatoria.

2. Missionary doctors from many mission hospitals in North India insisted that the College keep going or else their own work be curtailed.

3. The government of East Punjab and the central government of India want the College to continue because they said they need the College to keep the Christian standards of service before their own non-Christian doctors and medical schools.

4. The Christian church and Christian communities in North India need the graduates of the College.

5. Distinguished leaders who know the College are strongly in favour of building up the institution.

6. Christian young men and women in India need Ludhiana if many of them who are worthy of it are to get a medical education.

Our Society through Council Executive has promised a grant of $10,000 toward this upgrading of Ludhiana, this amount to be paid in five yearly instalments of $2,000 each year. Further, our Society gives a grant of $1,000 a year to Ludhiana toward the expenses of operation. Already we have had one student from the Jhansi Girls' School at Ludhiana and she graduates in medicine this year. Ludhiana is worthy of our support; it is a College and Hospital of decided and distinctive Christian emphasis. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Through the Society

BRITISH COLUMBIA

MRS. T. FISHWICK, 1636 E. 29TH AVE., VANCOUVER, PRESS SECRETARY

KOOTENAY PRESBYTERIAL—Miss Marion Williamson, on furlough from Amkhut, India, was guest speaker at the Thankoffering service of the Senior Auxiliary, First Presbyterian Church, **Trail.** Mrs. A. R. Waldie, President, was in charge of the meeting and Mrs. A. McIntosh of **Kinnaird** attended with several girls from the newly organized C.G.I.T. group. A solo was sung by Mrs. McIntosh. Two of the Sunday school girls, Margaret Ferguson and Eva Pistak gave a beautiful piano-violin duet. Miss Williamson's address on the work in the Bhil field was very informative and greatly enjoyed by all present. A social hour followed when members and friends had an opportunity to become acquainted with Miss Williamson.

VICTORIA PRESBYTERIAL — The Presbyterial of Victoria had the pleasure of a visit from Miss Williamson of Amkhut, India. She spoke to a Rally of Explorers, Mission Band and C.G.I.T. groups. Other meetings held to hear Miss Williamson were at Knox Church, **Sooke,** where she addressed the Senior and Evening groups, the W.M.S. of St. Andrews, **Victoria;** the St. Andrews Auxiliary, **Nanaimo,** where she was guest speaker at their Thank-offering meeting, and at St. Andrews, **Duncan,** where Miss Williamson spoke to all the W.M.S. workers. All these meetings were enjoyed and well worth while.

WESTMINSTER PRESBYTERIAL — Miss Marion Williamson was well received in the Westminster Presbyterial by audiences at St. Aidens, **New Westminster;** Central Church, **Vancouver,** and Cook's Church, **Chilliwack.** Mrs. E. P. Fox presided at New Westminster and Vancouver meetings, and music by the choirs of these churches added greatly to the services. Those taking part in New Westminster were Reverend Blackburn, Reverend Hankinson and Miss Ellen Douglas, who introduced the speaker. At Central Church the devotional was led by Mrs. M. Kennedy and Mrs. A. C. McGillivary. Nina Ross, a Mission Band member, took part in a Missionary Quiz, asking Miss Williamson questions about the boys and girls of India. Miss Williamson gave a vivid picture of the different phases of the work being carried out by our missionaries in India, pointing out that medical and other endeavours are an entry for the Evangelistic work, and that if we could just see the comparison between the Christian and non-Christian families there would be no doubt that Missionary effort is well worth while. A reception was held at the close of the evening, to give guests an opportunity to meet the speaker.

Mrs. W. J. Murdoch, Synodical President, was guest speaker at the fall Thankoffering meeting of St. Andrews-St. Stephens Church, **New Westminster.** Mrs. A. Hill presided and Mrs. Murdoch gave a very interesting address on the topic "The Alabaster Box of Ointment".

Mrs. J. A. Davidson presided at the Thank-offering meeting of West Vancouver group. The guest speaker was Mrs. G. M. Bell of **Kerrisdale,** who spoke on the topic "Glimpses of Cathedrals through Italy and Spain". Mrs. Bell gave a very informative and interesting travelague, closing with the verse "I can do all things through Christ, which strengtheneth me". The Service of Worship for Thanksgiving was followed, led by Mrs. B. J. Wallis and Mrs. R. P. Allan.

The Senior Auxiliary of Mount Pleasant Church, **Vancouver,** held their Thankoffering meeting when the Reverend Edward McPhee, formerly of British Guiana, gave an address on The Imperatives of Missions. Mr. J. Nebot, a Spanish immigrant, now a member of Mt. Pleasant Church, gave some idea of life today in that country, under the domination of the Roman Catholic Church. About one hundred members and

friends enjoyed a social hour afterwards, convened by Mrs. W. D. McIntosh.

Miss Sybil White was guest speaker at the fall Thank-offering meeting of St. Paul's Senior Auxiliary, **Vancouver.** She gave a very interesting account of the different phases of Church work and urged upon the women of the Church to push forward the cause of expansion in the growing new communities. She stressed the benefit of co-operation, as example, the opportunity to work with the Church of Scotland in the Nigerian field and so extend the work for Christ.

ALBERTA

MRS. L. E. SHAVER, 234 - 2ND ST. S.W., MEDICINE HAT, ALBERTA, PRESS SECRETARY

CALGARY PRESBYTERIAL — A joint Thank-offering meeting of the Women's Missionary Society, Goforth Evening Association and the Isobel McConnell Affiliate Society was held in Knox Church, **Calgary.** Mrs. F. Gate, Vice-President, presided assisted by Miss Katherine McKenzie, Vice-President of the Goforth Group.

Devotions were taken by members of the Goforth group and a trio from the Isobel McConnell group sang.

Reverend Ross Robson, assistant at Grace Church, was the guest speaker.

PEACE RIVER PRESBYTERIAL — The Fifth Annual meeting of the Peace River Presbyterial, Women's Missionary Society was held at **Dixonville,** Alta.

Members were present from **Grande Prairie, Flying Shot, Blueberry Mountain, Wanham, Heart Valley, Bear Lake, Dixonville Last Lake, Brownvale** and **Fort St. John.**

Mrs. J. Graham, President, was in the chair. Reverend Don Campbell of **Wanham** took the devotionals.

Miss Muriel Judd, Deaconess working on the Alaska Highway this summer, spoke on the Chinese work in Montreal, telling how it has grown and prospered since 1947 when the Citizenship Act was passed and families were allowed to join the parents in Canada.

Miss Lillian Reay, Deaconess in the Peace River Presbytery spoke on Vacation Bible Schools.

Mrs. H. Magnuson, W.M.S. delegate to Council in Winnipeg in May, gave an interesting report.

Reverend I. R. McKee of **Grande Prairie,** installed the new officers for the coming year.

SASKATCHEWAN

MRS. ROY MANNING, BOX 85, ROSETOWN, PRESS SECRETARY

REGINA PRESBYTERIAL — The Lily Macarthur Guild held their thank-offering meeting in the Walter Martin Memorial Presbyterian Church, **Regina.** Mrs. A. C. Aicken was the speaker. Others taking part were: Mrs. A. W. Hagan, Mrs. M. Zarhuk, Miss R. McLellan, Mrs. L. Powell, Mrs. I. Tipping and Mrs. G. A. Cunningham. The offering was presented to Mrs. J. Shaw and Mrs. W. A. Wilson, representatives of the Regina Presbyterial of the Women's Missionary Society with which the guild is affiliated. Members of the **Northside** W.M.S. were guests at the meeting.

The Lily Macarthur Guild is a newly formed women's organization of the Walter Martin Memorial Presbyterian Church and sponsored an open house evening. Members were invited to a social evening and to view the newly decorated church hall and kitchen. Mrs. I. Tipping was convener and Mrs. L. Powell was mistress of ceremonies.

An encouraging crowd turned out at First Presbyterian Church, **Regina** for the teen-age institute conducted by Miss Georgina Bone, regional secretary for the Presbyterian Church in Saskatchewan. C.G.I.T. programs were outlined and the benefits in developing leadership qualities in girls was stressed. Miss Bone, with the assistance of Rev. George Dobbie, both of Saskatoon, is conducting this course at surrounding points. Sigma C was outlined. People attended from

Moosejaw, Indian Head, as well as **Northside** Presbyterian and **Calvin** Presbyterian of Regina and of course **First** Presbyterian.

SASKATOON PRESBYTERIAL — A successful Presbyterial Rally was held at **Biggar.** Representatives were there from **Biggar, Wilkie, North Battleford** and three **Saskatoon** Auxiliaries. Reverend L. M. van Mossel, newly inducted minister at Parkview Church, **Saskatoon,** led devotions and gave a message based on our theme, "Lengthen cords, and strengthen stakes." Miss J. E. Walls, Synodical president, gave a report of Council and told how our W.M.S. is strengthening stakes by entering Africa. Mrs. R. Downey brought a report from Pre-Assembly Congress. Mrs. McKenzie of **Biggar** accompanied Mrs. Sheila Kirkland who delighted her listeners with her singing. Mrs. M. White, Presbyterial President, called the roll and each organization present gave a Scripture passage having reference to a missionary in the Bible.

The Auxiliary of Knox-St. Andrew's Church, **North Battleford,** held a very interesting fall Thankoffering when Mrs. R. J. Nixon of **Saskatoon** and Miss H. Hermanson of Taipei, Formosa were guest speakers. Mrs. Nixon spoke on the "Challenge of Missions" emphasizing the need of greater activity and NOW is the time. Miss Hermanson's message brought to the meeting a clear picture of conditions in Formosa, which she presented in coloured slides, showing the beauty of the Island and also many of the tribes and people among whom our missionaries work.

Miss M. Williamson, missionary on furlough from Amkhut, India, was guest speaker at a Pot-luck supper held in St. Andrew's Church hall, **Saskatoon.** She addressed more than 70 representatives of the senior, young women's, evening and C.G.I.T. groups of the W.M.S. family. Mrs. M. White, presbyterial president, conducted brief devotions after which Miss Williamson described her work at the memorial home amongst the Bhils in India. Stress was laid on the training of the Christian members of the community so they could better serve their own people.

The fall Thankoffering meeting of the **Rosetown** organizations was well attended. Mrs. E. T. Myers conducted the meeting. Mrs. M. Jess sang a solo and Reverend M. Jess, newly inducted minister, brought a message on missions.

Rosetown Senior and Junior Auxiliaries were privileged to have a visit from Miss M. Williamson and she told of the work done among the Bhil people, the care given young children and their ways of giving the Gospel to the natives.

MANITOBA

MRS. J. GIBB, 308 S. MARK ST.,
FORT WILLIAM, PRESS SECRETARY

BRANDON PRESBYTERIAL — The W.M.S. of Knox Church, **Neepawa,** held its Thank offering meeting in the Church School, with a good attendance. The members of the Edith Coulter Auxiliary and the Heather Club were guests. The deaconesses, Miss E. Malenfort of the Rolling River Indian Reserve and Miss B. Millar of the Lake of the Woods reserve were guest speakers. Miss F. McDougall of the Edith Coulter Auxiliary extended a vote of thanks to the guest speakers. Special music was arranged by Mrs. G. Blackwell, with a solo by Mrs. R. Jones and a selection by the trio, Mrs. A. Sparling, Mrs. G. Hunter and Mrs. R. Jones.

A meeting was held at the home of the Past President, Mrs. J. Hall, when a bale was packed to be sent to one of the reserves in this district.

A Sectional Rally was held in the Presbyterian Church at **Wellwood,** and was well attended.

The Right Reverend Dr. J. L. W. McLean, Moderator of the General Assembly, gave an interesting and inspirational talk at **Brandon,** telling of the beginning and development of Presbyterianism.

St. Paul's Presbyterian Church Auxili-

ary of W.M.S. of **Hartney,** Manitoba, held its Thankoffering meeting. Mrs. J. G. McBurney presided. The address was given by Mrs. Perry Hopkins. Prayers were given by Mrs. E. Fry, Mrs. McPherson, Mrs. N. K. Agnew and Mrs. J. C. Duthie. Mrs. John Agnew and Mrs. Duchesnaw read Thanksgiving Psalms.

First Church, **Brandon,** W.M.S. Auxiliary held their Fall Thankoffering meeting. Mrs. J. Andrews presided. Devotional exercises were taken by Mrs. C. Thomson and Mrs. R. A. Hamlin. Guest speaker was Reverend H. Garfield Rees of First United Church, Brandon, who gave an inspiring address. Miss Lillian Bain sang two solos. The benediction was pronounced by Reverend R. A. Davidson.

St. Andrew's Church, **Brandon,** held their Thankoffering meeting; Mrs. J. Muir presiding. Reverend J. B. Inglis opened the meeting with prayer. The Devotional was conducted by Mrs. M. Currie. Mrs. C. Kellie sang a solo. Guest speaker was Reverend R. A. Davidson.

SUPERIOR PRESBYTERIAL — Mrs. M. Fidler, Vice-President, presided at meeting of the Superior Presbyterial held in First Church, **Port Arthur.** Mrs. W. Comba and Mrs. W. J. Stirrett conducted devotions.

A tentative date was set for the Annual Meeting of Superior Presbyterial of February 23rd. It was agreed that the new suggestions for conducting the Presbyterial Annual Meeting would be tried

The meeting was informed that Mrs. Alice Fraser (Presbyterial Treasurer) had been presented with a Life membership by the Port Arthur Evening Guild.

Mrs. Fidler reported on the recent teen-age conference held at the Lakehead.

HAMILTON AND LONDON

MISS FLORENCE S. BAXTER,
CHIPPAWA, PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — **Chesley** W.M.S. of Geneva Church had a special Life Membership meeting at which two of their members were honoured.

St. Andrew's W.M.S. **Hanover** enjoyed a film presentation, "Village of the Poor at their Thank-offering and heard many interesting reports from other missionary groups within the Church.

Tara W.M.S. in Knox Church had as their Thank-offering guests the Jubilee Circle of **Allenford,** also the Evening Auxiliaries of Tara United Church. Rev. Nettie Wilson of **Kilsyth** United Church was the special speaker and stressed the giving of a full time service to God. Miss Mary Byers gave an interesting account of a week at Kintail Camp.

Port Elgin's Tolmie Church, beautifully decorated with Harvest fruits welcomed over 100 guests from **Tara, Tiverton, Southampton** and the local Churches. Miss Beatrice Scott of the Bhil field, whose home is Port Elgin, told her hearers "today's greatest need in the Bhil field is for consecrated workers."

Tiverton — The C.G.I.T. of Knox Church affiliated with the W.M.S. in a Church meeting and presented a little C.G.I.T. skit.

Mrs. Florence Rowand presided at the **Walkerton** Thank-offering. Friends were welcomed from **Hanover** and **Paisley** groups. Mrs. T. L. Wynne of **Chatsworth** gave an inspiring message.

CHATHAM PRESBYTERIAL — At the Ellen Douglas Evening Auxiliary **Windsor** Autumn Thank-offering held at the home of Mrs. J. Butler, the guest speaker was Mrs. William Hyndman.

A large gathering attended the Thankoffering of Knox Senior W.M.S. **Wallaceburg** and the program was of special interest. It was prepared by Mrs. E. A. Wright of Prince Rupert, B.C. Mrs. Wright is the wife of one of the former pastors, and the program she sent was presented under the direction of Miss Marion Burgess.

Mrs. R. W. Kenyon of **Amherstburg** brought to St. Andrew's W.M.S. **Windsor,** the highlights of the last Chatham Presbyterial meeting. A gift of twenty dollars has been sent Miss Isobel McConnell from the St. Andrew's W.M.S. and letters of greeting were written to ten new Church members.

Reverend H. G. Cleghorn addressed Knox Auxiliary, **Leamington** Thank-offering when they were welcomed to the home of Mrs. H. Brackett.

Turin heard Mrs. Olive Isbell of **Thamesville** tell of a very successful summer vacation Bible School for children from 1 year to 14 years held in Thamesville Park and extending over several weeks. Mrs. Isbell addressed Turin Thank-offering meeting held in the home of Mrs. Reginald Jee.

Puce celebrated a 50th Anniversary with Mrs. D. MacInnes, Presbyterial President, as their guest speaker.

The Eleanor McKechnie Evening Auxiliary, **Windsor** report a shipment of dolls and toys being packed in their bale.

Mrs. W. L. Tuckey, Honorary Presbyterial President and a Past President and Life Member of St. Andrew's W.M.S. **Windsor** passed away after a lengthy illness. Mrs. Tuckey will be missed in both the Presbyterial and her local congregation.

HAMILTON PRESBYTERIAL—The new Organizations reported in this Presbyterial include an Evening Auxiliary at St. John's **Grimsby** and new C.G.I.T. groups at MacNab, **Hamilton, Burlington, Stoney Creek** and **West Flamboro,** also new Mission Bands at **Aldershot** and **Stoney Creek.**

Erskine Senior Auxiliary, **Hamilton** was at home to about 250 members and friends on their 65th Anniversary. Miss Grace Pringle, the President, welcomed everyone, and Miss Muriel Judd showed pictures and told of her experiences while driving the W.M.S. Van this summer along the Alaska highway. Mrs. Donald Welby and Miss Janet Harris were honoured in appreciation of their efforts in Primary and C.G.I.T. work.

A special Church Service marked the 75th Anniversary of Knox **Waterdown** with Reverend R. D. A. Currie conducting the devotions. Miss Muriel Judd spoke of her work as a deaconess in the Chinese Presbyterian Church in Montreal. Honorary Life Memberships were presented to Mrs. J. Shelton and Mrs. T. E. Carey. The President, Mrs. R. A. Pilgrim invited everyone to a social hour following the meeting.

The 45th Anniversary of **Alberton** Senior Auxiliary was held in the Church with Mrs. B. J. Burdett presiding. Mrs. F. Howell of Jerseyville told of attending the first W.M.S. meeting in Alberton forty-five years ago and Reverend G. A. Lowe showed slides of the work of the Presbyterian Church in Western Canada.

A happy occasion was the 25th Anniversary of the Mary McKenzie Grant Evening Auxiliary in St. Andrew's Church, **Hamilton.** Miss M. B. McQuesten who installed the first officers was a special guest and read a poem written for the occasion by a former minister, Reverend J. A. Wilson. Mrs. W. R. Adamson, President of Council Executive was guest speaker, and gave a challenging address on our Missionary responsibilities.

At the Thank-offering meeting of Salem Cottage Evening Auxiliary, **Caledonia,** the C.G.I.T. became affiliated with the W.M.S. in an impressive candlelight service.

An Honorary Membership was presented Mrs. Forbes Thompson when the Evening Auxiliary of MacNab, **Hamilton,** entertained the other Auxiliaries. Also during the evening Mrs. George Ballard and Mrs. Victor Hunter were honored.

Reverend R. Hall showed slides of our Mission fields in Western Canada when addressing St. John's Senior Auxiliary **Grimsby Thank-offering.**

All the departments of the W.M.S. in St. Davids **Hamilton** took part in a joint Thank-offering at which Reverend Joseph

and Mrs. Muchan spoke of their work in British Guiana and showed slides.

Reverend Dr. W. K. Palmer addressed Knox Senior Auxiliary, **Hamilton,** at a Thank-offering meeting at which Miss Jean Allan was honored by the members.

The three Senior Auxiliaries of St. Paul's **Hamilton,** heard Reverend Forbes Thompson speak on the World Council of Churches. Mrs. Joseph Fleming was honored by the Kate MacGregor Auxiliary.

The McNab St. Presbyterian W.M.S. meeting this month was presided over by Mrs. R. F. Thomson. The special speaker was a traveller, Mrs. Lereine Ballantyne who spoke on Canadian Frontiers, and the need for more good literature.

HURON PRESBYTERIAL — Knox W.M.S. **Goderich,** heard Reverend S. H. Findlay of the Baptist Church, as their Thank-offering speaker. Knox Home Helpers, also the Baptist Mission Circle attended as guests. Two life memberships were given.

The **Auburn** Auxiliary had **Goderich** Senior Auxiliary as Thank-offering guests and the ladies of the Goderich group were in charge of the program with Mrs. Gordon Bisset, **Goderich,** as Guest Speaker.

Blythe used the Thanksgiving Service in Glad Tidings for their Thank-offering devotions and the **Clinton** Auxiliary took care of the musical numbers, also of the evening address which Mrs. D. J. Lane presented.

Miss Muriel Judd of Montreal, worker among the Chinese and recently with the Presbyterian Van on the Alaska Highway was the guest speaker at the W.M.S. meeting in St. Andrew's Church, **Clinton.** The W.M.S. ladies from the neighboring Churches were welcomed and Miss Judd was introduced by Mrs. D. J. Lone.

LONDON PRESBYTERIAL — Knox W.M.S. **St. Thomas** observed a 70th Anniversary which was highlighted by an address by Mrs. W. R. Adamson, President of Council Executive, also by a comprehensive history of W.M.S. work in Knox Church. Mrs. Charles Fellows, immediate Past President, presided in the absence through illness of the President, Mrs. Hugh McIntyre. Nine Past Presidents were at this happy anniversary meeting. Rev. H. S. Rodney pronounced the benediction.

Appin W.M.S. celebrated a 60th birthday with many guests and former members attending from the surrounding districts. The original roll had a membership of 5 whereas the present membership stands at 28. Mrs. W. H. Adamson, representing London Presbyterial Executive, brought Presbyterial greetings, and Mrs. Alfred Herbert gave an interesting talk on work among the lepers.

The members honored the Secretary with a life Membership.

Tait's Corners last month celebrated a 60th anniversary. Musical numbers were presented by **Glencoe, Kilmartin** and **Largie** groups, and Mrs. Flora Graham who was secretary when the group was founded in 1894, was present on their 60th Birthday.

Hamilton Road, **London,** celebrated the 40th Anniversary of their W.M.S. The President, Mrs. Harry Kenny welcomed the guests and many greetings were received.

Mrs. Charles Pirie, the only charter member present, was honored with a corsage. The history of the Society during its 40 years was most interesting. Miss Anne MacEachern, guest speaker, compared conditions of life throughout the world of 40 years ago with those of today.

Alma Street W.M.S. **St. Thomas** enjoyed hearing Reverend J. S. Gilchrist of **Ailsa Craig** at their Thank-offering.

Reverend Joseph Muchan, home on furlough from British Guiana was the guest speaker at the fall Thank-offering of the **Dorchester** Women's Missionary Society Auxiliary when Reverend J. R. Waldie presided and Mrs. Bruce Patterson read the Scripture lesson.

PARIS PRESBYTERIAL — St. Paul's W.M.S. **Ingersoll** celebrated a 75th

anniversary and were joined by many friends from **Victoria** and **North Oxford** Auxiliaries as well as local Church friends. Mrs. R. G. McKay, President, was in charge of the meeting and greetings were received from the Synodical, also the Paris Presbyterial, the Church Session and the Mission Committee. Mrs. Donald Munro of Hamilton, the first President of Hamilton-London Synodical, was the special guest speaker. Miss Sarah Cuthbert, one of the earliest members, and who is 93 years of age, cut the Birthday cake.

SARNIA PRESBYTERIAL — St. Andrews, **Sarnia,** had Mrs. J. K. West of St. Thomas, as guest speaker at the Thank-offering meeting. Reverend D. S. and Mrs. Campbell received.

Bridgden was the setting for the Fall Presbyterial Rally. This was the first rally to be held here in 25 years. Mrs. George Dewar presided and Miss Bessie MacMurchy held the attention of all as she told of her work in Jobat, India.

Watford fall Thank-offering was addressed by Mrs. G. A. Dewar. The visitors were welcomed by Mrs. Galbreath, the president.

In **Kerwood** a joint meeting was featured with the children putting on a splendid program.

STRATFORD PRESBYTERIAL—The fall sectional meeting was held in St. Andrew's Presbyterian Church, Stratford with Reverend F. J. Barr welcoming the delegates to his Church and Reverend John Williams, **Milverton,** moderator of Presbytery, speaking briefly on the important place of the W.M.S. in Church Life. Mrs. Russell Ballantyne, Presbyterial President, introduced Miss Muriel Judd who told of her work on the Van during the past summer, and showed slides of the Alaska Highway.

Guests from **Stratford, Avonton, Glengowan** and first Church, joined Knox **St. Marys** for their fall W.M.S. Thank-offering and heard an interesting talk by Mrs. D. J. Lane of **Clinton.**

Atwood W.M.S. Auxiliary was first organized in 1884 by Mrs. Gordon of **Harrington** (the mother of Reverend C. W. Gordon, better known as Ralph Connor). They celebrated a 70th Anniversary of the Auxiliary this year. Mrs. Arthur Hamilton, President, Hamilton-London Synodical presided and welcomed many former members, also members of Atwood United W.M.S., Anglican Women's Guild, and the **Listowel, Milverton, Monkton** and **North Morningside** W.M.S. Auxiliaries. The guest speaker was Miss Muriel Judd, a worker among the Chinese in Montreal. Synodical greetings were conveyed by Mrs. James Erskine of Monkton and the Presbyterial President; Mrs. Russell Ballantyne of Avonton spoke on behalf of the Presbyterial.

TORONTO AND KINGSTON

MRS. C. A. MCGIBBON, 70 GLEN MANOR DRIVE, TORONTO, PRESS SECRETARY

GUELPH PRESBYTERIAL — A bequest in the will of the late Miss Bertha Christman to supply a radio for the missionaries in the Jhansi Field was complied with and was voted as a memorial to her.

Miss Christman was a charter secretary of Gale W.M.S. for over 30 years.

The radio was presented at the Thank-offering service with Reverend J. Siebert of the Evangelical United Brethren Church as guest speaker. The members from the W.M.S. of **Elmira** churches attended. A social hour followed the meeting.

The W.M.S. of St. Andrew's Church, **Fergus** held a memorial service for two faithful members who have been called home in recent months. Mrs. Roy Black, the President, paid tribute to Miss A. F. Lindsay for devotion to the work of the W.M.S., particularly the work of the Home Helpers. She was instrumental in forming three groups of Home Helpers among the country women of our Church and these groups are still carrying on most successfully.

Mrs. H. Patterson spoke feelingly of Mrs. George Richardson, both as neigh-

bour and friend and as Library Secretary for many years, who carried out her task with self-effacing devotion.

KINGSTON PRESBYTERIAL — The Executive Committee of the Kingston Presbyterial of the W.M.S. met in the chapel of St. Andrew's Church, **Kingston.** Most of the members were present, having come from various parts of the Presbyterial. The chief business was that of making arrangements for the Annual Meeting of the Presbyterial in St. Andrew's Church, **Belleville,** on January 17th, 1955. Some details were left to the Sub-Executive Committee.

The Thank-offering meeting of all the Kingston Auxiliaries of the W.M.S. was held in St. Andrew's Church Hall. The President of the Senior Auxiliary was in the chair and other Auxiliaries took part in the service and provided refreshments after the meeting. The speaker was Mrs. Leatherdale from Montreal, official Presbyterial visitor to Patients in hospital. Mrs. Leatherdale addressed much of what she said to the C.G.I.T., telling stories of children whom she had visited; but all of her address was extremely interesting to the large audience, and all realized how fortunate the Church is in having such a devoted, able, and charming Hospital Visitor.

ORANGEVILLE PRESBYTERIAL— Mrs. H. B. McInnis conducted a sectional meeting of the Orangeville Presbytery of the Women's Missionary Society of Cooke's Church, **Markdale.** The meeting was marked by a good attendance. Auxiliaries were present from **Dundalk, Ventry, Swinton Park** and **Priceville** and Home Helpers from **Feversham** and **Singhampton.**

Mrs. Mel. Fraser of Ventry read a Scripture passage. Mrs. T. D. Dodds of Priceville offered a prayer. Mrs. Palmer of **Dundalk** accompanied by Mrs. R. W. Lindsay, sang a solo. Mrs. Elwyn Hood of Swinton Park also contributed a solo accompanied by Mrs. R. D. Fraser.

Miss Beatrice Scott, a missionary home on furlough from India gave an interesting and inspiring address. Miss Scott works among the Bhils in India, in the schools, and also does evangelistic work. At the close of the meeting she exhibited saris and loin cloths worn by the people of India.

Mrs. McInnis thanked Miss Scott for her address. Mr. Penny, the student minister at Feversham, offered the closing prayer.

SAUGEEN PRESBYTERIAL — An interesting rally for Saugeen Presbyterial was held in the Presbyterian Church, **Conn.** The various churches in the Presbyterial were well represented. The President, Mrs. G. B. Anderson, Harriston, conducted both morning and afternoon sessions. In the morning the Scripture was taken by Mrs. D. McFarlane, **Gordonville,** and prayer by Mrs. A. Holliday, **Mount Forest.** Words of welcome were given by Mrs. T. Smith, **Conn.** Miss M. Dodds, **Fairbairn,** gave the Senior Auxiliary's report on Synodical Adult Conference. In the President's report she stressed the great need of having the Holy Spirit in our work. Mrs. G. L. Sharp, **Durham,** paid fitting tribute to our beloved member and friend, Miss Jean Christie and other members who had passed away this year. Prayer by Miss E. Saunders, **Arthur,** closed the morning session.

The afternoon Scripture was read by Mrs. Beisel, **Drayton,** and prayers by Mrs. Kitley, **Moorefield** and Mrs. H. Milne, **Dromore.** The guest speaker, Miss Beatrice Scott, missionary on furlough, referred to the topic of the rally,, "God is our refuge and strength" and told how it applied to her work on the Bhil field. Miss Scott had ladies model some of the dresses worn by the women in India. Miss Scott told of supervising school and evangelistic work in India. The meeting closed with prayer by Mrs. C. McAllister, **Normandy.**

The Annual meeting of **Rothsay** Auxiliary was held and mite boxes were received. the year's work was reviewed and found very gratifying and it was re-

ported that the allocation was reached. The Executive for 1955 are as follows: President, Mrs. R. Gass; Treasurer, Mrs. E. Mitchell; Secretary, Mrs. T. Storey; Welcome and Welfare, Mrs. J. Mitchell.

Amos Church ,**Dromore,** celebrated its W.M.S. 60th anniversary with about 90 ministers, former members and friends. This was a very happy event. Mrs. G. B. Anderson, the Presbyterial President, was guest speaker.

Mrs. A. Milne, President, gave an interesting talk on the history of the Society from its early days; Mrs. P. Lothian being instrumental in the branch's organization.

Three ladies, Mrs. W. Renvick, Mrs. Wm. Hooper, and Mrs. Charles MacDonald were presented with Bibles, Mrs. MacDonald also being presented with a Life membership certificate.

TORONTO EAST PRESBYTERIAL— The "Agnes Johnston" group of Riverdale Church celebrated their twenty-first anniversary. The speaker for the occasion was Professor A. Farris of Knox College. Mrs. John Booth was presented with an Honorary Life membership certificate.

The "Anne Noble" Auxiliary of Queen St. East Presbyterian Church W.M.S. held their Thank-offering with Miss Jean Scott as guest speaker. Mrs. George Yates was presented with an Honorary Life Membership certificate.

The McLean Auxiliary of Roger's Memorial Church, celebrated their twenty-eighth anniversary. Mrs. A. S. Curr, President of Toronto and Kingston Synodical was the guest speaker. Mrs. J. M. Milroy; the ministers' wife presented a life membership pin to Mrs. A. Massena, a charter member of the Society and faithful treasurer for seventeen years.

TORONTO WEST PRESBYTERIAL — **Nashville** Evening Auxiliary of the W.M.S. held their annual family night recently, when they were privileged to have as guest speaker, a member of their own group, Miss Jean Black, who had spent the summer months working as Regional Secretary in the Prince Albert Presbytery of Northern Saskatchewan. Miss Black told of her experiences and impressed her audience with the vastness of the Canadian West. She also stressed the need for more workers and church buildings. Mrs. J. Burbridge was in the chair.

MONTREAL AND OTTAWA

GLENGARRY PRESBYTERIAL — The **Cornwall** Centre W.M.S. held their meeting at the home of Mrs. Laura Cameron. The Thanksgiving Service from the Glad Tidings was used and an excellent report on the Pre-Assembly Congress held in Toronto was given by Mrs. J. McCleverty, District Vice-President.

Mrs. H. S. Ferguson was hostess when the **Gravel Hill** and **Monckland** Auxiliary held their meeting. The Thanksgiving Service from the Glad Tidings was used. A Life Membership certificate was presented to Mrs. J. H. Cameron. Miss Edith Ferguson of **Ottawa** showed colored slides of a recent trip to Mexico.

Mrs. Alpin A. McGregor, Presbyterial President, presided at the Annual story-telling contest for teen-age girls held in St. John's Church, **Cornwall.** The contestants were judged in two age groups, 13-15 years and 16-19 years. Winners in each group were: Juniors — Sylvia Miedema, **Woodlands,** Jean MacMillan, **Finch.** Seniors — Norma McDermid, **Moose Creek;** Rosemary Empey, **Woodlands.**

LANARK and RENFREW PRESBYTERIAL — The Fall Executive meeting in Lanark and Renfrew Presbyterial was held in St. Andrew's Church, **Carleton Place,** with representatives from ten auxiliaries present. Mrs. H. Barker of **Smith's Falls,** presided. Reports given by the various secretaries showed keen interest in all departments of missionary work. Five new organizations have been formed since the beginning of the year. The Treasurer reported that givings to date were ahead of the same period for last year. Mrs. H. Cochrane, **Arnprior,** First Vice-President, and Mrs. D. W.

Blakely, **Pembroke,** Second Vice-President, gave interesting reports of Sectional meetings held at **Lochwinnoch** and **Ross.** Mrs. J. Ritchie of **Almonte** reported on the Mission Band Rally held at **Almonte,** also on the Leadership Training Camp, **Lancaster,** which she attended, and on the Organization Conference held in Montreal.

The President, Miss A. Lawry, presided at the Thank-offering meeting of the W.M.S. of St. John's Church, Almonte. Guests were present from neighbouring towns also from the four sister congregations in **Almonte.** Reverend and Mrs. Paul Rumball and their daughter Janet, home on furlough from Japan, were the special guests, each taking part in the service. Mrs. Rumball told of conditions of their work there in the past five years. in Japan when they returned in 1949, and Reverend Paul Rumball showed a series of colored slides, and Janet, dressed in Oriental costume, sang in both Korean and Japanese.

MONTREAL PRESBYTERIAL—An open inspirational meeting of the Montreal Presbyterial Board of the W.M.S. was held in Melville Church. The President, Miss Dorothy R. Coles, presided. The Worship Service was conducted by Mrs. K. E. Barter, Stanley Presbyterian Church Evening Auxiliary. The soloist was Mrs. T. Harold Cummings, **Town of Mount Royal,** accompanied by Mrs. Koffend, **St. Lambert.** Reports were presented by the Treasurer, the Secretary, and other Departmental secretaries. The Guest Speaker, the Reverend Stuart B. Coles, **Oshawa,** Ontario, spoke on the World Council of Churches held in Evanston, Ill., where one hundred and seventy Communions assembled in conference. Mr. Coles gave a most stirring and challenging address on the theme, "Christ as the Hope of the World." Mrs. H. Keith Markett, on behalf of the Board thanked all those taking part in this Service.

Among the many services which took place to commemorate the 80th anniversary of Stanley Presbyterian Church, **Westmount,** were two outstanding meetings held by Stanley Auxiliary W.M.S. At the Autumn Thank-offering Meeting Reverend Clifton J. MacKay, B.A., D.D., of Knox-Crescent-Kensington Church was the guest speaker, giving an inspiring message. The soloist of the meeting, was Mrs. George Bennett.

The following week the Stanley Auxiliary, the Women's Association and the Isobel McConnell Auxiliary were hostesses to a large gathering of members and friends from Auxiliaries throughout Montreal. On this occasion, Senator Cairine Wilson of Ottawa was the guest of honor and spoke on Woman's Place in the Church today.

OTTAWA PRESBYTERIAL — The Executive meeting of the Montreal and Ottawa Synodical W.M.S. was held in St. Giles Church, **Ottawa.** The President, Mrs. Mason McLennan presided at all meetings. Opening devotions were taken by Mrs. W. E. Baker of **Montreal.** Reports were given by the Presbyterial Presidents and the Departmental Secretaries and Treasurer. Splendid reports of Council Meetings were given by the delegates who had attended.

A report of the Leadership Training Camp held at **Lancaster,** was given. The Reverend Colin Miller, minister of Knox Church, **Ottawa,** addressed the open evening meeting speaking on missionary work from the early days of the Christian Church to the present time.

The D.M. Gordon Auxiliary of the W.M.S. of St. Andrew's Church, **Ottawa,** held their Thank-offering meeting following a Thanksgiving supper. The members and guests were welcomed by the President, Mrs. F. M. Mooney. Mrs. J. C. Campbell was guest speaker and gave an interesting talk on her trip to Peru. Miss Mildred Thompson was soloist, accompanied by Mrs. Harold Crain. Mrs. H. C. Ellis in presenting the President, Mrs. Mooney, with an Honorary membership certificate thanked her on behalf of the members for her zealous Christian

leadership during the past years. An "In Memoriam" Certificate in honour of Mrs. George Fraser, a faithful member for many years, and of her husband, was presented to their son and daughter-in-law.

The W.M.S. Auxiliary of St. Stephen's Church, **Ottawa,** had as guests at their Thank-offering meeting, members of the W.M.S. of **Westminster Church, Ottawa.** Mrs. W. F. C. Anderson presided and conducted the devotions. Mrs. R. J. Baylis reported on the Pre-Assembly Congress which she attended. The Reverend R. C. Creelman, Minister of Westminister Church, gave an interesting talk on Home Missions.

The President, Mrs. M. L. Gray presided at the Fall Thank-offering meeting of the Kathleen Johnston Evening Auxiliary of Knox W.M.S., **Ottawa.** Mrs. Doris Scobie Clymer gave a very enlightening address on the living conditions of women in Nigeria, Africa, where she is a missionary nurse with the Sudan Interior Mission. Mrs. John R. MacKenzie introduced the speaker and Mrs. Colin F. Miller thanked her. At the social hour afterwards, the hostesses were Mrs. L. E. Carson and Misses Lorna Ferguson and Elizabeth Kennedy.

The Annual Mission Band Rally of Ottawa Presbyterial was held in Knox Church, **Ottawa,** with the largest attendance in many years. Mrs. Gerald E. Grossman, Presbyterial Mission Band Secretary presided and conducted devotions. Mrs. A. I. Burnett, Presbyterial President, welcomed the guests and brought greetings from Presbyterial. Guest speaker was Miss Mary Sinclair, B.A. She told the children about the Cathedrals and Churches she visited in the British Isles. Band members and explorers were present from **Manotick, Kinburn, Gloucester, Hull** and from **St.** Stephen's, St. Giles and Erskine Churches, **Ottawa.** Badges and seals were presented to the various groups. Supper was served by the W.M.S. Auxiliaries of Knox Church.

The Senior Auxiliary of Renfrew Church had as its guests for the Thank-offering meeting, the Evening Auxiliary and members from **Lochwinnoch, White Lake,** and **Stewartville** Auxiliaries. The President, Mrs. K. M. Sharpe, presided. Devotions were conducted by Mrs. Walter Allum. The guest speaker was Mrs. Paul Rumball who gave an interesting and informative talk on her work among the Koreans in Japan. The Reverend W. Allum closed the meeting with prayer.

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TORONTO 1

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THE GLAD TIDINGS

Vol. XXXI TORONTO, FEBRUARY, 1955 No. 2

Editorial

FROM the frozen lands of the Arctic Circle to the torrid lands of the Equator, prayer will be constant during the 24 hours of February 25th.

The widespread interest and participation in the World Day of Prayer are significant of the depth of religious feeling and faith that exists throughout the Christian world.

What shall we remember in our private prayers on this special day? Our thoughts should turn towards those in Japan, China, Formosa and India the night before our own day starts, for that is when the World Day of Prayer will be taking place in those countries.

As our thoughts encircle the globe in prayer, what pictures come to mind? How vividly do we imagine the working conditions of the people for whom we pray?

Picture a day with the mobile clinics on the Bhil Field, India. Mobile workers arrive in a village with their jeep; hot, dusty and dirty. Some of those who attend the service will be Christians who have come to pray. Others will come watching with idle curiosity the service they do not understand.

Formosa will be wet and cold, and the damp chill will invade the schoolroom where there will be both Christian and non-Christian students gathered. Let us pray for our missionaries there, that they may be given strength to overcome the present threat of Communism. Let us pray too, for their Christian students who are trying to make witness to the non-Christian, and let us pray for the conversion of these non-Christians.

The Korean church in Japan especially, needs the help of our prayers. Theirs is a constant struggle against hostility and economic hardship in the building and strengthening of their church.

Let us remember our two young women newly arrived in Africa, as they begin their work in a strange land, among a strange people, but one in Christ with them.

Let us pray, too, that we ourselves may be given strength to carry on the mission of the Christian Church and be faithful in our witness.

Preparing an Address for the World Day of Prayer

by MRS. R. H. HOWARD

DURING the coming weeks, hundreds of women across Canada will be preparing an address for a World Day of Prayer service.

When as corresponding secretary of the Women's Inter-Church Council, I read each year the reports concerning the observance of the day, it is the remarks regarding the address which most often disturb me, as they reveal that in many instances the whole purpose of this interlude is misunderstood.

Therefore first of all I wish to state four "should nots" which really ought to be "must nots." The address should not be too long, certainly not more than ten to twelve minutes. If it is longer it destroys the symmetry of the service, and distracts and wearies the listeners. It should not be just a devotional address which the speaker may have given on another occasion with no relevancy to the theme of the service or the purpose of the offering. It should not be a little homily on prayer. The women who attend a World Day of Prayer service are aware of the power and blessing of prayer: otherwise they would not be there. Finally it should not be just a missionary address unless it deals definitely with one or two of the projects which are supported by the World Day of Prayer offering.

Do not read the address. Do not memorize it! But do master it so carefully that when you stand on the chancel steps or in the puplit facing a sea of friendly faces, the words will slip easily from your lips and warmly from your heart.

Too often, I fear, when the Committee has succeeded in capturing a speaker, the members just relax with thankfulness and fail to give her any assistance, or counsel her that it should be on the theme of the service, and should reflect the ecumenical significance of the day and remind the audience of the importance of the offering which, in the spirit of the day, goes round the world to purchase and distribute Christian Literature.

In order to help each speaker, the Women's Inter-Church Council has prepared two pamphlets:

(1) Suggestions for Speakers (What your money does).

(2) Pathways through Time (history of the World Day of Prayer.) The first of these pamphlets was sent out with The Fall Letter to the Chairman of each World Day of Prayer group and both may be obtained free of charge by writing:—

The Women's Inter-Church
Council of Canada,
Toronto 5, Ontario.

Prayer

UNTO Thee, O Lord, do we lift up our souls, praying for the unction of Thy Holy Spirit, that we may truly worship Thee, and that our prayers may be in accordance with Thy will.

We pray especially, at this time, for all those engaged in the missionary activities of the Church. We ask for the Council Executive of our Women's Missionary Society, upon whom rests such great directive responsibility; Divine wisdom, and an ever clearer vision of the increasing need of the world for Gospel light. Keep them in such close touch with Thee, that Thou canst reveal to them Thy perfect will, in all things. This we ask not only for them, but for each member of the individual societies. May we all be constrained by the love of Jesus Christ, in all our service for Him.

We would intercede, today, for our missionaries in India. We thank Thee for their devoted service in churches, schools, orphanages, and hospitals, as well as itinerant evangelism. We claim Thy promise that Thy word shall not return unto Thee void. May they be given strength for their days, abiding fruit, and the glad consciousness of Thy continued presence with them.

We pray that Thou wilt thrust forth workers of Thine own choice, into this great and needy harvest field.

We thank Thee for the native Christians who are taking their places as leaders in the Church. May they continually grow in grace, knowledge and likeness to the Master they serve.

In these days of the rising tide of Nationalism, and the increasing influence of communism, keep all Thy servants true to Thee, and living witnesses for Thee. May the doors be kept open for the continued preaching of the Gospel, foiling every effort of Satan to close them.

We ask all in the name of our Omnipotent Lord — and for His sake.

Amen.

SYNODICAL PRESIDENT for TORONTO AND KINGSTON

MRS. A. S. CURR, presently Synodical President for Toronto and Kingston, must surely be one of the most faithful of our church's workers.

Arriving in Canada in 1929 with a large family of small children, four boys and two girls, from Stonehouse, Lanarkshire, Scotland, the Curr family joined Oakwood Presbyterian Church, where they are still members.

Before leaving the old country Mrs. Curr took one year's training in comprehensive church work at the International College in London.

For the first five years after arrival in this country she was too busy bringing up her family to be very active in Church work. After the war, however, during which a son was killed, Mrs. Curr became very active. In 1939, as well as becoming Superintendent of the Primary Department of the Church School — a position she still holds — she was also elected President of Oakwood W.M.S. Auxiliary. This honor was held for 12 years.

From 1946 to 1950 Mrs. Curr was President of Toronto Presbyterial and then became president of Toronto West Presbyterial until appointed to the Synodical.

MRS. A. S. CURR

In addition, this remarkable woman is on the board of Directors for Community Vacation Schools, which is inter-denominational, and also serves on the board of the Toronto Women's Inter-Church Council.

As an ex-officio member of Council Executive, Mrs. Curr takes her responsibility seriously and faithfully attends all meetings.

WORLD DAY OF PRAYER

FRIDAY, FEBRUARY 25th, 1955

Adapted from a service prepared by the Rev. Jorgelina Lozada, of Buenos Aires, Argentina.

Theme: "Abide in Me" John 15:4

Silent Meditation (Quiet music of the hymn, "Holy, Holy, Holy")

Chairman: I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. (John 15:5) O come, let us worship and bow down, let us kneel before The Lord, our Maker! (Psalm 95:6)

ADORATION: (Congregation Standing)

First Leader: Glory be to the Father, and to the Son and to the Holy Ghost. Great is our Lord, and abundant in power; his understanding is beyond measure. (Psalm 147:5)

People: Great is the Lord, and greatly to be praised, and his greatness is unsearchable. (Psalm 145:3)

Leader: For I will proclaim the name of the Lord. Ascribe greatness to our God; (Deuteronomy 32:3)

People: For thou art great and doest wondrous things, thou alone art God. (Psalm 86:10)

Leader: Blessed be the Lord, the God of Israel. Blessed be his glorious name forever. The Lord our God has shown us his glory and greatness. (Psalm 72:18, 19. Deuteronomy 5:24)

People: May his glory fill the whole earth! Amen and Amen.

HYMN: "Praise the Lord! Ye Heavens, Adore Him;" (Tune: Austria)

Praise the Lord! ye heavens, adore Him;
Praise Him, angels, in the height;
Sun and moon, rejoice before Him;
Praise Him, all ye stars and light.
Praise the Lord! for He hath spoken;
Worlds His mighty voice obeyed;
Laws which never shall be broken
For their guidance hath He made.

Praise the Lord! for He is glorious;
Never shall His promise fail;
God hath made His saints victorious;
Sin and death shall not prevail.
Praise the God of our salvation!
Hosts on high, His power proclaim;
Heaven, and earth, and all creation,
Laud and magnify His Name.
Amen.

Leader: (Congregation seated)
O God, we praise thee and glorify thee for all the love thou dost bestow upon us. We praise thee for our Saviour and Lord, Jesus Christ through whom we receive thy love. Amen.

People: "Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heaven and the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as head above all. Let all creatures serve Thee, for Thou speakest and they were made. Thou didst send forth Thy Spirit and they were created. O God, Thou art worthy to be praised with all pure and holy praise, therefore let Thy saints praise Thee with all Thy creatures, and let all Thine angels and Thine elect praise Thee. Amen." St. Chrysostom.

CONFESSION and PENITENCE:

Second Leader: If we confess our sins, He is faithful and just and will forgive our sins and cleanse us from all unrighteousness. (I John 1:9) To thee, O Lord, I lift up my soul . . . Relieve the troubles of my heart. . . . For thy name's sake, O Lord, Pardon my guilt, for it is great. (Psalm 25:1, 17, 11)

Leader:

Prayer: O Lord, in whose hands are life and death, by whose power I am sustained, and by whose mercy I am spared, look down upon me with pity. Forgive me that I have until now so much neglected the duty which Thou hast assigned to me and suffered the days and hours of which I must give account to pass away without any endeavour to accomplish Thy will. Make me to remember, O God, that every day is Thy gift, and ought to be used according to Thy command. Grant me, therefore, so to repent of my negligence, that I may obtain mercy from Thee and pass the time which Thou shalt yet allow me in diligent performance of Thy commands. Through Jesus Christ. Amen. (Samuel Johnson, 1709-1784)

Leader: Have mercy on me O God, according to Thy steadfast love . . .
Wash me thoroughly from my iniquity,
Purge me with hyssop, and I shall be clean;
Wash me, and I shall be whiter than snow. (Psalm 51:1, 2, 7)

Leader and People: Create in me a clean heart, O God, and put a new and right spirit within me. (Psalm 51:10)
Almighty God, unto whom all hearts are open, all desires known and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name; through Jesus Christ, Our Lord. Amen.

HYMN: "Just as I Am Without One Plea" (Tune: Woodworth)

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come.

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come.

Just as I am and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come.

Just as I am—Thy love unknown
Has broken every barrier down—
Now to be Thine, yea, Thine alone,
O Lamb of God, I come.

Just as I am, of that free love
The breadth, length, depth, and height to prove,
Here for a season, then above,
O Lamb of God, I come. Amen.

MEDITATION and THANKSGIVING (Congregation seated)

Third Leader: Let us meditate and be thankful: To belong to Christ is to abide in His love.

Leader: Scripture reading: John 15:1-12.

Leader: The Lord Jesus has invited his followers to abide in Him. This abiding means dependence as well as obedience; it means oneness and a life of joy, peace and power. Let us ask ourselves today with all humility: Is it our wish from this time forth to abide in Him? In the spirit of worship, let us meditate upon the words of the Lord:

First Reader: Let us meditate and be thankful: To belong to Christ is to abide. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatsoever you ask the Father in my name, he may give it to you. This I command you, to love one another. (John 15:16, 17)

Pause for Silent Prayer.

Second Reader: Let us meditate and be thankful: To belong to Christ is to be one. Abide in me, and I in you. As the branch cannot bear fruit by itself unless it abides in the vine, neither can you, unless you abide in me . . . Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are one. (John 15:5; 17:11)

Pause for Silent Prayer.

Third Reader: Let us meditate and be thankful: To belong to Christ is to be one and to know the oneness of the fellowship of believers.

But now I am coming to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves . . . Ask, and you will receive, that your joy may be full . . . Take my yoke upon you and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. (John 17:13; John 16:24; Matthew 11:29)

Pause for Silent Prayer.

Fourth Reader: Let us meditate and be thankful: To belong to Christ is to bear much fruit.

Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit . . . He who abides in me, and I in him, he it is that bears much fruit . . . By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. (John 15:2, 5, 8)

Pause for Silent Prayer.

INTERCESSION:

HYMN: "I Need Thee Every Hour." (Tune: Dependence)

I need Thee every hour,
Most Gracious Lord;
No tender voice but Thine
Can peace afford.

I need Thee every hour;
Stay Thou near by;
Temptations lose their power
When Thou art nigh.

I need Thee, O I need Thee;
Every hour I need Thee;
O bless me now, my Saviour;
I come to Thee.

I need Thee every hour,
In joy or pain;
Come quickly and abide,
Or life is vain.

I need Thee every hour;
Teach me Thy will;
And Thy rich promises
In me fulfill. Amen.

Fourth Reader: Let us pray for each other:

Leader and People: Our Father, help us, bearing the precious name of Christ, to be filled with the knowledge of His will, in all wisdom and understanding. May we be fully pleasing to Him, bearing fruit in every good work and increasing in the knowledge of God. Where physical strength and health are needed — grant Thy healing power. Where courage is weak — fill hearts with a new consciousness of Thy abiding presence. Where indifference has taken possession—convince, revive, and guide. O Lord, strengthen Thy people!

Leader: Let us pray for our own land.

In Unison: Creator and Ruler of all lands and peoples, to Thee we lift this our land. May the light of Thy countenance fall upon the troubled areas in the life of our people. We ask this, that our beloved land may become a worthy part of the kingdom of God.

Prayer by one appointed: Let us pray for Her Majesty the Queen, the members of the Royal Family and leaders of the Commonwealth.

Leader: Let us pray for the United Nations.

In Unison: The United Nations, we lift in prayer to Thee, O God, that it may be an instrument of peace and understanding and progress. Bless, we pray, the representatives of the various lands as they counsel together. May Thy Spirit rule over them.

Prayer by one appointed: Let us pray for peace and for the binding of the world together in fellowship and love.

Leader: Let us pray for children and young people.

In Unison: O God, our Heavenly Father, may a new consciousness of the responsibility of Christian homes, schools, and colleges fill the minds and hearts of Christians around the world. May all children everywhere have the privilege of growing up into the full knowledge of the dignity, rights and duties of people who are sons and daughters of God, their Father. Amen.

Prayer by one appointed: Let us pray for parents, teachers and instructors of our youth.

Leader: Let us pray for the Church.

In Unison: O God, we pray that Thy Church in these days may bear fruit worthy of the vine. May she be led by Thy Holy Spirit that Thy plans for the children of man may be more fully realized, that we may, indeed, be one. Into Thy love this day, we would lift in a special way the Church that continues faithfully even in the midst of persecution and suffering. Strengthen Thy Church, O Lord, that she may serve Thee more adequately and joyfully.

Leader: Let us pray for the Church.

In Unison: O God, we pray that Thy Church in these days may bear fruit worthy of the vine. May she be led by Thy Holy Spirit that Thy plans for the children of man may be more fully realized, that we may, indeed, be one. Into Thy love this day, we would lift in a special way the Church that continues faithfully even in the midst of persecution and suffering. Strengthen Thy Church, O Lord, that she may serve Thee more adequately and joyfully.

Prayer by one appointed: Let us pray for the women of the Church and for the work and witness of all missionaries.

Leader: As we lift these petitions before Thee, Our Father, fill our minds and hearts with the sure knowledge of Thy promises: Therefore I tell you, whatever you ask in prayer, believe that you receive it and you will. Amen.

Brief Address (not to exceed ten minutes.) See pamphlet "Suggestions for Speakers")

Special music (if desired)

Offertory:

Reception of the offering:

Chairman: Dear Heavenly Father, as Thou didst increase the five loaves and two fishes, the gift of a child, to feed the multitude, so transform this our offering, given out of thankful hearts, that it may bless multitudes, whom having not seen, we love. Amen.

DEDICATION (Congregation Standing)

LITANY:

Fifth Leader: We dedicate ourselves to living according to the light of Thy divine grace.

People: Accept us, O Lord.

Leader: We dedicate our wills to Thy will.

People: Accept them, O Lord.

Leader: We dedicate our hearts to Thee, that Thou mayest find in them a dwelling place.

People: Accept them, O Lord.

Leader: We dedicate our talents to the proclaiming of Thy Gospel.

People: Accept them, O Lord.

Leader: We dedicate our worldly goods to Thy cause.

People: Accept them, O Lord.

Leader: Let us pray.

In Unison:

"O Lord, who hast taught us that Thou wilt require much from those to whom much is given, grant that we whom Thou hast called to so goodly a heritage may extend more abundantly to others what we so richly enjoy and in serving them may know the glory of serving Thee. Amen."

HYMN: "The Day Thou Gavest, Lord is ended." (Tune: St. Clement)

The day Thou gavest, Lord is ended;
The darkness falls at Thy behest;
To Thee our morning hymns ascended,
Thy praise shall sanctify our rest.

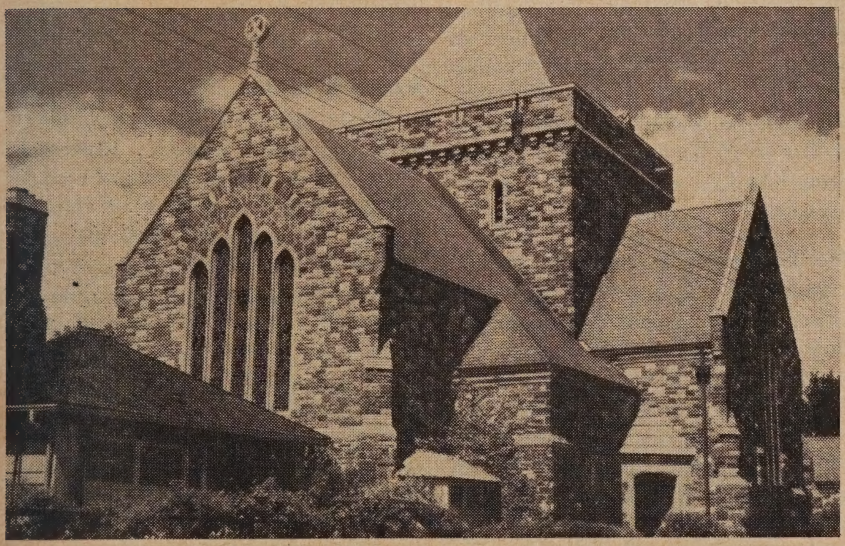
We thank Thee that Thy Church unsleeping,
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now by day or night.

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

The sun that bids us rest is waking
Our brethren 'neath the western sky,
And hour by hour fresh lips are making
Thy wondrous doings heard on high.

So be it Lord, Thy throne shall never,
Like earth's proud empires, pass away;
Thy Kingdom stands and grows for ever,
Till all Thy creatures own Thy sway. Amen.

BENEDICTION: May the blessing of God Almighty, the Father, the Son, and the Holy Spirit, rest upon us and all who have called upon His name, and upon all our work and worship done in His name. May His courage support us, His light guide us, and His love unite us, now and forever more; in the name of our Lord, Jesus Christ, we ask it. Amen.



ANNUAL COUNCIL

The annual council meeting will be held at Glenview Church, Toronto, from May 9-13 inclusive. Futher information will be given next month.

A National Missionary Goes on Deputation

DURING October, November and part of December, I have had the opportunity of addressing about sixty meetings, in about as many different places, also many individuals in Hamilton and London Synodical. I was able to tell of some of the work which is being done for the Chinese in Canada by our Board of Missions and the Women's Missionary Society, and of the Vacation Bible Schools that were conducted along the Alaska Highway as far as Whitehorse, Yukon Territory, last summer, in which one of our Women's Missionary Society Vans played an indispensable part. Now that this deputation work is behind me I have been asked to give some of my impressions.

Was the deputation work worth while?

Definitely it was, in at least two respects. First, it gave many of our church people an opportunity of obtaining information at first hand, by means of the spoken word and by pictures, of some of the work which is being done by our Church and Society. The work that is being carried on by the various mission workers is possible only as the church members are faithful in their prayers and givings. It is important, therefore, that they should know as much as possible of the work that is being done in the name of Missions. Secondly, the deputation itinerary gave me the opportunity of meeting many of the wonderful people of our Church — an experience that was inspiring. One will not soon forget the kind hospitality shown everywhere. It is encouraging to have people say: "We are so glad to have had this chance to know more of the work and the workers. Now we will follow with greater interest our mission work and we will remember you in our prayers.

Men and children, too.

While most of the meetings I attended were women's meetings, there were at least two Family Nights that were indeed family nights — fathers, sons and all were there! Several church services were included on the itinerary and again there were men present, and children, too. Several children's groups were addressed. It was good to be able to reach not only the women, but also the men and children. Why should not the men be interested in hearing of our Church's mission work? The original Twelve were all men. So much of our missionary zeal nowadays seems to stop with the women. Why shouldn't the men of the congrgations be just as interested as the women?

Our Christian Heritage.

During my nine years of deaconess work, I have worked with the children of New Canadians in Val d'Or, Quebec, whose religious backgrounds were varied; in Montreal, with the Chinese, many of whom have never heard the Gospel before coming to our church there; and with our own Canadian children along the Alaska Highway, some of whom have had very little opportunity of receiving Christian teaching, and whose knowledge of the Bible is very slight. Coming back to Ontario, with its beautiful churches in which people have been worshipping for generations, I could not help but be made very conscious of that rather intangible thing known as our Christian heritage. Seventieth and seventy-fifth anniversaries were celebrated at some of the meetings I attended and there was, underlying them, a strong note of thankfulness for those who have passed on to us our Christian heritage. It is something we are apt to take for granted but let us not be too complacent about it. If we receive this inheritance passively it will be lost in time for those who will come after us. We must receive it actively. Our faith in Christ must be real, vital and personal, if generations to come are to look back to us with gratefulness for the Christian Heritage which we have passed on to them.

It is good that the National workers are now having the opportunity of doing deputation work. The value of these personal contacts cannot be over-estimated. Like contracts, they are two-way affairs and both parties are bound to benefit from them.

Muriel Judd

West of Rocky Mountain House.

Student Deaconesses

EARLY IN THE New Year requests are received from Presbyteries asking for the appointment of student Deaconesses for the summer months. At the same time, applications are received from student Deaconesses seeking employment for the summer. When an appointment is made, two points are carefully considered — the type of work and the suitability of applicants for this work. An attempt is made, too, to vary from year to year, the appointments for the Deaconesses in order to widen their experience. Thus it is that a student Deaconess is not appointed to do Van work for more than one summer.

One example of this would be the summer appointments which a third year student Deaconess, Miss JoAnne Tillisch, had. In the summer of 1953, Miss Tillisch worked with Miss Joan Rochemont using a Missionary Van in the Rocky Mountain House area, Presbytery of Red Deer. Practically the whole summer was spent in rural areas, visiting in the homes, teaching classes in Christian Education in the schools, conducting Bible Vacation schools and giving leadership in camps. In 1954, Miss Tillisch's appointment was to the Presbytery of Westminster in British Columbia. In this Presbytery Miss Tillisch had the opportunity of assisting in work in an urban centre.

MISS FRIEDA E. MATTHEWS
Director of National Home Missions.

As letters of appreciation are received from Presbyteries for the fine work done by our student Deaconesses, we realize that these young women are acquitting themselves most acceptably. In most instances they have done and will be doing work which is seasonal but which is nevertheless important.

In our 1955 estimates provision has been made for the salaries and expenses of five summer appointees.

We commend these young women to you for your prayers. If a student Deaconess is appointed to your Presbyterial we know you will give, as you have in the past, your understanding and kind co-operation.

F. E. M.

God's Power Flows Through People

If you've *never* been to a Presbyterial – plan to go this year!

because
you will find an extra warm welcome waiting–
you will find new friends there, waiting–
you will find new, big ideas, waiting–
You will find *lift* and vision, courage and direction, for the Master should be there–waiting!

If you've *always* gone to Presbyterial–by all means, plan to go again this year!

because
you can extend that hand of greeting, sharing–
you can listen to ideas "they" bring, sharing–
you can be ready with your friendship, sharing–
you can be gay and optimistic, full of faith and realistic, for you've found the Master–sharing!

If you're one who makes *reports*–cull the chaff and make them snappy because
women's minds are prone to wander, dreaming–
some have brought their troubles with them, dreaming–
some are roving in a far-off land or future–dreaming
but all will bring their thoughts "to heel"
if for the Kingdom they find themselves dreaming–working!

If you're one who *plans* the meetings give them your best and a little bit more

because
some for better ways to do their jobs, come seeking–
some lack inner peace, and restless, come seeking–
some beneath their mirth have sorrow unexpressed, seeking–
some seek reassurance, release from fear;
this the Master has for all who come here seeking.

The year 1955 is the time for new and old friends to come to Presbyterial to strengthen the fellowship of the W.M.S. – and together, with God's power–to start a spiritual fire in every church in *your* Presbyterial and hence the nation!

– "The Harvest Field".

Christian Youth Around the World

FOR the first of our series on "Christian Youth Around the World" comes a reply from Rev. Wenchi Kim of Osaka, Japan.

Answering the questions we submitted to Wenchi Kim he comments on the Christian Korean young people as follows:

1. Attitude to Bible Study. Mr. Kim points out that the young people are eager for Bible Study because they do not find church attendance and sermons alone provide them with an adequately reasoned faith. In answer to requests from the young people the summer conference, organized and directed by Wenchi, had as its main study the Bible.

2. In their attitude to witness Wenchi Kim states that when young Koreans become Christians and are being examined for baptism, the session asks each one if he or she will promise to witness for Christ. Some, of course, fail to make good their promises, but many make their witness in the following ways: by giving a testimony, taking part in devotions, accepting their Christian responsibility in their job or profession, some taking services and by special attention to other young people who may be attending a service of worship for the first time.

3. Attitude to Communism. Many Korean students and young people are wondering about Communism. Could it help them? Could it bring a better way of life? Could it improve their economic situation? Others are unconcerned about the whole problem of Communism. Again another group of young people believe that if Christians would put forth the same effort and have the same zeal to make the Gospel known as Communists have in propagating their philosophy, we would have a stronger, more positive witness than we have now. A few appear to think that as Communism says there is no God we should not waste our time on it but bend all our strength to the work of Christ.

4. Attitude toward Social Conditions. Korean youth are considering how best to bend their efforts so that the world might be a more peaceful and beautiful place in which to live. With this in mind many students are taking courses in law, science and economics. They are training to find ways of solving the economic and social problems of society. Sometimes youth fears that the Christian seems to be unconcerned about social and economic problems. There is a real concern among the young

We Have Only One Hope

This story comes from a member of an interdenominational and international missionary staff, supported by numerous mission boards.

The W.M.S. gives $500.00 a year to this project.

WE are your missionaries; we have gone to the battlefield depending on you to keep us supplied. We have reached a crucial stage in the history of Christian missions. Never have such effective tools and methods been at our disposal; never has there been greater opportunity. Never have missionaries been so well equipped; never has the Christian public been so well informed about the mission field. At the same time it is evident that never in recent centuries have opposing forces been so organized against Christ, never has there been danger of the doors to so many nations closing to the gospel missionary. Never have anti-Christian forces been so well led, so well financed, and so well placed to weild political power. The future of the foreign missionary movement in many parts of Africa, Asia, Europe, and South America is in the balance. We, your missionaries, have only one hope—victory or defeat depends upon your prayer.

Our lines are stretched too thin. We are greatly understaffed. Far more doors open before us than we can possibly enter. So many responsibilities devolve upon us that we are in grave danger of attempting more than we can saturate with prayer. And yet it seems impossible to escape the insistent calls. It seems cruel to fail to meet the need. How can we close our eyes and stop our ears? How can we refuse to talk with inquirers? How can we refuse to preach to those who call us? We are in danger of being too busy to be at our best spiritually. We know our greatest need is prayer. We know fruit would be multiplied many fold if we were backed with prayer adequate to the need. You praise us when we come home on furlough, but compared with what is divinely possible and desperately needed we feel we are failing. We have only one hope—we will fail unless you pray.

The souls of millions are in the balance. We know of individuals and groups who were almost persuaded to come out for Christ who later became bitter foes of the gospel. Stalin once entered a seminary to prepare for the ministry; Ambedkar, the outcaste leader of India, was almost persuaded – and then became Buddhist! Gandhi once seriously considered becoming a Christian; one of the most influential Muslim leaders in all Africa once planned to become a Chris-

tian. We have seen inquirers weep at the foot of the cross, then suddenly turn away. Deeply convicted seekers have refused to walk in the light. We have seen young Christian leaders of great promise suddenly turn and obey the call of the world and of sin. We see nations in which we are laboring on the verge of expelling us just because we are Christian missionaries. The souls of millions are in the balance. In spite of giving our strength, our time, our love, and our lives, it seems we may lose many victories which were almost won. We have only one hope – your prayer can swing the balance and bring victory.

Our time and opportunity in some fields may be almost over. Christ's coming may be at our very door. We know the task is still largely unfinished. But we know that God can suddenly intervene, and that if He does we will see the greatest victories we have ever known. We know that hearts have never been more hungry. If we have a clearer guidance, more anointing of the Holy Spirit, and more of God's power in our lives we know that thousands will be won to Christ, that revival will sweep across our fields, and that strong national churches will be quickly raised up. We have only one hope, but are staking all on that hope. We are waiting for you to begin a prayer offensive on our behalf.

You are our only hope. Your prayer, your tears, your fasting can decide the issue. God has staked His cause on your faithfulness. We beg for more prayer. If you love us, pray for us. If you believe in us, pray for us. If you love Christ and His cause, pray! PRAY! *PRAY!* If you ever intend to pray, pray now. God's cause depends upon you. Plan how you can pray more. Put prayer first. The future of a billion souls depends upon your prayer.

My Daily Prayer

If I can do some good today,
If I can serve along life's way,
If I can something helpful say,
Lord, show me how.

If I can right a human wrong,
If I can help to make one strong,
If I can cheer with smile or song,
Lord, show me how.

If I can aid one in distress,
If I can make a burden less,
If I can spread more happiness,
Lord, show me how.

Grenville Kleiser

Christian Medical College
Ludhiana,
Punjab

30th November, 1954.

Dear Miss Pelton,

The Secretary of the Overseas Missions Department of the Canadian Council of Churches has sent me your gift of $2,000. I wrote to say how immensely grateful we are to you for thinking of us again and to ask you to thank all those who have made this gift possible.

We are indeed encouraged in our work here. After much prayer and thought, we have decided to go forward with our big building project – the building of our new hospital, and hope to have the larger part of it erected during the next eighteen months. We must do this if our students are to go over to do their clinical work there. Actually of the money needed for this $730,000, we have half either in hand or promised, so we are relying on God's help very much to supply the needed extra money.

Our new students this year are a splendid lot and we are so encouraged when we realize that when qualified they go all over India and beyond. This year the Government of Nepal asked us to take in two students whom we had, regretfully, to refuse, as we had no more seats. We shall hope to take them next year if they are up to standard.

With many thanks for your prayers and gifts and interest.

Yours sincerely,
E. R. B. Snow,
Principal.

Canadian Girls in Training

All About Affiliation

Mrs. Barton was a brand-new C.G.I.T. leader this fall. Like all good, but new leaders, she had at least twenty dozen questions up her sleeve. When she met the Presbyterial Secretary for Girls' Work, Mrs. Hardy, she asked questions for a whole afternoon. There were several puzzling matters in her mind about the relationship of a C.G.I.T. group to the W.M.S. and she brought them out in the discussion that followed.

Canadian Girls In Training

"What does affiliation really mean?" inquired Mrs. Barton. "I know that C.G.I.T. groups do affiliate with the W.M.S., but what does that mean?"

Mrs. Hardy thought it over. "When a C.G.I.T. group affiliates with the W.M.S. it means that the C.G.I.T. group wishes to have a share with the W.M.S. in its work and study and its giving. It wishes to become part of the W.M.S. family. But the girls in a C.G.I.T. group do not direct all their givings to the W.M.S. alone, nor are their studies and activities always related to mission work as in the case of an auxiliary. We believe this is the best kind of arrangement for girls, to be an affiliated group. Girls need much more variety in their program than just one kind of study. We also want them to take an interest in and contribute to the whole work of the church, both in their own church and community as well as in the world at large. We expect them to be learning to give to mission outreach by their own decision

and free will, and therefore we do not wish to give them an allocation.

"Well, then, what is a C.G.I.T. group supposed to do in order to be a good Affiliated Group?"

"The C.G.I.T. group is expected to use the annual mission study every year. This mission study for girls is approved and recommended by the Literature Committee of the W.M.S. for C.G.I.T. groups. It can be ordered from the W.M.S. Office. It is a study which covers five to six weeks of every year. After they have begun the study, the group decides whether they wish to affiliate or not. Almost every C.G.I.T. group does choose to affiliate, and to hold a special service of affiliation with representatives of the W.M.S. present. It is expected of a C.G.I.T. group that they will make a voluntary contribution to the work of the W.M.S. Of course there is no set sum expected, and there is no allocation to an affiliated C.G.I.T. group. These givings are to be sent to the Presbyterial Treasurer."

"What responsibilities does the W.M.S. have to an Affiliated C.G.I.T. group?"

"I always feel about this that the W.M.S. is receiving an important group in the fellowship of the W.M.S. family. The W.M.S. is becoming a supporter, a sponsor of the C.G.I.T. As such they will try to do everything in their power to welcome the group, to make the leader and the group conscious of their support. Many W.M.S. groups buy the annual mission study packet for the C.G.I.T. group, and some give a small annual gift of money for materials for the groups' work. And, of course, the ladies support all the special services and efforts of the C.G.I.T., like the vesper service, and the affiliation service, graduation, etc. I know you will receive fine support from your W.M.S. groups here, however. I've just been talking with the Presidents about it and they are most anxious to help in whatever ways they can.

"How will my C.G.I.T. group go about becoming an affiliated group?"

"All that you need to do is write to the W.M.S. head office, and ask for at least four copies of the Affiliation Service for C.G.I.T. groups. The Affiliation service has written into it a part to be taken by the President of the local W.M.S. auxiliary, and a part for the Presbyterial Secretary for Girls' Organizations, or some other representative of the Presbyterial. Those people should be notified early, and a copy of the service sent to them. Then the whole W.M.S. auxiliary should be invited to attend the service of affiliation which should probably be held in connection with the special meeting which is usually outlined as a conclusion for the mission study. Where there is more than one auxiliary in the church, the C.G.I.T. group chooses which

president they wish to take part in the service, but usually invite the W.M.S. from all auxiliaries to attend the service."

"Does a C.G.I.T. group affiliate with the W.M.S. every year?"

"No — a C.G.I.T. group affiliates only once. But every year thereafter, it is the custom to have a service of rededication, sometimes called re-affiliation, at the end of their mission study. This service is held so that girls who were not in the C.G.I.T. group when the affiliation service was held, will feel they have a part in the work of the W.M.S., and of course they will then receive their affiliation badge. If a girl has once received her affiliation badge, she is not supposed to receive another. The re-dedication service usually has a part for the President of the local auxiliary and also one for the Presbyterial Secretary for Girls' Organizations as well, so some preparations will need to be made in each case."

"Where do these affiliation badges come from?"

"They are usually presented by the President of the local W.M.S. auxiliary to the C.G.I.T. girls. The auxiliary usually buys them for the girls. They can be ordered from the W.M.S. head office.

THE NEW LEAF

He came to my desk with quivering lip —
The lesson was done.
"Dear Teacher, I want a new leaf," he said,
"I have spoiled this one."
I took the old leaf, stained and blotted,
And gave him a new one, all unspotted,
And into his sad eyes smiled:
"Do better now, my child!"

I went to the Throne with a quivering soul —
The old year was done.
"Dear Father, hast Thou a new leaf for me,
"I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled:
"Do better now, my child!"

— Author Unknown.

Overseas News Flashes

Miss Margaret Leask, B.A., M.R.E. and Miss Irene Stringer arrived in Canada from India a few days before Christmas. They are having a very much needed and well-earned rest. Miss Leask will not be available for deputation at present. Miss Stringer may be called upon to do a few Presbyterial Annual Meetings but she must have her full two months' rest even if it is broken a bit. Miss Leask's address is Uxbridge and Miss Stringer is at 59 Electric Street, Apartment 1, Ottawa, Ontario.

Miss Mary Whale, B.A., is now visiting the Bhil Field and will be there for about six weeks and then she goes on to Madras and Vellore and the southern part of India.

The Very Rev. J. L. McLean, D.D., Moderator, and the Rev. E. H. Johnson, B.Sc., B.Th., left the first part of January for a six weeks' visit to Formosa and Japan. Dr. McLean will be the second to visit the beautiful island during his Moderatorial term. Dr. Norman Kennedy paid a few days' visit there as Moderator.

CORRECTION

In the estimates for 1955 published in the January magazine there was an omission under the heading Overseas Missions. Included should have been: Ludhiana Medical College $1,000.00.

DEPARTMENT OF OVERSEAS MISSIONS ANNUAL MEETING

The Annual Meeting of the Department of Overseas Missions will be held in the Canadian School of Missions 7:30 p.m. February 16th, 1955.

The Annual Conference of the Department will be held February 15th and 16th, 1955 in Toronto.

The Theme of the conference to be "The Changing Patterns of Missions."

An attractive programme is being arranged and we trust that the conference will result in a greater and more extensive interest on the part of our Church people.

Have You a Goal For Your Mission Study?

(The following account of the "goal" set by a group in St. Andrew's Church, Kimberly, B.C. as described by their minister, the Reverend Douglas Herron, should give ideas to other groups which can be applied to this year's study on India.)

HAVE you ever had the feeling that the mission study in your group never seems to arrive anywhere? Too often we observe groups whose interest begins to flag part way through the course, hanging on with desperate determination to finish the study, like a child gamely disposing of the carrots in order to have dessert. The only difference is most mission studies offer no reward at the end. What this article proposes is that we offer "dessert" to all loyal groups struggling to study missions.

Lest anyone misunderstand, it is not to be suggested there is presently no value in the study of missions as carried on in most groups, — certainly there is. But it is distressing that so many in the Church think of missionary study as an activity for either the aged or the front-line Christians. Perhaps we have ourselves to blame. Why are mission studies conducted with so little imagination and verve? Why do we fail to set a goal at the end of our program to give point to what is learned? Anyone who has caught a glimpse of the missionary task of the Church of Jesus Christ knows that this is a thrilling and jubilant activity, but so often the way it is handled never reveals the fact.

If you face this problem, why not have a goal for your year's work which will keep your members working and looking forward. Missions study must have a purpose. One way to do this is to have the year's study culminate in a grand evening of review and fellowship when the whole congregation can watch you display what you have learned. This is guaranteed to keep your missionary members like greyhounds chasing the lure during the year.

Here is how it was tackled in our church and with a few changes could be worked anywhere. Because Formosa had been an object of

interest for us during the year we staged a "Formosan Evening". It needs several weeks planning. Better still begin your program with the idea of staging in May or June such a night, and mould the entire year's program accordingly. You will see what is meant in a moment.

As for the evening, first of all attend to a couple of details which although not of first importance require proper handling. Advertising is one. You are going to make this a real occasion in the congregation's life, so publicize it accordingly. Don't forget this is not just for women nor for the "missions-minded" in the congregation. Aim at 100% attendance, and don't forget the men!

Because we planned to serve a Chinese meal, tickets were printed and sold in advance. This in itself makes the occasion noteworthy. Some of the group sponsoring the evening can boost ticket sales by attending the meeting of another group in the church in the national costume of the country upon which attention will be focused. Where food and pretty costumes are found you won't need to be hucksters to sell invitations.

Our evening opened in the church sanctuary with a simple worship led by members of the group—in our case the Evening Group of young women. Some of your number may learn a hymn which is popular in your mission country. Then followed a talk by one of our elders, Mr. George Williams who had been a prisoner of war in Formosa under the Japanese in World War II. His eye-witness description of the island and its people brought home to an isolated section of Canada this country we were studying. You may not be so fortunate as to have someone just like this, but a little digging may unearth someone who can give a personal account of some mission land for you.

The rest of the program was held in the church hall where everyone could relax. First a sound movie of Formosa and the work of the Church there filmed and narrated by Reverend James Dickson was shown.

From here on the talents of your own members can provide the vehicle for imagination unlimited. We wanted people to leave with an accurate knowledge of Formosa, so one of our members, Mrs. Sally Righton, gave a short talk on the geography of Formosa, and the current political picture there. A map of Formosa was printed in December's Glad Tidings.

Next the lights were lowered and two of the group, dressed in the costume of the hill people of Formosa dramatized the life of Chi-oang, one of the first Christian women among the aborigines, and one of her converts. The life of Chi-oang reads like high adventure

and knowing the framework you can write your own words for the narrative. The experience of these Christians lives vividly for your audience when it is acted out, and it provides a powerful challenge to people in this country to witness the devotion of others.

Now you can see some of the activities that will require year-long preparation. The whole group can be divided into committees. One can specialize in costumes and customs to give your evening authentic atmosphere. The social and political committee can trace the history of the country especially as it affects missions today, — this up-to-the-minute report will give urgency to the whole study. The drama can collect resource material on the lives of new Christians or missionaries. The real thrill comes when this material is used as a basis for the group's own writing of playlet or dramatization. And don't forget to investigate native food as well.

I mentioned a Chinese dinner and this was served buffet style at the end of the evening. You will need an expert to guide you, — and incidentally better warn your visitors they are in for something just a bit different. Don't forget decorations — they're important. Our group hung paper chinese lanterns and brightly coloured streamers, and no one has wanted to take them down since! Of course, your group will be attired in national dress even during the worship in the Church.

There is one final point to observe. The object of the evening (and it must have one) is not just entertainment nor the acquisition of knowledge. It should issue as well in some action toward the country you are facing.

To point up the purpose of our evening, a tape recording by the Reverend David Tan, a Formosan student at Knox College was played. It had been made especially for the occasion and its personal message meant so much in helping us see the real bond of fellowship joining our Canadian and Formosan Presbyterian Churches.

There is lots of scope here for ideas which your own local church may produce. Such an evening not only gives point to the mission group's study through the year, but enlarges the vision of the whole congregation. Maybe next spring it will be an evening in India with saris and sandals.

Groups planning an evening on India at the conclusion of this year's study of India are reminded of the Service of Worship — "That They Might Have Life" on pages 54-56 in the programme booklet in the study packet. This service could be used at such an evening. Extra copies of the service can be secured from the Publications Department for 25 cents per dozen.

YOUR MISSIONARY DOLLAR AT WORK

CHRISTIAN MEDICAL COLLEGE, LUDHIANA

by KATHLEEN B. SMITH

Women founded the only two Christian Medical Colleges in India!

Nothing could be more fitting than that the Women's Missionary Society should share in the support of Vellore Christian Medical College and Ludhiana Christian Medical College. Each was founded by a woman.

Surely none of us has failed to read the story of Dr. Ida Scudder, founder of Vellore Christian Medical College. Perhaps not so many of us know the story of Miss Edith Brown and Ludhiana. The following brief article will introduce you to the founder. (Last month you read in the article "Your Missionary Dollar at Work" about our grant to Ludhiana.)

"Miss Brown's Hospital" is the unassuming title given the new book by Francesca French, the well known author and missionary.

It is basically the story of that dauntless pioneer of Christian medical missions, Dr. Edith Brown. Sixty years ago, almost single-handed, this brilliant English doctor conceived the idea, and then developed the first school for the training of Indian women in the art and science of medicine at Ludhiana in North India.

The hospital grew along with the medical school and although it was officially named Memorial Hospital, to friends and the Indian people of the city it was affectionately called "Miss Brown's Hospital."

The devotion of the many graduates, both doctors and nurses, and the service they are rendering in meeting the health needs of people in remote and isolated places, is making a worthy contribution to human welfare in India.

The chapter recording Dr. Brown's visit to thirty of her old students in various parts of India, makes fascinating reading.

For her service to India Dr. Edith Brown received many honours. In 1931 she was created Dame Commander of the British Empire.

In the year following the 50th anniversary of her work in India, she retired from active direction of the medical college.

In this diamond Jubilee year of the college, great projects are afoot. In order to meet government requirements for the full degree course in medicine and surgery, a new 500 bed hospital is being built.

"In my name they shall lay hands on the sick.

NEWS OF VELLORE

Do you have a piggy bank somewhere? Better fish it out and clean it up for use—because we're hoping you're really going to use it this year. Even if you haven't a piggy bank, you could make some kind of a little bank for a very special purpose.

We'd like you to collect, all by yourself, at least ten dimes to go across the sea to India. Five of them will go to pay the salary of an Indian teacher in the Helen Macdonald School for girls in Jhansi, India. We'll be hearing about that work next month in the Glad Tidings. Five of those dimes will go to help pay the salary of our missionary nurse at Christian Medical College Hospital in Vellore, Mrs. Mildred Gehman.

The ten dimes will be collected in your C.G.I.T. group. The first lap of their journey will be to the W.M.S. Presbyterial Treasurer. The second lap will come when she sends them to Toronto. The third lap will come when they are sent all the way to India. What happens to half of them then is told in the following article from Mrs. Gehman.

Have you ever thought of becoming a nurse? Perhaps someday you will be — and even nurse in a faraway country as I do. Perhaps you'd like to learn about our Christian Medical College and my work here in Vellore, India.

Our School of Nursing Staff is quite a mixture of nations. There are three Canadian nurses, one Scottish nurse, one American nurse, and seven Indian nurses. All of us are working together to give India the good Christian nurses she so badly needs.

Far and near throughout India many of our Vellore graduate nurses are serving in senior positions in hospitals, carrying with them the spirit of Vellore, that of Christian service to the sick. We hope and pray that by their work they will help uplift the nursing profession in the minds of India's people. You may not know that good families in India seldom want their daughters to become nurses. Why, you ask? Because the nurse's tasks are considered too lowly by a good family. Hence the daughters of wealthier homes study to become doctors rather than nurses. Our one hundred and sixty nurses are drawn from homes which have little money. So you see most of them have only been able to complete high school, and quite a number of them are on scholarships here. Can you believe that forty dollars a year for three years will enable an intelligent girl to get her Bachelor of Science degree in nurs-

ing at Vellore? That money must come in many cases from gifts to Vellore.

The gong beats furiously in the nurses' residence at 5:30 a.m. Sleepy students wander down from the sleeping porch on the fourth floor to their rooms, and lights spring up all over the residence. A quick breakfast of some Indian dishes like iddily and dahl curry follows. Then each of the students, in white sari uniform, makes her way to the chapel service conducted by one of the teachers. Then she goes to the ward or the clinic to which she is assigned, and there takes part in a worship service in Tamil (the language of this area). This service is conducted usually in the centre of the ward, that the patients may learn of Christ, our Lord. There may be classes held in the ward during the morning to help the nurse relate what she has learned in classes and textbooks with the actual study of a patient in the ward. If she is a student for her Bachelor of Science degree, called a B.Sc. student, she will come off duty at 12 o'clock and have classes from 1-4. If she is a student for a certificate in nursing, called a Certificate Student, she will come off duty at 4 o'clock 'till 6:30 p.m. Just like all hospitals, there are second and third shifts (night duty) at Vellore, and each girl takes her turn at the different shifts.

Each evening at 8 p.m. the gong calls her to evening prayers in chapel, which are always conducted by a student. If she so wishes, on Sunday she may help in our Sunday School for the children of hospital staff and workers. There are also Sunday Schools in nearby villages run by the hospital, where the nurses may teach.

"What about her recreation?" you ask. On her day off, she may enjoy badminton, tennis, deck tennis or just sitting under the trees with friends. Those who are musical enjoy choir practice or playing the piano. Most of the girls love to take part in a play or variety concert, and they do it exceedingly well, too. Only last week our students raised 1500 rupees by putting on two plays. Some of this money they decided to send to Bengal to help in flood relief there, some will be used in Student Christian Movement activities, and the rest will go toward the support of the Trained Nurses' Association of India.

Every Friday afternoon, eleven First Year students come to my room on the third floor for an hour's Bible study. It is a precious time of fellowship together. My room is small, with its window framing the beauty of our mountains. The girls sit on the couch, on the few available chairs, and four or five of them on cushions on the floor. Prayer is encouraged in the language of the girls, Tamil, Telegu, Malyalam, English — no less.

Seethalakshmi, one of the group,

is a high-caste Brahman Hindu who desires to become a Christian and has many questions to ask. Fortunately for her, her brother wishes her to become a Christian. In most cases, a Brahman who accepts Christianity is persecuted and disowned by his or her family, and sometimes poisoned.

MRS. GEHMAN, R.N.

A few weeks ago, a baby died of tetanus (lockjaw) on our children's ward. The midwife who had looked after the baby in the home at birth had had dirty hands. Our doctors and nurses fought three weeks for the baby's life. One morning Lily, a student nurse, came up to me on the ward to say the mother had just told her that because of the loving care given the baby in our hospital, she and all her family would become Christians. I wish you could have seen the happiness on Lily's face as she told the good news. What joy to have even a small part in bringing those around us to the feet of our Saviour!

Probably you are wondering just what my work is. To begin with — I enjoy teaching about the nursing of mothers and babies, and small children to the third year B.Sc. students. I also teach Psychology to post-graduate and second year Certificate students, and Communicable Disease to second year B.Sc. and certificate students. It is my job to supervise the health of our student nurses, and each morning, after chapel, I go to the clinic for the nurses themselves where our students come to report their illness to the doctor who is responsible for their health. From there I go to do some teaching right in a ward, either in a maternity or a children's ward. Next comes a visit to the sick nurses. Then I supervise the students who work in the Leprosy Clinics, guiding them in their health teaching to these patients who so greatly need and appreciate kindly treatment. This is the outline of my teaching and supervising, but of course there are many extras.

A knock comes to my door. Marykutty and Sosamma have come to say that Leelamma, their roomate is sick and crying. The girls come frequently to me with their difficulties as well as illness, feeling they can confide and get help in their personal troubles, and guidance in health teaching to their patients on the wards and in the clinics. Just now they are very excited about receiving their caps. It is a joy to have a part in guiding them toward the highest level of Christian service to suffering humanity, remembering the motto of our college is "Not to be ministered unto, but to minister."

How Manori Got His Hair Cut

by ISABEL HUNTER

MANORI was carried to the hospital because he couldn't walk. He came from a village in the Himalaya Mountains where his parents had a small farm. It was a big undertaking for Manori's father and mother to leave their little house and their fields and go off to the town of Mussoorie, but they had heard that there was a hospital there and perhaps the doctor sahib could help Manori.

The doctor was a nice young man with very fair hair, and he was wearing a clean, white coat. He examined Manori's foot and asked many questions.

"Yes," he said, "I think we can help Manori but he will have to stay in the hospital for a while. Will you let him stay with us?"

"What will you do to him?" the father asked.

"We will cut his foot and then mend it again," said the doctor. To the people who do not know hospitals and medical terms, explanations are made in very simple words.

"Oh, no," said the father and mother together. "We couldn't think of leaving him".

The doctor realized that they were afraid of the operation, as many Indian people are, so he suggested that they think it over and come back another day. In a few days they came again to the hospital. Their friends in the bazaar had told them that the doctors and nurses would take good care of Manori, so they were willing to have Manori stay in the hospital for the operation.

"The boy can stay if his mother can stay with him," said the father. This arrangement is often made in the mission hospitals so Manori was admitted and his mother sat down on the floor beside his bed.

Before anything else was done for Manori, he had to have a bath. His mother appeared to be afraid of letting Manori go with the nurse.

"This won't hurt him," said the nurse. "I'm going to make him clean all over."

"Will you wash his hair too?" asked the mother.

"Certainly," said the nurse. "His hair needs it more than anything else."

In all of his five years, Manori's hair had not been washed or combed. Manori's mother explained to the nurse that his hair could not

be cut until he was seven, and then it would be done with religious rites. Nothing the nurse could say made any difference. Manori could have a bath but his hair must not be washed or cut and so it had to be that way.

Every morning there is a service in the wards. The nurses sing hymns and choruses, and one of them tells a Bible story. All the patients love the singing, especially those who are Christian. They join in the singing when they can, and sometimes there is a patient who is able to preach to his companions in the ward. Manori and his mother listened to the singing and the story every morning.

One day, when it was nearly time for Manori to go home again, his mother said to the nurse, "You can cut Manori's hair now."

The nurse was surprised and pleased. She got her comb and scissors. Just when she was ready to start cutting, Manori's mother said she wanted to pray. The nurse said "All right," and she listened while the mother prayed to Jesus.

"Why did you pray to Jesus?" the nurse asked. "You have been hearing about Jesus but you haven't given your heart to Jesus."

"Jesus is in this place," said Manori's mother.

"How do you know Jesus is here?" asked the nurse.

"Jesus is a good man and this is a good place, so He must be here."

You have made the little boy well and have been good to him. Because you are good and this place is good, it is a right place for Manori to have his hair cut."

The nurse cut Manori's hair and it would have been difficult to recognize him as the same little boy who had been admitted a few weeks previously. Manori may never come to the hospital again but he will always have in his heart the memory of it and of Jesus whom he heard about there. The prayers of the staff follow him and his mother that some day they will hear more about Jesus and learn to truly love Him.

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Literature Page

by Leeta McCully Cherry

"CHANGE OF HEART", by Harold A. Ehrensperger, is a thought-provoking book of challenging interest both to older and younger readers. In it is revealed the seeking heart and questioning intellect of a typical present-day young man of India, confused and puzzled by the promises of Communism, and the appeal of Vinoba, and the Land-Gift Movement.

The Author, who is now Associate Professor of Religion and Creative Arts at Boston University, is also Advisor to Foreign Students and Director of the Foreign Student Programme. During his three years as a Missionary in India, when he helped to start the Department of Journalism at Hislop College, and worked on Religious Drama, he came into close contact with the thinking and perplexities of India's young people, all of whom are facing great changes of outlook and perspective.

Dr. Ehrensperger says," Through those years in India, I was aware of a tremendous social revolution going on. I wanted to find out what was causing the change — I was eager to show the fascinating way religions can rub against each other in India. What happens to Nihar in this story is what can happen to any young man, and when it happens to the right person of the right stature there will be a religious awakening. India needs Christian prophets arising out of her own culture. The native soil of India is fertile for these men, and the spirit of the people is ready, as in no other country in the world."

We first meet eighteen-year-old Nihar in Calcutta, on the first Election Day of the new India, restless, dissatisfied, and longing for that fulfilment which he has not yet found, even in his village or his Christian home. He is intrigued and impressed by the Communist promises, propaganda, and the

MRS. CHERRY

urgings of Communist friends at the Mill – Vinor, his young Communist room-mate, and Nanda, the pretty Ceylonese girl. Was this truly the promised solution for the free world of the worker's paradise? He would vote for it and see. Months of studies, Communist activities and comradeship, served only to convince him that there was no change; he had not found satisfaction, nor had he found himself. This Communism was ruthless, impersonal and devastating, with no respect for the individual, no religion, only political friendship, and no heart. He must flee from it.

Then he meets Talat, the young Muslim from Chandil, an eager disciple of Vinoba and his Land-Gift Movement, whose understanding and brotherhood so impress Nihar that he returns with him to Vinoba's Camp to meet the Leader and study the Movement. "You ought to feel a kinship with this," Talat told him "After all, it is what your Jesus preached." And so he does – but not enough for full satisfaction. Something vital is missing. Slowly, but surely, the four friends – Nanda, the Buddhist girl; Talat, the Muslim; Vinod, the Hindu; Nihar, the Christian – come to realize that they can work together for humanity.

Nihar returns to the call of his village, convinced that for him Christ is the only answer to his need and that of his people. One by one his friends rejoin him there, and the future, both for each of them and the Village, becomes bright with promise. How this all works out makes interesting reading indeed.

Another angle of India and its needs will be found in "Doctor Ida", the inspiring story of the beloved Dr. Ida S. Scudder of Vellore, by Sheila Smith. Written in clever dialogue, this is splendid information for everyone, but particularly for Auxiliary members because our W.M.S. contributes an annual grant of $1000 toward the maintenance of Vellore Christian Medical College, South India, which has grown from the original small surgery started by young Dr. Ida in her father's Mission Bungalow away back in 1900, immediately following her graduation. Two of our Missionaries have served on the Nursing Staff during the past ten years, and for the past three years Mrs. Gehman has been with the Public Health Branch of the work there.

Through the Society

BRITISH COLUMBIA

MRS. T. FISHWICK, 1639 E. 29TH AVE.
VANCOUVER, PRESS SECRETARY.

KAMLOOPS-OKANAGAN PRESBYTERIAL — St. Andrews Auxiliary, **Armstrong,** had the privilege this fall of welcoming Miss Marion Williamson, who spoke to the group of her work in India. On this occasion members from **Vernon** and **Salmon Arm** were present to hear Miss Williamson. The Thank-offering meeting was conducted by their own Auxiliary, with several members taking part and they presented an overall picture of the Presbyterian Mission fields throughout the world.

VICTORIA PRESBYTERIAL — The Humble Helpers C.G.I.T. of St. Andrews, **Duncan,** held their initiation service at the morning service on Sunday November 28th. This new group, led by Mrs. J. D. Lister, was organized following the visit of the Training Team last September. Mrs. Davis, acting Girls Work Secretary, took part and greetings were brought from the Presbyterial by Mrs. Gaines Cameron and from St. Andrews C.G.I.T. by their president, Bonita McKinty. Mrs. Lister spoke to the girls on the meaning of their purpose and the pledge they were taking. A Teachers' Edition of the Holy Bible was presented by Rev. J. D. Lister and accepted on behalf of the group by their president, Florence Burnside. The new organization has chosen for its motto, "All for Christ — Christ for all".

WESTMINSTER PRESBYTERIAL — Westminster Presbyterial extends a warm welcome to the newly organized auxiliary in St. Columba Church, Vancouver. Ladies of this Church met with their minister, Mr. Hugh Walker; Mr. Blair of the Session and Mrs. E. P. Fox, Presbyterial President, to discuss organization. They enthusiastically decided to form a W.M.S. group with the following officers: Pres. Mrs. W. Christie; Vice-Pres. Mrs. H. Walker; Secretary, Mrs. V. Paley; Treasurer, Miss La Suta; Home Helpers, Mrs. McLaughlin; Supply, Mrs. T. Blair; Literature, Mrs. Badger and Library, Miss J. Paley.

The first meeting of the newly organized Vancouver Presbyterian Girls Council was held in Central Church, **Vancouver.** Greetings were brought by Mrs. Quigley and Mrs. Robertson on behalf of the Presbyterial and Synodical and by Miss Grace McKay, former Regional Secretary. Mrs. McCallum of Mt. Pleasant, Council Sponsor, was in the chair and Miss Dorothy Burnham was appointed acting secretary. Miss Mary Roos of Central Church, who had been a visiting member of the Vancouver United Girls' Council for some time, brought many ideas and it is partly due to her enthusiasm that the Presbyterian Council has come into being. Churches represented were Central, Mt. Pleasant and Kerrisdale. The purpose of the Council as defined by the girls present, is to exchange ideas between groups, to become better acquainted and to have fellowship with each other, to create a feeling of unity among the Presbyterian girls of the city and to seek to fully carry out the Purpose of C.G.I.T.

The Evening Group of Gordon Church, **New Westminster** have re-named their organization the Marie Douglas W.M.S. Evening Dept. and Guild in honor of Mrs. R. J. Douglas. The change of name was officially carried out at a joint meeting of the Evening and Senior Auxiliary. Rev. L. D. Hankinson, Minister of the Church, spoke of the work of Mrs. Douglas since coming to the Church in 1916. Mrs. Douglas started the Senior Auxiliary in 1917 and in 1931, with the help of the members of the Senior Auxiliary, formed the Evening Group. Two members of the original 1917 group still attend the Senior Auxiliary. In addition to W.M.S. work Mrs. Douglas always found time for the endless other duties of home and Church. The Marie Douglas group feel proud to

name their organization after such a devoted woman, and to have her daughter, Miss Ellen Douglas, as one of their members.

St. Aiden's Auxiliary, **New Westminster,** held their Thank-offering meeting with Mrs. W. Magee, President, in the chair. Rev. M. S. Blackburn conducted the devotions and the soloist was Mrs. E. Downey. Miss Ellen Douglas, guest speaker, gave a most interesting and informative talk on her experience with the Van at Rocky Mountain House this summer.

ALBERTA

MRS. L. E. SHAVER, 234 - 2ND ST. S.W.,
MEDICINE HAT, ALBERTA,
PRESS SECRETARY.

MACLEOD PRESBYTERIAL — A special missionary meeting was held in St. Andrew's Presbyterian Church in **Lethbridge,** Alberta.

Mrs. W. Hope, vice-president, presided. Mrs. M. A. Mark introduced Miss Hildur Hermanson, R.N., missionary on furlough from Formosa, who gave a most interesting resume of the work in Formosa. The need for health and spiritual guidance was stressed.

Mrs. L. A. Wylie thanked Miss Hermanson on behalf of the Women's Federation of St. Andrew's Church.

SASKATCHEWAN

MRS. ROY MANNING, BOX 85,
ROSETOWN, SASK., PRESS SECRETARY.

REGINA PRESBYTERIAL — The W.M.S. of St. Andrew's Church in **Stoughton** held their annual Thank-offering meeting in the church on November 2nd. Mrs. John Shaw, Presbyterial president was guest speaker and her topic was the service that women can give in the Church. Reverend I. Carroll of **Weyburn** conducted the devotional period. Mrs. S. Donnelly presided over the meeting which was made most enjoyable by seventeen visitors from Weyburn.

SASKATOON PRESBYTERIAL — Parkview W.M.S. of **Saskatoon** held their December meeting in the Chapel, at which election of officers took place. Mrs. W. Moir, the new president, read the new slate of officers. Mrs. R. Nixon took devotions and led in prayer after which Rev. Charles J. Smith of Edmonton, Prairie Secretary of The Mission to Lepers, showed a film on the work that is being done toward healing the lepers in Africa.

Miss H. Hermanson addressed the Thanksgiving meeting of **North Battleford** W.M.S. group while visiting friends in that city. As hygiene teacher for our Church she reaches many people with the gospel. "Formosans are bound by fear and spirit worship, if Formosa falls to communism, then the Far East would fall rapidly. Opportunities are great among the Chinese who come to Formosa for a new way of life," said Miss Hermanson. At this meeting Mrs. R. Nixon of Saskatoon as guest speaker, had three important ideas:

1. Missionary work is solemn,
2. Missionary work is difficult,
3. The time is brief.

Priority is "pray", use it as a weapon, anytime, anywhere.

Mrs. J. Kerr, Honorary President thanked Miss Hermanson and Mrs. Nixon.

North Battleford W.M.S. held a luncheon meeting on November 2nd in honor of Miss M. Williamson from India. Several ladies from Wilkie attended and heard Miss Williamson tell of the life among the Bhils with whom she works. She told of spirit worship, but many are converted to Christianity and those that are, hold high positions in government offices because of their honesty. Consequently, Christianity is felt in many ways. Mrs. Tregaskess thanked Miss Williamson for her enlightening talk.

St. Paul's Church, Prince Albert, lost a devoted member in the passing of Mrs. M. E. Williamson on November 26th. She was born in 1883, her parents being the late Mr. and Mrs. Joseph Hurd, pioneer residents of the city.

Mrs. Williamson was a grand-niece of the Reverend James Nisbet, founder of St. Paul's Church and also the city of Prince Albert. She was also the granddaughter of the Reverend John McKay, pioneer missionary at Mistawsis.

Mrs. Williamson gave unstintingly of her time and resources in the Lord's work.

MANITOBA

MRS. J. GIBB, 308 S. MARK ST., FORT WILLIAM, ONT., PRESS SECRETARY.

Mrs. F. A. Gemmel passed away suddenly on November 30th in Winnipeg. Before coming to live in Winnipeg Mrs. Gemmel was a most faithful member of Knox Presbyterian Church, **Selkirk**, of the W.M.S. and the Ladies Aid.

For many years she was the leader of the Mission Band at Selkirk.

In Winnipeg she was a devoted member of the First Presbyterian Church, also a member of the W.M.S. She gave loyal service on both Presbyterian and Synodical Boards for many years. She was Home Helpers secretary on Presbyterial.

At the time of her death she held the office of Glad Tidings Secretary on the Synodical Board.

In her own quiet way she seemed always willing to help others arranging meetings in her home to keep in contact with Home Helpers secretaries, giving service to the sick, and "shut ins".

We, the members of the Women's Missionary Society, have lost a most valued member and friend but we know she has passed on to higher service and now she is at rest. "Thou hast been faithful of many things. Enter now into the joys of Thy Lord."

The funeral Service was held in First Church, Winnipeg, Dr. McLean officiating.

BRANDON PRESBYTERIAL — The W.M.S. Auxiliary of Knox Presbyterian Church, **Brandon,** held their Thank-offering service, to which all the women of the congregation were invited. Mrs. F. McKay led the service and Mrs. J. E. Johnson was at the organ. The Thanksgiving service from the Glad Tidings was used. Miss E. Mellafont of Rolling River Indian Reservation was the guest speaker. She gave a vivid account of her work among the Indians and what she hoped to accomplish.

A well-attended Family Night was held at St. Andrew's Church, **Brandon,** under the auspices of the Evening Auxiliary of the W.M.S. The meeting was presided over by Mrs. E. Leeson, who welcomed visitors from First Presbyterian and Southminster Presbyterian churches. The devotional period was taken by Mrs. J. B. Inglis. Musical numbers were contributed by members of the Explorers and Mission Band. The solo was sung by Mrs. Helen Mosson, accompanied by Mrs. Hugh Allen at the organ.

Mrs. R. A. Davidson introduced the speaker of the evening, Miss Marion Williamson, missionary on furlough from Amkhut, India. Of particular interest was information given by Miss Williamson regarding the M.G. Abey Memorial Home. She spoke on present-day life in India, stressing the strong native church movement and the key position that India now holds in world affairs. Rev. J. B. Inglis pronounced the benediction.

SUPERIOR PRESBYTERIAL — The regular meeting of the Auxiliary of St. Andrew's Presbyterian Women's Missionary Society, **Fort William,** was held in Grant Hall with Mrs. R. C. Browne presiding.

Prior to the regular meeting an executive meeting was held to present the annual reports. These were all very encouraging. Mrs. R. C. Browne was returned as president.

There was a large turn-out of members and visitors. Mrs. Browne opened the meeting with prayer. Devotions were taken by Rev. A. H. Johnston, followed by prayer.

Mrs. H. J. Loney, President of Superior Presbyterial, introduced the guest speaker, Miss Marion Williamson, missionary on furlough from Amkhut, India. Miss Williamson gave a wonderful account of her work on the Bhil field, also on the Bhil people, their customs and the missionaries' methods of teaching them. Mrs. J. C. Hodgson moved a vote of thanks to the speaker.

During the tea hour Mrs. W. J. McGregor presented Mrs. Kenneth MacKenzie with a life membership in the W.M.S.

WINNIPEG PRESBYTERIAL — A meeting of the Calvin Auxiliary was held in Calvin Presbyterian Church, **Winnipeg.** The meeting opened with the singing of a hymn. Devotions were given by Mrs. Cormack-Smith, President of Winnipeg Presbyterial. Reverend S. H. Hill of St. James Church introduced the guest speaker, Reverend Allan Reoch, returned missionary from Manchuria and British Guiana. In a most inspiring address he told of the work that he was doing, relating incidents of the life and the customs of the people living in the heathen lands. He also spoke of the schools and said the people were very thrifty. He gave reference to the brave Bible Women. He also illustrated his talk by showing two interesting maps.

The President, Mrs. W. S. Smith, presided. Reverend J. Dean C. Smith, minister of Calvin Church, expressed appreciation to the speaker. The soloist was Miss Elizabeth Whittaker; accompanied by Miss Isable McLeod, organist. Reverend J. Dean C. Smith pronounced the benediction.

Calvin Auxiliary held a meeting at the home of Mrs. Laird. Mrs. W. S. Smith, President, presided. The guest speaker was Mrs. A. H. McKay, Senior Auxiliary secretary for Winnipeg Presbyterial. She gave a most interesting talk telling of the work of her office and how it was to create new interest in all Auxiliaries. Mrs. S. V. A. Gordon, Presbyterial Treasurer, spoke on the work of the treasurer, reminding us of the importance of sending in monthly, all money received, as the need was so great in order for the work to be carried on.

Two most interesting meetings have been held in First Church, **Winnipeg,** under the direction of Mrs. F. A. Gemmel and Mrs. John Campbell of the Home Helper group. A splendid report was given. Mrs. D. McRae, Presbyterial Secretary brought warm greetings. A film on the work in Jhansi India, was shown. These leaders are to be commended for their splendid work.

At the latter meeting Mrs. A. S. V. Gordon gave her most impressive and comprehensive report on the Pre-Assembly Congress which was warmly received.

The W.M.S. of Kildonan Presbyterian Churcs held their Thank-offering service in the Church.

Mrs. Cormack-Smith presided. The choir was in attendance with Miss M. McBeth at the organ. Miss J. McBeth gave the Scripture reading. Mrs. R. MacLeveran followed with prayer.

Mrs. P. Montgomery, guest speaker, gave an inspiring talk on Thanksgiving time. She stressed that this also presents a challenge to each individual to strive to do better than ever before. The service closed with the benediction by Mrs. P. Montgomery.

The W.M.S. of Knox Church, **Stonewall,** were invited to meet at the home of Mrs. Laud. Miss Anderson, President, introduced Mrs. J. R. McDonald from Kildonan, guest speaker. Mrs. McDonald gave a very interesting resume of a talk she had with a missionary from the Woodward Island in British West Indies. She stressed that we must remember we are all a link in the chain that surrounds the Christian World and that the chain is only as strong as the weakest link.

A very successful tea and shower of gifts was held at the home of Mrs. D. H. Ross, 315 Oxford Street, Winnipeg.

Guests were received by Mrs. D. H. Ross, Mrs. G. W. Bradley, Mrs. Cormack-Smith. The gifts received are for distribution to hospital patients by Mrs. G. W. Bradley, Hospital Visitor.

The Afternoon Auxiliary of St. James Presbyterian Church held their Thank-Offering meeting in the Church. Mrs. S. V. A. Gordon presided. Guest speaker was Mrs. Peace Montgomery who spoke of her experiences as a missionary in China, telling of the subtleties of the Communists in their indoctrination of the people and urging us to pray for those who are endeavouring to keep the faith in that land. She also stressed the importance of encouraging the children and young people in our own homes, to dedicate their lives in fulltime service for the Church of Jesus Christ in the world.

HAMILTON AND TORONTO

MISS FLORENCE S. BAXTER, CHIPPAWA, PRESS SECRETARY.

CHATHAM PRESBYTERIAL — **Thamesville** W.M.S. had a very fine Thank-offering at the home of Mrs. C. A. Watts, at which meeting the ladies presented an Honorary Life Membership to Mrs. Fred Parker, one of their valued members. Mrs. Parker is leaving to make her home in Chatham. This was the largest Thank-offering in the history of Thamesville W.M.S. It was also the privilege of St. James Church ladies to have Miss Muriel Judd address a special meeting on her work during the summer season in our W.M.S. van holding vacation Bible Schools along the Alaska Highway.

At the Ellen Douglas Evening Auxiliary of Knox W.M.S., **Windsor,** plans were made for a Christmas Gift service with each member bringing a gift for interesting talk on the Church leaders in interesting talg on the Church leaders in Europe, Africa and Latin America contributed to a splendid evening.

A seventh Anniversary meeting of the Laura K. Pelton Young Women's Missionary Society of St. Andrew's, **Windsor,** was held. Mrs. Charles Hartwell, dressed attractively in a Punjabi costume, gave an informative talk on "An American Woman looks at India." Of great interest were the dolls in accurate Indian dress from Mrs. Hartwell's delightful collection.

The Alexander Bartlet W.M.S. of St. Andrew's, **Windsor,** enjoyed a talk by Miss Janett MacLaren on the highlights of her recent trip to Europe. The Supply Secretary reported nine of their members had served at Grace Hospital and finished making 235 articles for the hospital.

Reverend Alex. Nimmo of **Wingham,** was the guest Thank-offering speaker at **Dresden** W.M.S. Rev. Nimmo, whose daughter, Mrs. George Malcolm has just arrived in Formosa where Reverend Malcolm is one of our new missionaries, told briefly of conditions in Formosa and of the eagerness with which the natives listen to the gospel. Guests were present from **Thamesville,** also from local churches. Miss M. Campbell was honored at the meeting.

Valetta enjoyed having Mrs. McInnis as a guest Thank-offering speaker and welcomed a new member.

CORRECTION

For the December issue of Glad Tidings we were given the incorrect information about an Honorary Life Life Membership being presented to Mrs. Wallace Burns. This should read:

The Senior W.M.S. of St. Andrews, **Windsor,** presented an Honorary Life Membership to Mrs. Martin Mephan. Mrs. Mephan has been a cheerful and willing worker in the Senior Auxiliary since 1925. She is also a Past President of the Auxiliary.

HAMILTON PRESBYTERIAL—The monthly W.M.S. meeting of McNab St. Presbyterian Church was presided over by Mrs. R. F. Thomson. Annual reports were read and passed and officers were elected for the ensuing year. Mrs. George Ballard and Mrs. Hunter were

presented with life memberships. Reverend Mr. R. F. Thomson gave the closing prayer.

HURON PRESBYTERIAL — The Senior W.M.S. Auxiliary and the Barbara Kirkman Auxiliary of First Presbyterian Church, **Seaforth,** had as their guests the Societies of **Carmel** Presbyterian Church at their Fall Thankoffering. Mrs. D. Glenn Campbell, President introduced Miss Muriel Judd who told of her deaconess work during the past years, with the students in our Chinese Presbyterian Church in Montreal. Miss Judd showed many slides and said we must do everything possible to share our Christian heritage with those who have arrived in Canada from this great land, that through them a message may find its way, and their homeland again know the joyous Christian faith.

Mrs. W. E. Milroy spoke inspiringly of her experiences as a Missionary nurse in the Granville Hospital, Labrador, when she addressed the Barbara Kirkman Auxiliary, **Seaforth,** at their Thank-offering. She told of experiences as she travelled by dog-sled or boat to the different homes.

Caven W.M.S. **Exeter** had their Home Helpers, C.G.I.T. and Mission Band with them at their fall Thank-offering. The girls of the C.G.I.T. introduced their study book, "Saris and Sandles" with a skit portraying Miss Helen Bricker preparing to leave for her visit to India. Mrs. D. G. Campbell was the guest speaker and the offering for this meeting was a record thank-offering. Caven W.M.S. becomes affiliated with the Stratford Presbyterial at the New Year. Their old Presbyterial of Huron will indeed miss them.

LONDON PRESBYTERIAL — **Fingal** W.M.S. was pleased to have Miss Bessie MacMurchy as their guest speaker. Miss MacMurchy spoke, amongst other things, of Benjamin, a second generation Christian on their field in India, who surmounted many obstacles to become a hospital nurse and who later became one of their native Christian preachers. A high-light of the evening was the presentation of a cheque for $200 for the work in India. This gift was made possible through a bequest from the late Miss M. McLaughlin, who for many years was a devoted worker in Fingal W.M.S.

The 70th Anniversary of the **Ailsa Craig** W.M.S. was a happy occasion on November 16th. Greetings were brought from Synodical by Mrs. S. J. Grosvenor and from the Presbyterial by its president, Mrs. J. K. West. The guests were welcomed by Mrs. N. M. Wiley, Ailsa Craig President. Mrs. Wiley also introduced Miss Muriel Judd who spoke of her work in our Montreal Chinese Presbyterian Church, also of her experiences during the past summer in Vacation Bible School W.M.S. van work along the Alaska Highway. Mrs. Homer Torrance, the oldest member present, had the honor of cutting the birthday cake. At an earlier meeting $25.00 was sent to the Council Treasurer as a Memorial Gift for Christian Literature in India. This money was sent to the W.M.S. in Ailsa Craig by Miss Minnie Macdonald, Mrs. K. Eliasen and Mrs. F. W. Knable of Detroit, in memory of a cousin, Miss Mary Macdonald, a faithful W.M.S. worker in Ailsa Craig, who passed away earlier in the year.

Home Helpers and members of various Women's groups of St. George's Presbyterian Church, **London**, met for the Autumn Thank-offering. "Thanksgiving and Remembrance" was the theme of a splendid address given by Mrs. S. J. Grosvenor.

MAITLAND PRESBYTERIAL—The **Langside** Auxiliary of the W.M.S. are grieving the passing of a very active member, Mrs. John Richardson. Mrs. Richardson was a life member and treasurer for nineteen years. A moment's silence was held in her memory at the Auxiliary meeting.

Wingham W.M.S. invited members from **Dungannon, Bluevale** and **White-**

church Auxiliaries, as well as the Go-forth Evening Auxiliary, to join with them in their fall Thank-offering and hear Miss Judd give a fine illustrated address of her summer missionary van work along the Alaska Highway.

St. Andrew's, **Wingham,** approaches the year-end remembering two beloved and valued Life Members, Mrs. Robert Mowbray and Mrs. R. H. Lloyd, both of whom were called to their home Eternal during the closing months of the year.

Mrs. George Malcolm, formerly Miss Margaret Nimmo of Wingham Manse, left to join her husband, Rev. George Malcolm in Missionary work in Formosa. Many friends are remembering Reverend and Mrs. Malcolm at this their first Christmas season in Formosa.

Molesworth W.M.S. was hostess to the Auxiliaries of **Brussels, Cranbrook, Ethel** and **Gorrie** when Miss Muriel Judd, visiting in that neighborhood, addressed their meeting.

NIAGARA PRESBYTERIAL — One of the Young Girls' Auxiliaries within the Presbyterial discovered they were down in funds from their 1953 givings so decided to engage in a project to build up funds before their second Anniversary celebration. In the week's project they earned almost thirty dollars. So varied were their enterprises during the week we felt it might assist other Junior Auxiliary groups to hear of these ideas.

Two rural girls plucked and dressed fowl for their missionary project. Others sold garden roots of Chrysanthemums in bloom. Some of the other girls potted Ivy, Baby Tears, cacti. Others made cookies and candy. One garden contributed many colourful straw-flowers for making winter bouquets. Some girls ground horse-radish for home made beet relish and all the girls had a Saturday afternoon work-bee with much fun and sociability as they made many attractive scented Christmas sachets for sale. Little Susan in India is their 1954 adopted girl. This is a group of twelve girls from 12-16 years of age and the work-bee was a tonic to missionary enthusiasm preceding and blessing a "second Anniversary" occasion.

The ladies of St. Andrew's **Welland,** extended second mile hospitality to all the executive members of Niagara Presbyterial when they held an Executive meeting in their Church. St. Andrew's are making large Church School extensions and improvements to their building and we wish them every joy upon the completion of these Church School additions.

SARNIA PRESBYTERIAL — Mrs. F. Gallie, President of **Forest** W.M.S. presided over a meeting in St. James Church. A cheque for $100 from the estate of the late Miss Mary Sharp, a life-long member, was gratefully received. Mrs. Gallie gave a meditation on "Peace, also a short review of the address given by Miss Muriel Judd at Knox, **Warwick.** The memory of the late Miss Christina McLaren, a very faithful W.M.S. worker was fittingly observed in a short devotion.

Knox **Warwick,** with members of **Watford,** and **Forest** Societies, also their local Church families and members of the Mission Band enjoyed the pictures and talk given by Miss Muriel Judd, featuring the eight vacation Bible Schools held by the W.M.S. through Miss Judd and Miss Elder as they worked in our Church Van along the Alaska Highway. The Mission Banders sang and the boys and girls were very interested in viewing the slides of the other little Canadian children, to whom these far North Church Schools brought to many, their first knowledge of a Saviour and His great love for all children.

STRATFORD PRESBYTERIAL — More than 300 women of **Listowel** and the neighboring centres filled Knox Presbyterian Church Tuesday, December 7th, on the occasion of the 70th Anniversary of Knox Senior W.M.S. Mrs. Robert McMillan, president, presided and Presbyterial Greetings were read from Mrs. Russel Ballantyne, the Presby-

terial President. Mrs. Arthur Hamilton of Atwood, Synodical President of Hamilton-London, and Mrs. F. H. Paull, Secretary of the Dominion Board of the Church of England in Canada, were the special speakers. Messages of congratulations were extended by friends from the several local Churches, also from the Presbyterian congregations of **Molesworth, Milverton, North Mornington, Atwood** and **Monkton.** Mrs. A. G. Alexander, Honorary and Past President, and a member of the W.M.S. for more than 50 years, cut the cake. The various groups were represented as branches of a family tree during the tea hour, the most recent member of this being the C.G.I.T. group affiliated in November, 1954.

TORONTO AND KINGSTON

MRS. C. A. MCGIBBON, 70 GLEN MANOR DRIVE, TORONTO, PRESS SECRETARY.

Presbyterial Press Secretaries, please note that all material must reach the Synodical Press Secretary by the 5th of the month.

The Annual Meeting of the Synodical Society of Toronto and Kingston will be held in Central Presbyterian Church, **Galt,** April 5, 6, 7, 1955. Those wishing billets please write the billeting convener, Miss M. Oliver, 45 James St., Galt, Ontario. Information regarding railway fares may be obtained by writing to Mrs. Percy Ranson, 254 Briar Hill Ave., Toronto 12, Ontario, or by telephoning Hu. 8-5966.

BARRIE PRESBYTERIAL — Knox Church, **Bracebridge,** W.M.S. Auxiliary entertained its Home Helpers and other friends at their November meeting held at the Manse. Mrs. Vais extended a welcome to the many visitors and also led in devotions. Most interesting articles were read from the Glad Tidings by members of the Society. The highlight of the afternoon was the presentation of a Life Membership Certificate of the W.M.S. of the Presbyterian Church in Canada to Mrs. N. Wettlaufer who is a faithful member. This was the gift to our Society from a North Toronto Presbyterian (anonymous) whom we take the opportunity to thank through the pages of the Glad Tidings.

TORONTO EAST PRESBYTERIAL— The Mackenzie Auxiliary of Riverdale Presbyterian Church had a very interesting Home Helpers meeting with the Reverend A. Lowther as speaker on our missionary effort in India. His mother, Mrs. J. Lowther was presented with an Honorary Life Membership by Mrs. A. Reid. This was in recognition of her long and valued services in Riverdale Women's Missionary Society.

TORONTO WEST PRESBYTERIAL — The annual Thank-offering meeting of the **Norval** Presbyterian W.M.S. was held in the church. Guests were present from **Union, Norval** United, **Georgetown** and **Brampton** Presbyterian Churches. The President, Mrs. Harold McClure, was in charge. Devotions were offered by Mrs. Bruce; prayer by Mrs. Julian, both of Brampton. Mrs. Clark Lyons sang two solos with Mrs. Oliver Hunter at the organ. Roll call of the various auxiliaries was taken by the secretary, Mrs. Harold Reed.

The speaker was Mrs. Ralston, principal of the Presbyterian deaconess training home in Toronto. She spoke on vocation, stressing that each has a part in God's plan, and dwelt on the struggles of the early church, with special mention of the work of Stephan and Philip. There is a challenge today, she said, to go and preach the gospel to those who have not heard it in language they understand. She mentioned a new movement in Europe to bring christianity into industry by sending chaplains into factories.

She then spoke of the early days of the Ewart Training Home, founded in 1897 and its gradual expansion. She indicated the kind of training the girls receive and the vocations they adopt when they leave; some going overseas, some working as regional secretaries, and others as congregational deaconesses. A dedicatory prayer by Mrs. W. Reed

followed the offering. Mrs J. V. McClure thanked the guest speaker.

An interesting service was held in **Norval** Presbyterian Church under the auspices of the W.M.S.

Reverend Allan Reoch, who did mission service in Manchuria, Central China and later in communist Peking has just returned from service in British Guiana. He was guest speaker. His address was mainly on the subject of his work in the latter place.

He was introduced by Reverend G. L. Royal. He stressed the need not just for a religion, but for the Christian religion in the lives of the heathen peoples of the world.

Giving a brief geographical and historical survey of his present field of activity, British Guiana and indicated that the work of the church is mainly with the East Indian population there. He explained that the new respectful attitude to the church is due to the growing influence of primary schools opened by the church.

He pointed out that the school children receive a good practical education in all kinds of handicrafts. The need for more teachers and missionaries is acute, especially in view of the growing danger of communism. The spirit of fear became part of their lives for a short time last year when the nationalist communist party had a short-lived success. Protestant Christian opposition was the only effective weapon against the communist regime of fear and oppression.

Mrs. Clifford Harston, a former member of the Norval church sang two solos. The congregation was representative of the community with friends from **Union, Limehouse, Georgetown** and **Brampton.**

Toronto West Presbyterial held its monthly meeting in Victoria Presbyterian Church. Secretaries presented their reports, and plans were made for the annual meeting to be held in the new year. An honorary membership certificate was presented to Mrs. R. B. Leadingham, president, by the Regional Secretary, Miss Ruby Walker.

At the meeting of the Dovercourt Senior Auxiliary Mrs. N. Baker gave "The Canadian Chinese Story" in a most informative way. She also told of being at the closing ceremony of the Chinese Kindergarten in Vancouver and of seeing the pageant presented by the graduating class. The Service of Worship, "Let us go unto Bethlehem" taken from the Glad Tidings was used by Mrs. J. Hill. On behalf of the Auxiliary, Mrs. J. Rae presented Mrs. E. Lynn with an honorary life membership certificate for faithful service. Mrs. R. W. Cameron presided.

The Women's Missionary Society of St. Andrew's Presbyterian Church, Humber Heights, entertained for a "Ma", "Pa" and "Me" banquet. Mrs. J. Bell, Girls' Organization Secretary of the Synodical Society, gave a brief message regarding Girls' Work, and explained how the girls are linked together with the Women's Missionary Society. Mrs. T. Joyce, President, led in the singing of Christmas Carols. Under the capable leadership of Mrs. King, a well planned programme was presented by the Explorers and C.G.I.T. groups. The girls showed their affection by sending Christmas gifts of books, crayons, etc., to the Sick Children's Hospital.

MONTREAL AND OTTAWA

MRS. H. R. ROBERTS, 580 KIRKWOOD AVE. OTTAWA, PRESS SECRETARY.

BROCKVILLE PRESBYTERIAL — Mrs. A. D. MacLellan, Vice-President, presided at the Thank-offering meeting of the W.M.S. Auxiliary of Knox Church, **Iroquois. Dixon's Corners** Auxiliary, the Church of England W.A. and the United Church W.M.S. were guests. Special music was supplied by Knox Church choir. Mrs. Harold Graham, Bockville Presbyterial President was the guest speaker, taking as her subject Isaiah 54-2 "Lengthen thy cords and strengthen thy stakes."

OTTAWA PRESBYTERIAL — At the Thank-offering meeting of Westminster Church Auxiliary, W.M.S., **Ottawa,** the President, Miss M. Stinson welcomed Mrs. R. Currie Creelman, wife of their new minister. The guest speaker, Mrs. George Sparks, gave a synopsis of the Study Book "Where'er The Sun."

LANARK & RENFREW PRESBYTERIAL — Mrs. J. Thomson, President of **Lochwinnoch** Auxiliary of the W.M.S. welcomed members from **Dewars** W.M.S. and afternoon and evening Auxiliaries from Renfrew at a missionary meeting held in Lochwinnoch Church. The guest speaker, Miss Beatrice Scott, missionary on furlough from the Bhil Field in India, described the homes and customs of the people and spoke of her work among them. She showed a series of coloured slides with interesting comments on each picture.

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in Women and Missions.

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CHURCH IN CANADA
TORONTO 1

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THE GLAD TIDINGS

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THE GLAD TIDINGS

Vol. XXXI TORONTO, MARCH, 1955 No. 2

Editorial

By LAURA K. PELTON

PREVALENT in our society today are the symptoms of a grave sickness gnawing at the core of our being. We refer to the fever which has gripped juvenile and adult alike: the fever of "Something for Nothing".

It is not difficult to discern the symptoms. The disease itself is more difficult to locate. Our weakness vis a vis the malady is that while we are deeply concerned about the symptoms we are not diagnosing the disease. Not only that, but it may be that while the symptoms in ourselves are not so apparent, we may have a touch of the same fever.

What is it in many people that creates irresponsible attitudes and robs them of responsible action? Why do they assume obligations and never fulfil them? Why have they no interest in their jobs beyond getting the maximum wage for the minimum service? Why do many employers look upon their employees as means to an end?

Why do parents allow their children to serenade their neighbors at the Christmas Season squeaking out carols in shrill raspy voices with not a note of music in them while they stretch out little begging hands for money they have not and cannot earn?

Why do we seek to gratify many of our wants by chance tickets, betting games, raffles and what have you.

Why even in our churchmanship do we crave so much for so little? Why are we content to sacrifice little by little the soverignty of freedom for the myth of security from the cradle to the grave? Even as members of a missionary society are we content to be mere nominal supporters of a cause we still like to think of in antiquated and romantic terms without becoming *missionaries* ourselves?

It is time we ceased our protests against symptoms and dealt with the disease itself. What is the disease? We believe it is an anti or sub christian conception of the meaning of life.

This conception is the result of an overt or covert belief that the world owes us a living; that people with whom we have contact exist for our benefit. The manifest symptoms derive from man's worship of himself.

Only as people believe they are God's creatures created by Him for His Glory not their own do they enter into real relationship with other people as *persons.* It is when we know ourselves as persons who can be made whole by God in Jesus Christ that we treat others as persons with inherent rights of their own. It is in the knowledge that we belong to God that we know there is dignity in work, that while our jobs are undoubtedly a means of livelihood, they are also a means by which we use the ability and talents which have been "given" to us.

It is this belief about the meaning of life which enables us to realize that true relationship between persons is a giving before receiving. It is this which inspires respect for the personality of another. It is this which convicts us when we commit the despicable sin of grabbing something for nothing.

We were made by God and for God. He calls His creatures to fellowship with Himself through Jesus Christ and sends us from His fellowship to fellowship with persons. When we believe this we learn how to live in real relationship with other people. This is love and love cannot violate itself by seeking something for nothing.

This is a truth to which we as missionary women should witness – in our homes, in our community, in our nation and to the world. Unless this truth becomes a governing principle in a nation its society shall be rotten at the core.

I heard Him call,
'Come follow"; that was all.
My gold grew dim,
My soul went after Him.
I rose and followed, that was all.
Who would not follow if he heard
His call?

Easter Service of Worship

By Agnes Dickson

Women Publish the Glad Tidings

"He is Risen"

Leader: Let us bow in silent prayer, asking that it be granted unto us, today, to see the Risen Christ with the eye of faith. (A few moments of silent prayer.)

Leader: *O Holy Spirit!* Make ready to each one of us, the message of the Resurrection, fill our hearts with Holy Joy, and gratitude to God, for His marvellous salvation, not only from our sins, but to a new and abundant life, here and now, through our risen Lord.—Amen.

Hymn: 214 — "Christ the Lord is Risen Today."

First Reader: (Matthew 28:1-10). It is significant to note that it was women who lingered after the crucifixion, to see the place where the Body of their Lord was laid. It was also women who were first at the sepulchre, on the third day, moreover, it was to women that the Risen Lord first appeared after His resurrection.

Let us in spirit, accompany these faithful souls as they wend their way, in the early dawn, to the tomb. Let us look into their distressed faces. Let us listen to their sad conversation. They had witnessed His sufferings and death. They had watched while His Precious Body was laid in the tomb, and had seen the great stone rolled over the entrance to it. Why had God allowed His enemies to triumph? Why had He not destroyed them by His mighty Power? Hope had died in their hearts. The one thing they could do for Him now, was to bring their precious spices to anoint His Body. Let us remember, in passing, that a woman had already performed this sacred task before His death; and that He had said she had anointed Him, beforehand, for His burial; and question was uppermost in their minds, as they neared the sepulchre. How could they roll away the great stone which sealed it? Who could help them? To their great amazement as they neared the spot, it was already rolled back! The tomb was open!

SECOND READER: (John 20:1 and 11-18)

Mary Magdalene evidently concluding, without waiting to investigate further, that someone had removed the Body; sped with the news to Peter and John; "They have taken away the Lord out of the tomb." Hurrying back again she stood outside it, weeping aloud. It had been an over-whelming grief to witness His death and burial. Now comes the crowning sorrow of finding His Body gone. How little she knew the joy that was soon to be hers! She did not seem to be overawed by the sight of angels. Her thoughts were elsewhere. Suddenly someone stood behind her. Supposing him to be the gardener, she asked help in finding the precious Body which had disappeared. She did not recognize His Beloved Face, perhaps because of her tear dimmed eyes. Then came the beloved well-known voice, calling her by name. Can you hear her rapturous cry: "My Master"! How quickly His dear presence turns sorrow into joy! How gladly she received the commission to carry the good news of His resurrection to His Disciples.

HYMN 216

FIRST READER: (or a third one)

Let us return now, to where we left the other women. They have returned near the tomb, uncertain as to what they will find, but love-impressed, they go on. Reaching the spot, the vision of angels in garments flashing like lightning, fills their hearts with terror. What is that the angels are saying? Fear not, He is not here. He is risen. Come and see the place where He lay, and go quickly and tell His Disciples." With great fear, and also great joy, they run to obey the command. Further joy and wonder await them. The Lord Himself stands before them. They, too, hear the beloved well-known voice "Fear not! Go and tell my brethren to go to Galilee. There shall they see Me." "O with what joy they went away."

LEADER: He is risen. He lives today. The same glad tidings have come to you and me, and the same commission "Come and See", "Go and tell". Have we been obedient to the heavenly Vision? Are we going out from this gathering, with the joy of the resurrection radiating from our faces? Are we to be channels through which the resurrected Christ can carry out His Purpose to win the world to Himself?

HYMN 229

CLOSING PRAYER: Now the God of Peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His Will, working in you that which is well-pleasing in His Sight. AMEN.

THOSE DOWN TOWN AREAS

by DR. J. A. MUNRO, M.C., D.D.

"Had I but plenty of money,
money enough and to spare,
The house for me no doubt,
were a house in the city
square,
Ah, such a life, such a life, as
one leads at the window
there!"

(Up At a Village —
Down in the City)
Robt. Browning.

It's a far cry from a city square in 19th-century Italy to city centre, Vancouver, Halifax, Winnipeg or Toronto. Canada's cities have been "growing up" with accelerated pace. Montreal, sophisticate, ancient, mature and, withal, alluring, now has several rivals. Toronto has an underworld as well as a subway.

Hundreds of thousands of Canadians, new, old and in-between, have left the quiet of the small town and country for the industrial centres. "The house in the city square" too often is a boarding place not far from skid row. Children of this generation are being thrown in with the coarse and unregenerate in communities which thrive on commerce without honour. Fine stalwart Canadian youth is subjected to temptation pressures on a scale hitherto unknown in this wide country of ours.

The other day a bandit was arrested in a hotel in Hamilton. He had been in trouble in Saskatoon and Regina. He had with clever and mature "knowhow" burglarized Hamilton for a cool one thousand dollars. Police found him shooting up balloons in his hotel room. He was 10 years old — had run away from Saskatoon and Regina — from trouble into trouble. He had registered himself into a hotel after somehow crossing a good chunk of Canada.

Juvenile delinquency is not a new problem. All of us were probably delinquent to some degree as youths. But today our reform institutions are full to bursting. Mere infants, 8, 9 and 10 years old are operating as real bandits with a developed technique which frightens. Wine, women and song have added dope to the lure of teenagers living in the great urban centres.

Over-crowding in houses and apartments, mothers absent from home during working hours, easy

money and a general lowering of moral standards are all assisting evil to lay hold on young Canada. The wonder is, of course, that young Canada, as a whole, is a worthy citizen and probably a notch better than the generation before him.

The Church, our own denomination too, has a very definite responsibility to these down-town areas, and the people in them. The concern of Christ was most often for just such comparable areas, filled as they always are with want, disease, despair and disaster. Some downtown churches reach out to the people living in the area — many do not. Congregations whose members live far from their downtown church building find it hard to be too interested in the people who have replaced them when they moved out to the suburbs. It is a job for the church at large. It ought to have the equipment and support of downtown churches, but it is work which has to be done by workers specially trained and carefully selected. It is work which may have to start far from a church building. It may be that a kindergarten room, a rough hall, a quiet room for counselling, a gymnasium or a hostel is the beginning place, depending on the particular person and situation.

But this one thing is sure. This is a Church problem. If followers of Christ are not working for "the least of these" then is our "following" just an imitation and not a real "out-going". Canada's future is in danger — that is for sure. More important for us — the life of that youngster is in jeopardy. Where are *we?*

Moderator Visits West Vancouver

DURING a Social Hour held at the close of the Anniversary Service on January 2nd at which Dr. J. L. W. McLean, Moderator of the 80th General Assembly, was guest speaker, Mrs. J. A. Davidson, newly elected President of West Vancouver Presbyterian Church W.M.S. Auxiliary, had the opportunity to discuss with Dr. McLean the missionary outlook on the foreign fields of the Church.

This Auxiliary has only recently been organized as a Group separate from the Women's Auxiliary with which it has until now been associated. The increased membership warranted an independent existence, and in consequence, the new group, under Mrs. Davidson's capable guidance, is looking forward to a year of great progress in 1955.

The Minister of the Church, the Rev. Dr. Alex A. Rattray, will hold an Installation Service for Mrs. Davidson and her fellow officers at the next regular meeting of the auxiliary.

DR. McLEAN and MRS. DAVIDSON

The Offering For :—

Refugee Relief and Inter-Church Aid

by DR. NEIL MILLER

AUTHORIZED by the General Assembly of 1954, an appeal will be made to all members of the Presbyterian Church in Canada in late March for $15,000 – our share in the Canadian Churches' participation in "Refugee Relief and Inter-Church Aid." This is part of an undertaking in which every denomination in North America joins, some with million-dollar gifts for "World Church Service", others in the American "One Great Hour of Sharing".

The contribution sought from Presbyterians in Canada seems small – $15,000 – particularly when we hear of 40,000,000 refugees abroad in many lands, or of the critical responsibilities assumed by our fellow Christians in Europe and Asia. But our small contribution is urgently required – and, of course, there is no need to limit our generosity to the $15,000 responsibility accepted by the General Assembly.

The day of need and distress to Christians in other lands is the day of glorious opportunity to Christians in Canada. By our liberal giving we may demonstrate to our fellow-Christians in places of need, that we honour and serve the common bonds of fellowship laid upon us by Christ. By our giving to them, we may bear witness to the non-Christian world about them, that our oneness in Christ is real and fruitful. By our giving to the non-Christian world – and God forbid that we should fail to do this – we can proclaim anew the love of Christ for all men.

In its great possibilities of Christian witness the 1955 appeal for Refugee Relief and Inter-Church aid appears as an opportunity for Christian service that no member of the Presbyterian Church in Canada can afford to neglect.

We hope that every congregation will present this appeal to the whole membership and that an offering will be received at public worship. But we shall fail to utilize the opportunity to the full if we do not reinforce the plea with information and instruction, and with a call to participation in every Church School and Missionary Auxiliary.

(United Nations Photo)

Children of the Arab refugees in Palestine. The United Nations have planned public work for their parents, but the whole atmosphere has been bedevilled by politics and these refugees have been living for several years in a veritable No Man's Land.

CHRISTIAN YOUTH IN BRITAIN TO-DAY

by EDWARD H. PATEY

(Secretary of the British Council of Churches, Youth Department)

IT is dangerous to generalize about anything; to generalize about 'modern youth' is fatal! An attempt, therefore, to write about Christian Youth in Great Britain today is certain to contain almost as many half truths as it does truths, and to be as misleading as it is instructive!

What follows can claim to be little more than the author's own impressions.

The first impression is that when young people in the Churches are given a chance, they display a remarkable degree of level-headedness and responsibility. In October last, the Youth Department of the British Council of Churches called together in conference seventy young people from its constituent churches in the British Isles. They were called together because the Council wanted to know the mind of a representative gathering of Christian youth on a number of important issues. They talked about communism, about the witness of the Christian in his daily work, about the problem of the refugee, about the Evanston Assembly. There was no doubt that in all this discussion these young Christians really 'meant business'. The Fellowship of Youth of the Presbyterian Church of England has just begun to publish its own quarterly newspaper. There is plenty of evidence here of a desire to come to grips with the problems which matter, and many other examples could be given.

From all this an important lesson has to be learnt. Christian young people need to feel that they have a real place in the life of the Church. Just to be tolerated is not enough. They do not want to be patronized; they want to be given responsibility. This is a lesson which is only very slowly being learnt in Britain. Young people are gradually being given a place in the councils of the local church, and are beginning to play an increasing part there. But there is still little place for youth in the central committees of the Church. There the age barrier is still a formidable one! Yet the Evanston Assembly showed clearly enough that when youth is given a place at the policy-making level, they have their own very special contribution to make to the discussion.

The second impression is that

young people in Britain are increasingly demanding a courageous spiritual lead from those in authority.

The Church appears to them to be too much concerned with the preservation of its own domestic life, and to be too ready to utter pious platitudes instead of coming face to face with the vital issues which are before the world. It was the unanimous opinion of those who spoke at the recent British Christian Youth Assembly that the Church authorities had been far too timid and negative in their approach to communism. The communist issue presented the Church with a positive opportunity for witness which should be seized with both hands.

It is interesting to notice that in many of the National Voluntary Youth Organizations, which include young people of all denominations, and of none; an increasing demand is being made for spiritual leadership in the youth club. At the National Members' Conference of one of the leading youth organizations of the country, the National Association of Mixed Clubs and Girls' Clubs, the following report was adopted:

> "We believe quite firmly that spiritual things will have a bigger interest for people in the future. The club of tomorrow will be out of date if it does not give room for spiritual growth in its members: for worship, for teaching about Christianity; for study and practice of Christian standards of right and wrong, of truth and falsehood. To help accomplish this, the clubs and the Church must draw closer together. We believe that the club of the future will fail in its duties to its members if it does not give scope for spiritual growth, and for the association with the life and worship and teaching of the Church.'

We hear a great deal about the irresponsibility of modern youth today, and there is much truth in what is said. But here is the other side of the picture. Both within the Church, and outside, there is a section of young people passionately concerned about the spiritual needs of the modern world, and determined to play their full part in the society in which they live and work.

A third impression is equally a sign of hope. Many young people are bewildered at the complacency with which so many of their elders accept the divisions of the Church. Many of the arguments used by the upholders of denominational tradition seem to them to carry little conviction. The arguments which loom large in the closed circles of ecclesiastical discussion seem insignificant and trivial in the face of the immense evangelistic challenge of the secular world. To many of these young people, the Church of South India, and the work of the Ecumenical Movement are the great signs of hope. Year by year

the experience of Work Camps and Inter-denominational Conferences give the younger generation a completely new picture of the world-wide Church of Christ, and a growing impatience with what so often seems sheer conservatism in the local church.

It would be foolish to suggest that there is any reason for complacency. Thousands of young people in Britain today are outside the Church altogether, and many of those inside have little sense of their Christian responsibility. But there are others, in every denomination, to whom membership of the Church is the great fact of life. And they give grounds for sober confidence as the Church looks forward into the future.

GOD'S WAYS

I asked for grace to lift me high
Above the world's depressing cares;
God sent me sorrows, — with a sigh
I said, "He has not heard my prayers."

I asked for light, that I might see
My path along life's thorny road;
But clouds and darkness shadowed me
When I expected light from God.

I asked for peace, that I might rest,
To think my sacred duties o'er,
When, lo! such horrors filled my breast
As I had never felt before.

"And, oh," I cried, "can this be prayer
Whose plaints the steadfast mountains move?
Can this be Heaven's prevailing care
And, O my God, is this Thy love?"

But soon I found that sorrow, worn
As Duty's garment, strength supplies,
And out of darkness meekly borne
Unto the righteous light doth rise.

An soon I found that fears which stirred
My startled soul God's will to do,
On me more lasting peace conferred
Than in life's calm I ever knew.

—Author Unknown.

Why Are We Here?

by ROBERT M. CLARK

WE are here because we believe in India. We believe in the future of India. We believe that the determination of India's leaders to root out poverty, ignorance, ill-health, and sinful social inequalities is, under God, possible of achievement. We believe that the selfdedication of many of India's men and women towards the attainment of such ends can be used by God for the fulfilling of these purposes. We believe in India's earnest search for ways of understanding and of peace with other nations. We believe in India's future because we believe God is at work in the India of today.

In a sense we believe in India's future because we believe in her past. We believe that God, who in many and various ways spoke of old through the prophets of Israel, has not left India without His word of Truth. We believe that He has been present in India's age-long struggle after Truth, in the willingness of many to sell all they have if only they might gain that pearl of great price, the vision of God Himself. We believe that God is able now to take up this past and use it for His glory and the good of men.

We are here because we believe in the Gospel of Christ. We believe that in Christ is that life which is the light of men, of all men, of the men and women of India. We believe that in the Cross of Christ there is cleansing for the sins of men, for the sins of India. We believe that, as Christ took up the broken, compromised, stained past of a Peter or a Magdalene and transformed that past into a future of loving devotion and strong loyalty, so now He can and does take up the broken, sinful past of men and women here and remake their lives after His image.

We believe that Christ, who appeared in the midst of human history as the fulfilment of all that had gone before and as the hope of all that succeeds, is the One who can give meaning to India's long past and can give purpose and direction to her future. Too often in the past India has sought after Eternal Truth, but has seen no deep significance in the events of time. Now as a nation dedicated to the achievement of human good, she must find meaning in history or she will lose her way. Christ gives meaning to human history.

We are here because we believe in the Church of Christ in India. We give thanks to God that the Gospel has taken root here and is bearing fruit in the lives of devoted men and women. We are not blind to the sins of the Church here, sins

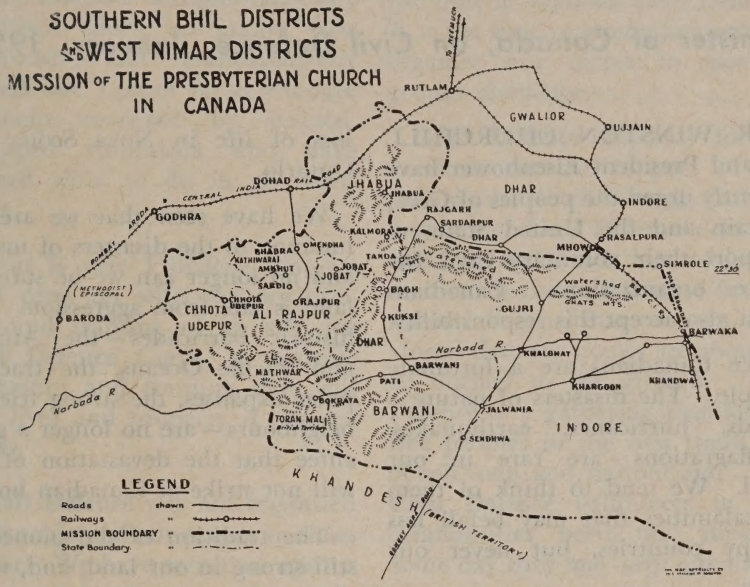
in some respects different, but in the mass perhaps no greater, perhaps no less, than the sins of the Church in Western lands. India could find examples of all the sins St. Paul found in the Church at Corinth – and perhaps add one or two more. We are not blind to these. Neither are we blind to the greater fact that the Spirit of the Living God is at work in the Church here, filling earthen vessels with the treasures of His grace. The Spirit of God is at work, enabling various members to fulfil their part and binding many together into a Body for His witness and His service.

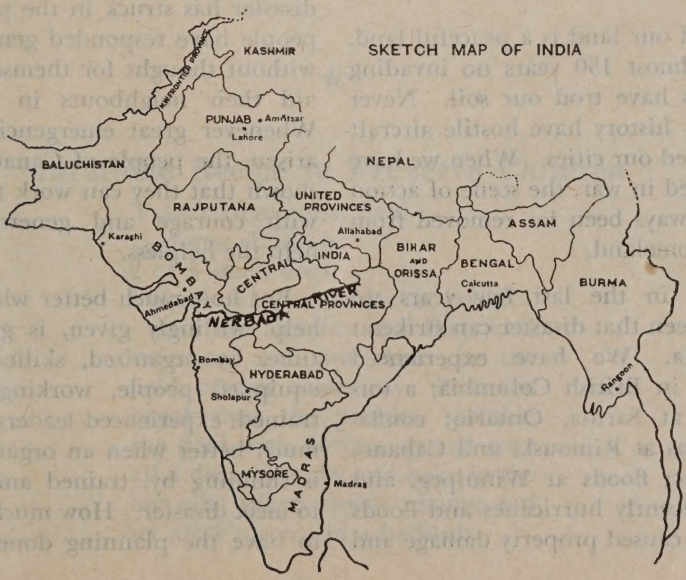
We believe that our work as missionaries lies in the closest association with this Church. Mission is not something that can run alongside the Church. It is a function of the Church. It was the Church which Christ commanded, 'Go ye into all the world', and it was to the Church that He promised, 'Lo, I am with you always'. It is as a part of the Church in India and under its leadership that we would share in its task of witnessing, shepherding, and building, and in those services of love that are a translation of the Gospel into human terms.

We are here because we believe in our missionary calling. We believe that God has brought us here and that He has a task for us to do. We believe that we can bring out of the experience, the faith, the teachings of the Church in lands where we have grown up, something that will be of value to the Church here, and through that Church of use to India. We do not dream that we have brought with us all the answers to the problems we shall meet. We know that we may have to rethink, painfully perhaps, many of the assumptions, some of them proud, with which we have come. We recognize the possibility that God may take up things out of India's past and use them for His present purposes, and that He may have a Word to speak here that He has never spoken in our Western lands. Knowing this, we hope that we are not too arrogant and that we may be willing, sometimes at least, to listen and to learn. We know we may have to struggle to adjust ourselves to a climate, to ways of living and ways of thoughts that are new, and we realize that in those struggles we may suffer bruises and wounds. Yet it is our hope that these may not remain mere bruises and wounds, but may be transformed by the Spirit of the Living God into 'marks of Christ' in our bodies or in our spirits.

We believe that God who brought us here can take us through to the accomplishing of that purpose for which He called us. In that faith we lay our lives, what we are and what by God's grace we may become, as an offering of devotion at the feet of Christ – not the Christ of some dis-

tant past, seen as it were in a stained glass window, but the Living Christ as He walks the dusty roads of India or as he sups in some humble home in the Bethany of an Indian village.





STATEMENT by the Rt. Hon. Louis St-Laurent, Prime Minister of Canada, on Civil Defence, January, 1955

SIR WINSTON CHURCHILL and President Eisenhower have recently urged the peoples of Great Britain and the United States to support their voluntary Civil Defence organizations. Canadians must also accept this responsibility.

We Canadians are a fortunate people. The disasters of nature — floods, hurricanes, earthquakes, conflagrations — are rare in our land. We tend to think of them as calamities that may befall less happy countries, but never our own.

And our land is a peaceful land. For almost 150 years no invading armies have trod our soil. Never in our history have hostile aircraft attacked our cities. When we have engaged in war, the scene of action has always been far removed from our homeland.

But in the last few years we have seen that disaster can strike at Canada. We have experienced floods in British Columbia; a tornado at Sarnia, Ontario; conflagrations at Rimouski and Cabano, Quebec; floods at Winnipeg, and just recently hurricanes and floods which caused property damage and loss of life in Nova Scotia and Ontario.

We have seen that we are not immune to the disasters of nature, and no longer can we be sure our land is safe from aggression. Our historic barricades — the Atlantic and Pacific Oceans, the trackless polar expanses, the strong friendly neighbours — are no longer a guarantee that the devastation of war will not strike at Canadian homes.

The tradition of the pioneer is still strong in our land, and, when disaster has struck in the past, our people have responded generously, without thought for themselves, to aid their neighbours in distress. Whenever great emergencies have arisen, the people of Canada have shown that they can work together with courage and generosity to help the helpless.

But how much better when that help, willingly given, is given in time, by organized, skilled, well-equipped people, working under trained, experienced leaders. How much better when an organization is standing by, trained and ready to meet disaster. How much better to have the planning done in ad-

vance, the food supplies known, the shelter areas organized, transport vehicles ready, a warning system in effect. I believe that spontaneously organized effort, no matter how generously and enthusiastically carried out, cannot be as effective as help rendered by trained, equipped volunteers who have learned what to do in an emergency.

That is why I believe that we must press on with the organization and training of an effective Civil Defence Corps, to provide leadership and training that will save lives and property if disaster comes.

Civil Defence was not organized solely to defend our people in times of war. We have seen that against the disasters of nature a trained Civil Defence force can also be tremendously effective. This is not the time to abandon Civil Defence. It is the time to strengthen and reorganize our forces to meet a greater challenge.

Civil Defence depends for its existence on the support of the public-spirited citizens of Canada. Support of Civil Defence does not mean we feel war is inevitable any more than the purchase of fire insurance means that we are convinced that our homes are about to be burned to the ground. Civil Defence is a gathering together of free peoples in the best traditions of self help and mutual aid. The Civil Defence volunteers in our communities need our support. Some day they may save our lives.

★

Infallible Recipe to Preserve Children

Take 1 large grassy field,
½ dozen children,
2 or 3 small dogs,
a pinch of brook, and some pebbles.

Mix the children and dogs well together, and put them in the field, stirring constantly. Pour the brook over the pebbles, sprinkle the field with flowers, spread over all a deep blue sky and bake in the hot sun. When brown, remove and set away to cool in a bathtub.

Overseas News Flashes

RETURNING TO TAIWAN

Miss Hildur Hermanson, Reg.N., who has been on furlough in Canada, sails for Taiwan from Los Angeles on March 25th. She is visiting her sister in Vancouver for about a month prior to sailing.

As Miss Hermanson works among people in the rural areas in Taiwan, giving health lectures, teaching the Bible, helping the women to cook nutritious meals and to sew for their children, she is taking back with her a new car to help make up for a lack of adequate transportation in certain areas and to enable her to carry her equipment.

Miss Carol Chiam, who completes the three-year course at the Missionary and Deaconess Training School, Toronto, this spring will sail for her home in Taiwan from San Francisco, May 1st.

In Taiwan, Miss Chiam will do work very similar to that of a Regional Secretary here in Canada. She will help organize the women, girls and children, she will conduct Leadership Training classes and after organizing new groups she will revisit them in order to give them encouragement and help.

Miss Chiam returns to Taiwan with her mind and heart filled with the things which she has seen and heard in Canada, anxious to pass on to her people the best of what she has learned here.

The Canadian Council of Churches

by MARGARET WEBSTER

THE Canadian Council of Churches, at its meeting in Kingston, Ontario, during the last week of November, reviewed the first ten years of its existence. The Council was established in 1944. During the ten years many of the inter-church organizations which had existed previously have become an integral part of, or have been related to the Council — e.g. The Religious Education Council of Canada has become the Department of Christian Education, the Canadian Overseas Missions Council has become the Department of Overseas Missions, The Women's Inter-Church Council of Canada has become affiliated with the Council — so that now a majority of interdenominational activities in Canada take place under the aegis of the Council.

In analysing the accomplishments of the Council, which had been organized because of the recognition of a need for the Churches to cooperate on certain matters, the question was raised as to whether we could now proceed to the policy of "cooperation wherever possible" rather than "merely cooperation when necessary". It was recognized that much had been accomplished in the establishment of a close Christian fellowship among those who represent their Churches in Council affairs. Concern was expressed that this fellowship should not be allowed to remain merely among those who represent their Churches nationally but that it should be experienced by Church members in every community across Canada.

The meetings themselves took a new form this time in giving opportunity for discussion of the work of the various Departments. Each of the major Departments was allowed one session of the Council Meeting at which to present its report. Oral reports were cut to a minimum to allow as much time as possible for discussion of questions raised in the reports.

Each discussion group had a Chairman and Recorder, who presented the analysis of group discussion, together with any resolutions, to a Committee, which in turn brought back important matters for presentation to the plenary session. Such a procedure permitted representatives to have a more intimate knowledge of the work of each department and a greater share in the meeting.

Of particular interest to the members of the Women's Missionary Society would be the report and discussion concerning the Depart-

ment of Overseas Missions. The centrality of mission in the life of the Church was stressed. Mission is not something that the Church may choose to undertake or to leave undone – it is the very life and purpose of the Church. The strong revival of Buddhism and Islam in our day was noted with concern, particularly in the light of the indifference of so many Christians. Churches and Mission Boards were urged to review their policy and methods in mission work, recognizing the fact that the Christian Church has now been established in practically all countries of the world, and that, as a result, the nature of our mission work is now to work with the members of those Churches rather than determining their policy for them.

Closely related to the work of missions, but cared for by a separate Committee, is the matter of inter-church aid and service to refugees. Rev. Elfan Rees, Advisor for Refugee Affairs of the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches, was quoted as saying that the twentieth century will go down in history as "the age of the homeless man". Conditions that were reported in various parts of the world would indicate the truth of such a statement. The number of refugees is increasing each month by 18,000. Conditions of refugees in various parts of the world and particularly in Korea are such that we of the western world could not possibly comprehend. Living in tents made from scraps of cloth in the Near East, among the rubble of the ruined cities of Europe, and in rat-infested dugouts on the outskirts of Korean cities, these millions of refugees merely exist from day to day, supplementing any small ration of food that they may receive from refugee relief sources with anything that they are able to steal. The annual contribution which our Society makes to this work ($2,000), about which some of us felt quite happy, now seemed pitifully small in relation to the need. Our response to the call for placing of refugees in Canadian communities under the sponsorship of Church members or groups of Church people also seemed so feeble. A call was issued for renewed effort by Canadian Christians to meet such a problem.

The position of women in the life of the Church is a matter of concern in the Canadian Council of Churches as in other Church gatherings at the present time. In Evanston, the World Council of Churches changed the name of its Commission on the Life and Work of Women in the Church to "The Commission on the Cooperation of Men and Women in the Church and Society". It is probable that the Canadian Council of Churches will follow this lead.

In reporting to the Council, Dr. W. J. Gallagher, General Secretary, stated a message that should go

again and again to the members of our Canadian churches – "With all that we have done, we still have much to answer for when we stand before Him who bade us go into all the world and preach the Gospel to every creature. We have had some success in our Canadian Council of Churches. But we know that we are still unprofitable servants of our Lord. Yet we offer ourselves herein to God with the prayer that He in His mercy and grace may use us, unworthy though we are, towards the accomplishment of His purpose to gather all things in one in Christ."

Miss Margaret Webster was one of the nine representatives of The Presbyterian Church in Canada at The Canadian Council of Churches.

New Appointments

We are happy to welcome Mrs. L. B. Beath as the new secretary, and Mrs. I. G. Sinclair as treasurer of the Women's Missionary Society (W.D.)

Both these positions entail a tremendous amount of time and hard work and are deserving of our fullest co-operation and appreciation.

MRS. BEATH

Come With Me To Palestine

by MARGARET KENNEDY

THERE is a small green door leading into a garden in Jerusalem on which are printed these words: "I am the Resurrection and the Life." We went through that door our first morning in Palestine and so entered into the quiet beauty that enshrines the tomb wherein it is believed the body of our Lord Jesus was laid. Here were trees, flowers, green grass, a few little paths, a rock garden, and down the steps, a rock threshold before the tomb itself.

Before going down there, we went along to the end of the Garden, past brilliant red poppies, yellow and white daisies, bushes of wormwood, of blessed memory, and there rising up beyond the garden was the indented cliffside, the Place of the Skull.

It is impossible to put into words the thoughts and emotions that come to one at such a time, but I think most of all I was filled with a great wonder. God the Creator, Sustainer, the Almighty, He it was, incarnate in Jesus Christ, who walked here, talked as men talk, then in the last great humility of death, was carried by loving hands into the garden.

I could picture Mary Magdalene coming through these trees with a heart agonized with grief, and to her was revealed the amazing fact that the Master of Life had overcome Death. Could it be that here, in this small country, at a certain point in history, a new quality of Life had been demonstrated! Yes, it was so, and this Life had been made available to all of us. This set the keynote for me for all our short tour in Palestine.

Leaving the Garden Tomb, we entered into the old city of Jerusalem through the Damascus Gate, and here sure enough were the old narrow streets, the partly roofed-over alleys. Seventeen times has this city been demolished, yet here it was still dominating the Judean hills. We walked down the Via Dolorosa, under the Ecce Homo arch and so to the big mosque, All-Haram Al-Sharif, which was built first by the Moslems in 637 A.D. on the site of the old Jewish Temple. I was surprised at the openness of the huge stone-flagged area, and I wondered if this had once been the Court of the Gentiles, if it was from here that the money traffickers were once sent scurrying by a stern young man.

We paid our admission fee, approached the imposing mosque with its huge dome, admired the workmanship of the coloured glazed tiles, then went inside, after removing our shoes, to see the most interesting thing in the place. This was the huge bare rock, sticking up through the floor, around which the building had been erected, a spot regarded as sacred for centuries by Jews, Christians and Moslems. This was the top of Mount Moriah where Abraham came to offer up his son; where David made an offering; where Solomon built the Temple.

We were made aware of the debris of the centuries when we went to see the Pool of Bethesda, excavated, it seemed, from the bowels of the earth. It was interesting to think that here, nearly 2,000 years ago, an ordinary kind of fellow was healed of paralysis, was given a new start in life and now the simple account of this is written up in the entrance porch in 135 languages! Man has slowly become universally aware of the vital necessity of a new Start, of a new Life!

Leaving the East Walls of Jerusalem we went over the brook Kidron to the foot of the Mount of Olives and into the Garden of Gethsemane. Yes, here were the old olive trees, here were beautiful flowers, but most of the space is occupied by a huge Roman Catholic Church built over the traditional spot where Jesus prayed that last night. How many times our Lord must have looked on the view from here, Jerusalem surmounting the hill opposite, the Jehosaphat valley slopes covered with gravestones to the left and the Mount of Olives rising at the back. We saw this scene again and in more detail as we went up over the Mount of Olives on the way to Bethpage and Bethany. Then, indeed, Jerusalem was spread out before one; Jerusalem that stoned the prophets, that exemplified unregenerate man everywhere by turning from Light to Darkness — and Jesus wept over the city!

Bethlehem was like any other eastern town set on a hill, but lower on the slopes is a cluster of homes called "Shepherds' Town" and below this we saw the Fields of Boaz. In the town is the Church of the Nativity built above a cave-like grotto, and so the combination of shepherds, a Descendant of Ruth and Boaz and a stable has made Bethlehem a far from ordinary place. The Church itself is a maze of a place divided between the R.C., the Greek Orthodox, the Armenian and the Coptic churches, but there was something gripping here too ——worn steps! Centuries of pilgrims have shown their devotion by going down, down these narrow steps to the place of the Manger, and more steps led to the cave of St. Jerome where the Latin Vulgate was written. The entrance to the whole Church is a narrow

low doorway, through which one must pass, bowing in reverence.

One day we drove down the Jericho road, past the Good Samaritan Inn (where we were given tea by Arab Legionaires), left the smooth, macadamized highway and took to the old Roman road. Now we did get into wild stony regions! We climbed up from the side of the road at one spot to look down into a narrow gash some 700 ft. deep and saw the Brook Cherith where Elijah drank and there was a Greek monastery clinging to the side of the chasm like some fairy-tale fortress. About here we began to feel comfortably warm after, to us, the coldness of Jerusalem. There we had been 3000 ft. up and now we were approaching the 1,300 ft. below sea level of the Dead Sea.

For a long way we could look back and see the Mount of Olives towering higher and higher behind us and I knew I would never think casually again of those journeys from Jericho to Jerusalem — long, hard and hot treks they must have been.

Before going to Jericho, we went down to the Dead Sea and you can lick the stones I brought away if you don't believe in its extreme saltiness! We tried to seem wise as we looked down at the archaeological diggings around Jericho but my imagination did better service than the discernment of my eyes as to what we were actually seeing!

In Egypt, in Greece and here in Samaria, we saw those things of beauty which had been raised by the genius of man and they still stood for our commendation. But when the Origin of all Beauty and Truth walked this earth, He was interested in laying the foundations for other beauty, the beauty of character and integrity in the souls of men. He strove to have us see that first things came first. There is no sure record of where He was born, no memorials of where He lived, no surety of where He died — we were not to worship places.

To give you an idea of distance, I might say that this trip we took to Jericho, up to Samaria, back along the plateau to Jerusalem took us only 12 hours, including all the stop-overs. It was nearly 6 p.m. when we left Samaria so we only passed by Shiloh and had a fleeting thought of Hannah bringing little Samuel to that ancient tabernacle. We passed near Bethel of many memories, had pointed out what was said to have been Ramah, and saw high to the right the peak of Nabi Samuel where it is said the prophet was buried. The ancient site of Jeremiah's Anathoth was too far off to see but we got an idea of its position as we came in sight of the lights of Jerusalem.

We felt we should not leave Jerusalem without seeing the Church of the Holy Sepulchre, the most sacred of the appointed places for pilgrims down through the ages. This too is shared by the many divisions of the Christian

Church and it was an Armenian priest who showed us round. It is confusing, I think, to have the Place of the Cross upstairs and the Place of the Sepulchre downstairs inside one building and a host of outward signs of worship robbed us further of any emotional experience. However the devotion of millions has hallowed this ancient Church.

I wish someone could have taken a picture of us crossing from the Hashemite Kingdom of Jordan into Israel. To me it was fantastic, and indicative of the instability of the relationship of the two countries. We only stayed overnight in New Jerusalem, as it is called, then we went down off the plateau, through the Shephelah to the plains by the sea, bustling Tel-Aviv, crumbling Joppa, the Plain of Sharon and so to Haifa. We asked if we could go on to Nazareth in Galilee that same day. Oh, yes, there were busses, so with one case each we stood in a queue, got standing room only on a bus which was packed with workmen, commuters who lived in Nazareth and worked in Haifa.

I would like to quote the words I wrote in my diary that evening: "It is lovely to sit out on the hotel verandah and look up to the quiet of the green hills and think that this was where Jesus grew up and played, worked and worshipped. A small town, set among hills, yet here could be and was lived out the life *of a God.*"

MISS MARGARET KENNEDY

We walked on those hills, gathered flowers and pressed them; we saw where the Crusaders had built a church above the old Synagogue; we came down through the narrow old streets, passed by the Virgin's Well, and I never shall forget it all.

There is no synagogue in Nazareth now, but there are 30 churches (mostly Greek Orthodox) and there is the Edinburgh Medical Mission Hospital where we were delighted to find charming Laura Larmour, R.N., recently gone out from Knox Church, Toronto. Away up beyond the hospital, we sat and gazed far to the north were the snows of Mount Hermon, to the east Mount Tabor, to the S.W. the Plain of Esdraelon, Mt. Gilboa, Little Hermon and the village of Nain.

Our first morning in Tiberias I got up at 5:30 to watch the sun

rise over the Sea of Galilee. It was moving to look off to the North West of the Lake where Capernaum had been then read of all the things Jesus said and did in the place. There were hills to which He retired to pray, where He must have thought of all those whom He loved and wished to give eternal Life, but most did not understand. There was the shore where He walked and was that the ledge across the lake where He fed the 5,000?

We attended a service in the Scottish Church in Tiberias, and were greatly interested in hearing the young Scottish minister speak first in English, then in German, in honour of other guests present, and we learned that many times he leads in Hebrew! His message was from John 6, Jesus in Capernaum — just up the lake! How very real it all seemed and what a new significance the whole Bible takes on when one is privileged to see the place where the drama of God's revelation of Himself was unfolded down through the centuries, culminating in His own coming in Person.

Annual Council Host

OUR host for the 1955 Annual Council will be Dr. Kenneth MacLean Glazier, minister of Glenview Presbyterian Church, Toronto.

A man remarkable for his intense vitality and charming personality, Dr. Glazier has the happy knack of firing the enthusiasm of all with whom he comes in contact.

Born at Carnduff, Saskatchewan, and educated there, he then joined the staff of the Bank of Montreal, where he remained until 1933. During this time Dr. Glazier became a Fellow of the Canadian Bankers Association through courses from Queen's University, Kingston.

DR. KENNETH MacLEAN GLAZIER, B.D., Ph.D.

From 1933 to 1936 he attended the University of Toronto where he took his Bachelor of Arts degree; going on from there to Union Theological Seminary, New York, to obtain his Bachelor of Divinity degree in 1939. During this period in New York he was student assistant to the distinguished Dr. George Arthur Butterick, in Madison Avenue Presbyterian Church.

For the next two years Dr. Glazier served in western Canada at St. Andrew's Presbyterian Church, Tisdale, Saskatchewan. He then went to Yale University in New Haven to do post graduate work.

At Yale he obtained his M.A. and after two years was granted a fellowship from this university to complete the research on, "The Place of Religion in the Universities of Canada." The Doctor of Philosophy degree was conferred in June, 1944, by Yale University.

Dr. Glazier served as minister for two years at First Presbyterian Church, Brandon, Manitoba, and in 1946 was called to Glenview Presbyterian Church, Toronto.

In his nine years at this church, the congregation has grown from 650 to 1000, with 115 new members in 1954. A $130,000.00 Sunday School unit has been built and a new manse purchased. The congregation during this time gave $100,000.00 to the work of the Presbyterian Church in Canada.

During 1954 George Moir, a member of the Church, left a considerable estate which will be used for extension work in Toronto and vicinity.

Dr. Glazier is also Chairman of the committee on Church Architecture for the Presbyterian Church in Canada, and is much interested in the subject of stained glass.

He has a wife and three children – twin boys and a girl.

P.M.G.

THE MANUSCRIPTS OF GOD

And nature, the old nurse, took
The child upon her knee,
Saying, "Here is a story book
My Father hath writ for thee.

Come, wander with me," she said,
"In regions yet untrod
And read what is still unread
In the manuscripts of God."

—Henry W. Longfellow

Organization Staff News

SEVERAL months ago, the Organization Department decided that, in preparation for the time that Miss Lily Macarthur, Secretary for Children's Work, retires from the staff in the summer of 1955, we should attempt to secure someone to work along with Miss Macarthur for some months. During this time the Secretaries for Children's Work would review the position of work within the Department and make plans for its future development.

The Department was fortunate to secure Miss Ada Adams, B.Sc., who joined the staff on January 1. She will succeed Miss Macarthur as Secretary for Children's Work at the time of her retirement.

MISS ADAMS

Miss Adams comes to us well equipped for the work. Born of missionary parents in China, she has already served our Society as a missionary in Formosa and as Children's Work Secretary at the time when this position was first being established in our Church. She received her higher education at Heidelberg University and Oberlin Kindergarten Training School, and received her Bachelor of Science degree from Teachers' College, Columbia University. During the past ten years she has served first as Children's Work Secretary of the Maritime Religious Education Council, and latterly in the same position in the Ontario Council of Christian Education.

As Secretary for Children's Work, Miss Adams, like Miss Macarthur, will serve both our Society and the Board of Christian Education. We welcome her to our staff at this time.

Courtesies and Introductions

IN the months ahead there will be many meetings. For all of these there will be people responsible for various things, perhaps a stranger to the group will be invited to take part, and there will be others without whose assistance it would not be possible to have a successful meeting. As we look forward to these meetings it is well for us to think of the courtesies due all who help us and the introductions necessary to strangers to our meetings.

What are some of the general courtesies we do not want to forget? In planning dates for our meetings consult with other groups in the church to see that the dates do not conflict. Invite other groups to share in meetings. Keep the minister informed in regard to the programmes and projects of the group. Be sure to let him know when you are having a guest speaker and make him feel he is always welcome at your meetings. People from other groups may be asked to take part in your programmes. There are times when the church organist and members of the choir assist you. When a soloist is invited to add to the pleasure of a meeting, invite her to share in the whole meeting. Be sure that the secretary sends notes of thanks afterwards to let visitors know that their help has been appreciated. Do not forget the church officer. Show him that you appreciate his services too.

Although we are hoping that more and more of the programmes for special meetings in groups will be prepared and presented by the members of the groups, there will always be some occasions when there will be guest speakers. Having obtained the speaker it is well for us to remember certain courtesies which might be extended to one who gives of time and self that we might receive information and pleasure.

If your speaker is from out of town and a stranger to your district, acquaint her in regard to transportation. Appoint some one to meet her, take her to the place of the meeting and make sure she is introduced to the president. Inform your guest of the plans for the meeting. This adds greatly to the morale of your speaker and if you have thought it important to have someone come to help with your meeting, then it is important that she be made to feel at home with your group.

Your speaker is your guest and should speak early in the programme. It is not fair to either your members or the speaker to ask that she hold the interest after every one is weary with a lengthy business meeting. If it is necessary to have business make it as brief as possible.

In introducing your speaker to your meeting, remember that the introduction is *only* an introduction and should be brief. Very often the honour of introducing your guest is given to an old acquaintance or the introduction might be made by the president. Whoever does the honour need only relate some incident which has to come to her notice regarding the speaker.

In expressing thanks at the meeting to those who have shared in the programme it may be wise not to name each and every one who has contributed to the programme. There is a danger that some might be overlooked. These courtesies could be extended in one sentence, "all who have contributed to the pleasure and success of our meeting". A special word of thanks should be given to the speaker. Not a repetition of the speaker's message but a brief word expressing appreciation for the pleasure of her presence in the meeting and for her message of encouragement and inspiration.

One last word, when you are planning your programmes be sure that you give every courtesy to your guest speakers and all who contribute to the success of your meetings.

The above article was written by Mrs. A. S. Curr, President, Synodical of Toronto and Kingston, and Miss Ruby Walker, Regional Secretary, Toronto and Kingston, Montreal and Ottawa.

CORRECTION

Preparing An Address for the World Day of Prayer

In the February edition of the Glad Tidings the name of author of the above article was incorrect. This should read, Mrs. R. H. Soward.

Canadian Presbyterian Girls this year will contribute $1500.00 for the salary of a teacher in the Helen Macdonald School in Jhansi, India.

In This We Share

by MARY E. WHALE

IT was a regular school day at the Helen Macdonald Memorial School, Jhansi, India. You schoolgirls in Canada know the meaning of your daily school routine. The only thing that was very different in this school was the fact that the class I was observing and photographing was sitting beneath the cool shade of a lovely tree. It was mid-November! The girls were busy with their sewing, shaping bright pieces of cotton into blouses for themselves or small dresses for baby sisters. They made a pretty picture, their bright saris in sharp contrast to shiny black hair. The happy conversation was low and seemed to form a background against which busy fingers accomplished set purposes.

Such were my thoughts as, folding the camera equipment, I was about to leave the circle. Then the quiet voice of the teacher asked: "Do you know Miss Helen Bricker?"

Delighted to hear that familiar name unexpectedly, I soon found myself talking with the teacher about our National Girls' Work Secretary. Her visit to Jhansi two years ago was recalled with pleasure. Miss Singh had been the teacher responsible for sending to some of you girls in Canada names of some of the girls attending this school. I learned that there had been some exchange of correspondence between you. Those girls, I was told, are all now through the school in Jhansi, and are taking their places in India's life, or are taking further training, to prepare themselves for a teaching or a nursing career.

As we talked, my attention was drawn to the teacher herself, Miss Minervi P. Singh. From time to time her students came and quietly but confidently asked her advice or showed her their progress. There was no question of discipline. There was a job to be done and it was being done in a manner which would please teachers, not only of Home Science but of any class in Canada. You girls who read this

page know that there is something within you which responds to real love and concern on the part of those who teach you. Miss M. P. Singh has just such a concern. She represents the women who serve on the staff of the school in Jhansi. You would all enjoy knowing them, and I wish I could properly describe them all to you. Perhaps you may get a picture if you hear of some of the things they do. Let us think particularly of Miss Singh since some of you may have heard of her before in letters from her pupils.

Miss Singh is the home science teacher for senior classes, giving guidance in cooking and sewing, home nursing and child-care. The course is one of the most popular and useful in India's new curriculum. Girls who attend high school benefit greatly no matter where they may go after school. You may be as interested to know, as I was, that the highest grade have a departmental examination in home science in which they must both cook and sew and render First Aid, perhaps even bathe an infant, before a government examiner.

"How is the test made?" we asked.

"The examiner tells the girls to make a dish for a person suffering from typhoid (or any other disease; for persons working at certain jobs, perhaps a sweet dish. The girls get very nervous at times but most examiners are kind." Miss Singh smiled as she recalled some experiences of her students. She remembered one who in the excitement of the examination could not recall what Ovaltine was. "When she did recall, she made the drink with twice as much of the ingredients as needed."

Try to imagine yourself living in the residence of this school with other Christian girls — teen-agers like yourself. Daily you are aware that Christianity has deep meaning for you and for your country. Daily you are helped by your teachers and by fellow students to grow in the knowledge of God's love for all His people. In your mid-week prayer service you are taught to give thanks to Him, to make your needs known to Him. In the Christian endeavour group you undertake service for others. "We have been very busy in school this year," Miss Singh explained. "Usually our custom is to go out to a small Sunday School on the edge of the city. The girls give leadership there, teaching the children."

"What responsibility do you have for the Christian Endeavour group?" I asked, thinking of C.G.I.T. leadership at home.

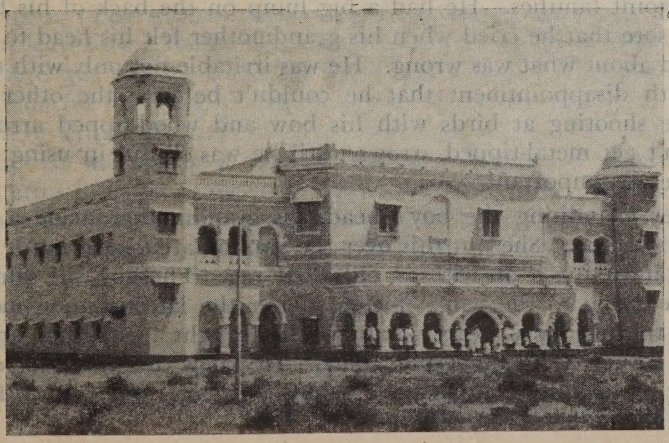
"I am their advisor. They may ask me to help them when they need it. Otherwise they look after their own programmes."

I asked then about non-Christian girls in the school. "There are not many in residence, but for those who are with us we feel great responsibility. We are always aware

that we must set an example in every day living, that we must remember them in prayer."

An observer is conscious of the graciousness of the Indian teachers, of their kindness and most of all of their devotion to their task. Many have heavy family responsibilities as well. Somehow they meet them and keep planning how they may improve their own education. If you were to come to the door of our School in Jhansi you might be met by Miss M. P. Singh, or Miss S. K. Singh, Miss Joshua or Miss Nichol. Or it might be you would meet two people with special responsibilities — Mrs. Samuel, the matron of the hostel, or Miss Miriam Lall, the nurse whose work here has meant much to students, staff and missionaries alike. Whoever met you at the door, an entrance encircled with flaming bougainvillea, you would be made at once to feel welcome. The warmth in the colour outside would be repeated in the warm, shy smile of your hostess. You would want to measure up to that welcome.

The circle of our Christian friendship is a wide one. Miss Singh, as she recalled Miss Bricker's visit that November day in the circle of the outdoor classroom, brought to mind that wider circle. As you study India this year, you will be thinking of your teen-age Christian friends whom you have never seen but who are quite aware of what you are and what you have done. You will be happy to think of them being led by Christian women who despite difficulties give their very best to the girls under their charge. They do much to bring us all in an ever closer circle of Christian fellowship.



The Healing of Balu

BALU lives in a little village named Duliya Wor, in Central India. His father, like all Bhil men, is a farmer. Also like the people of the Bhil tribes, his father's family lives in a cluster of small houses in what is known as a compound. Thus, there are numerous children to play together in the daytime, and to congregate at night on the little verandahs, or in the open spaces in front of the tile-roofed mud houses.

Some evenings there may be special festivities when the drums – or tabalas – are played. One of these drums may be the size and shape of half a large watermelon. Another may be a large tube about a foot long. Both are fashioned from wood, with open ends covered with goat skin. Balu has already practiced thumping on the skin with the palm of his right hand and the fingers of his left hand, but he has not yet got the rhythms that go into the rather monotonous tunes of his people.

There is no set bedtime for the children. As they get sleepy they curl up in their cotton shawls to sleep on the verandah floor or on corners of the rope beds.

One morning Balu did not get up to go off with his brothers and sisters and cousins to herd cattle—the goats, oxen, and water buffaloes of the joint families. He had a big lump on the back of his head. It was so sore that he cried when his grandmother felt his head to give her opinion about what was wrong. He was irritable not only with the pain, but with disappointment that he couldn't be with the other boys to practice shooting at birds with his bow and wood-tipped arrows. He wouldn't get metal-tipped arrows until he was skilful in using them, so practice was important.

After examining the boy's head, his grandmother made a paste of mud and spices. She put this over the swollen area, covering it with big leaves, and tying it on with an old, dirty rag. The boy, she said, should then be taken to the witch doctor. After the late morning meal – the first of the two daily meals – Balu's father caught a small hen and tied it in one corner of his homespun shawl. He knew the witch doctor would require it as initial payment. Taking his bow and arrows from the rafters, the father set off with his son.

Despite daily trips to the witch doctor, with payments of increasing value, the head condition got no better. In fact, the swelling and pain became worse. Young Balu cried more and more. He couldn't eat his corn porridge or his corn bread. He couldn't sleep at night. His mother, his grandmother, his uncles and his aunts were all concerned, but they didn't know how to help him.

On a certain afternoon, when the pain was almost more than he could bear, the children came running to the compound to bring the news that there was the sound of a car in the distance. Only occasionally did they see a car, so the news was exciting enough to make Balu get up from the rope bed to join the others at the entrance to the compound. Soon a thick cloud of dust indicated that the car was near. Then the car itself was seen. It slowed down, and stopped beside the group. Two Indian men, two Indian women, and one very strange-looking person got out. The latter person had white skin. It was hard to tell whether it was a man or a woman because the clothes were unusual. Balu gathered from his father's greeting that he had seen the strange person before, and that it was a woman. He heard his father tell the strangers about the head condition as he picked his son up in his arms. The white person came near. Terrified of what she might do to him, Balu screamed. Nevertheless the woman examined him, with the help of the father and one of the Indian women visitors. The white person used unfamiliar words to describe what was wrong, and one of the men visitors helped to make the terms understandable.

A number of articles were quickly taken from a box in the car. Fascinated yet fearful, Balu watched. What were they going to do? In a few minutes his father squatted on the ground, holding his son tightly in his arms. The women visitors squatted beside the pair. After the rags and leaves were removed, something cool was rubbed over his head. Then there was a quick stab that made him scream. This was followed by a wonderful lessening of pain, and in a few moments he was shown a dish full of thick substance that they said had been in his head, causing the pain. It was all most unusual, but he was satisfied to relax in his father's arms to listen as the men visitors explained that this was a group that travelled through the villages to give what help they could to such as he. They used a name that sounded like Yesu (Jesus), saying that they worked for Him. As he drifted off to sleep he was thinking that he must try to remember the name — Yee-soo, Yee-soo.

Note — Balu is one of the many who have been treated through the work of the mobile medical units on the Bhil Field.

BESSIE MACMURCHY

Literature Page

The Jubilee Youth Bible

by LILY MACARTHUR

HAVE you ever heard someone say "The Bible is a book for Adults?" The Bible Society marked its 150th Anniversary by issuing a *new Bible for boys and girls.* A New Bible for children and youth! What makes this Bible particularly suitable for use by boys and girls? Is it because it is written in modern day speech? No – The King James Version has been used. Evidently the publishers felt, and many would agree, that it is well for children to learn to appreciate the beauty of this version.

First let us look at the index. We find that the subject headings are listed under the name of each book, making it easy to find the story or incident desired.

2. *The Text* is arranged in paragraphs instead of division into verses. (The verse numbers are out in the margin.)

The poetical books are printed in short lines and look like poetry.

3. *The illustrations* are informative drawings rather than story pictures.

People of many nations move through the pages of the Bible. Appropriate symbols are used for each nation so that when the reader sees the symbol he knows a certain nation has come into the story. For Israel the symbol is Jacob's well, and the Gate of Jerusalem is used for Judah.

Beginning with Exodus, a simple artistic design of sun, moon and stars, which is called a "Time signal," has been used to mark the centuries.

There are many maps and they are particularly helpful because each one shows only the places connected with one incident or story.

Placed here and there through the text are little milestones which indicate the distances of journeys the people of Bible times travelled.

Travelling down the centuries with the drawings one learns much of the life of the people in those far-away days – One sees desert encampments, alters, The Tabernacle in the Wilderness, Priests in their elaborate garments and the musical instruments and vessels used in the Worship of the Lord. Birds and animals, chariots with the drivers, caravans of camels and teams of oxen move across the pages. Walled cities and gates, cities on hill-tops and cities in valleys are shown with remarkable clearness.

One wishes it were possible to use larger type for the text and still keep the volume to a suitable size.

This is a Bible not only for youth. A teacher, fortunate enough to possess a copy, will often refer to it when preparing a lesson, and will make it available to pupils when research and project work is being done.

YOUR MISSIONARY DOLLAR AT WORK

Christian Literature In Canada

by LEETA McCULLY CHERRY

ARE you surprised that there is great need for Christian Literature in this long-established Christian land of ours? I can assure you that nowhere does your Missionary Dollar do more intensive and valuable work than when it is invested in good Christian reading matter, printed in their own languages, for the thousands of newcomers of foreign birth, language and background, who now call Canada their home. Fine people, but often lonely and bewildered, reaching out for fellowship and understanding, and getting it largely from what they read . . . forming their judgments, viewpoints, and considered opinions, from the impact of what they find to read and learn.

These are the Canadians of tomorrow, holding great potentialities for the future of our land and Christian faith, if we do not leave them only to the influence of the strong Communist interests working constantly among them, and the interpretations of the many foreign-language newspapers circulating in Canada. What then, are our Missionary Dollars doing to offset this ever-present threat, and to help these new citizens to an understanding of our democracy, and the peace and brotherhood of our Christian faith?

Through "Evangelical Truth", the excellent Ukrainian newspaper produced by Rev. Michael Fesenko, and supported by our yearly grant, we are regularly sending out among the thousands of Ukrainians in Canada, as well as to many Refugee Camps abroad, the best of well-balanced reading, which upholds the highest Christian ideals; presents clearly the Canadian ways of life and Government; points out the dangers and untruths of Communist propaganda; proves a real evangelizing force and a strong influence in thousands of homes and communities. This much appreciated newspaper is considered so important by our Ukrainian Ministers that they now ask for its printing twice a month . . . an impossibility as yet, with the limited funds at our disposal.

"The Kuban Cossack", also published by Rev. Fesenko, is a strong force among all the Kuban Cossacks who have found refuge in Canada. These people speak a language distinctly different to all others, and this is the only Christian literature published in their own tongue. Protestantism is en-

tirely new to them, and under Soviet Russia they knew no religion. Through this paper, many have come to our Church, and its deep influence among them increases with every issue. Now, Mr. Fesenko's long-awaited Book of Ukrainian Sermons is off the press, and already proving the real need for such a book, the first printed Book of Sermons in the history of Ukrainian religious literature, and an important event in itself. Proceeds from its sale are to be used for the production of other Ukrainian religious literature.

For the Hungarians in Canada, we help in publishing the good magazine "New Life", and also the Hungarian Devotional Quarterly, "Quiet Times", a 96 page booklet of readings for daily family and private devotions, which is very widely used. Through Rev. Mariano di Gangi, our dollars help to provide translations of important Christian literature for Italian Protestants. Among the French Protestants of Eastern Quebec, where Rev. Jaques Smith is Missionary-at-Large for our Church, our grant has provided quantities of fine translations . . . explanations of truth and doctrine; a Shorter Catechism and Book of Psalms with music; scriptural murals, pictures, and adaptations of Christian literature from Europe. Four beautiful Pulpit Bibles were presented to new French Presbyterian Churches from Christian Literature funds. Chinese women and children, newly arrived, are delighted to receive copies of the familier "Happy Childhood" in their own language, and a more mature magazine is now being provided for older readers who do not yet speak English.

REV. MICHAEL FESENKO

Through the Society

BRITISH COLUMBIA

MRS. T. FISHWICK, 1636 E. 29TH AVE. VANCOUVER 12, B.C., PRESS SECRETARY

WESTMINSTER PRESBYTERIAL —At the annual meeting of the Mount Pleasant Auxiliary, **Vancouver,** Mrs. R. Pollock led the Christmas devotional. After the reports, which showed a very successful year, Mrs. D. Smith, President, presented a Life Membership pin to Mrs. W. H. C. Allman. Mrs. St. Dennis installed the officers for the year 1955, after which she addressed the meeting on the topic "I must be about my Father's business".

Two Junior Certificates were presented to C.G.I.T. girls at the December meeting of the St. Andrew's-St. Stephen's Auxiliary, **New Westminster,** one to Joyce McDonald of that Church and the other to Margaret Ann Gunn of Mission. A senior certificate was presented to Mrs. G. W. McKay, while Miss A. Hill gave the gift of a certificate and pin to an Aunt, Mrs. Arthur P. Graham of Huntington, Quebec. Reports presented by all departments showed a very active year and a special donation of $20.00, to be used for Christmas Literature, was given by a Church member to the Auxiliary.

St. Paul's Evening Guild, **Vancouver,** held an interesting December program based on Christmas carols, seven members of the group taking part. After the business had been conducted and the new officers installed by Mrs. N. G. Robertson, one member told the history of carols in general. This was followed by the singing of five carols, using illustrated slides, each one preceded by a talk on how it came to be written, facts about the author and interesting information about the music and the composition itself. The meeting closed with the Service of Worship for Christmas, from the Glad Tidings. As the whole program was presented by candlelight it was very effective and added to the mood of the Christmas season.

MANITOBA

MRS. J. GIBB, 308 ST. MARK STREET, FORT WILLIAM, PRESS SECRETARY

BRANDON PRESBYTERIAL — The annual meeting of the W.M.S. of First Presbyterian Church, **Brandon,** was held on Tuesday afternoon. Mrs. J. Andrews presided and opened with prayer. Reports for the year were given as follows: Supply Secretary, Mrs. H. L. Crawford, reported sending four bales of clothing to the Elphinstone Reserve; Mrs. C. H. Reeve had distributed over 900 magazines as well as cookies, fruit and flowers during her visits to the hospitals; Mrs. E. C. Tatton had a total of 55 home helpers to her credit, a pleasing increase over last year; Treasurer, Mrs. J. McLeod, reported that allocation had been met and financial situation was very gratifying; Library Secretary, Mrs. J. F. Leslie, had distributed over 1,000 magazines and papers to the hospital and sanatorium; also many papers having been sent to the reserves.

Mission Band leader Mrs. T. Newlands reported an encouraging attendance during the year. The children were interested and had enjoyed a Christmas party recently at which time membership certificates and pins were given and presented by Mrs. J. F. Leslie to Masters Ronald Davidson and Elgin Wilson.

The children and teachers of the church school had been entertained to a delicious turkey supper recently with the assistance of the Ladies' Aid Society and the parents of the children.

Following the reports the Christmas program was conducted by Mrs. T. Newlands. Miss M. McKenzie read the Christmas story from Luke's Gospel. This was followed by a Christmas meditation presented by Mrs. Newlands and Mrs. H. Montgomery. Two members of the Mission Band, Lynn Anderson and Aldine Miller, sang a duet, "Away in a

Manger", accompanied by Miss McKenzie.

The presentation of life membership certificates to Mrs. J. Oliver, Mrs. G. Bain and Mrs. A. B. Weir was made by Mrs. J. Andrews, after which Mrs. R. A. Hamlin was presented with an honorary life membership by Mrs. J. McLeod and her daughter, Mrs. D. Gray pinned the honorary membership pin on her mother.

Mrs. F. Fisher took the chair and Mrs. G. Bain, convener of the nominating committee, presented the new slate of officers for 1955, who were installed by Rev. R. A. Davidson: Honorary Presidents, Mrs. J. S. Maxwell and Mrs. J. F. Leslie; President, Mrs. C. Thomson; First Vice-President, Mrs. H. S. Tackaberry; Second Vice-President, Mrs. M. Mowat; Third Vice-President, Mrs. P. Guthrie; Recording Secretary, Mrs. J. Andrews; Treasurer, Mrs. L. Brown; Corresponding Secretary, Mrs. G. Bain; Home Helpers, Mrs. E. C. Tatton; Glad Tidings, Mrs. R. W. Brooks; Hospital Visiting, Mrs. C. H. Reeve; Supply, Mrs. H. L. Crawford; Welcome and Welfare, Mrs. J. Matthew; Library, Mrs. J. F. Leslie; Social Convener, Mrs. D. H. Taylor; Representative to Leper Mission, Mrs. R. A. Davidson; Life Membership, Mrs. J. Manson; Press, Mrs. H. S. Tackaberry; Literature, Mrs. J. McLeod; Pianist, Miss M. McKenzie; Program Convener, Mrs. R. A. Hamlin; Mission Band, Mrs. T. Newlands and Mrs. R. Adolph.

On behalf of the auxiliary, Mrs. J. Matthew then presented Mrs. Andrews, the retiring President, with a gift of appreciation from the members.

Mrs. T. Newlands presided over the Christmas party for members of the Mission Band of First Presbyterian Church held Monday afternoon. Mrs. R. A. Davidson read the scripture lesson and program numbers were given by Members of the Mission Band. Rev. R. A. Davidson brought an inspiring Christmas message, after which certificates and pins for attendance were presented to Elgin Wilson and Donald Davidson by Mrs. J. Leslie. A vote of thanks to those who had contributed to the program was voiced by Mrs. J. A. Andrews, and refreshments brought the afternoon to a close.

SUPERIOR PRESBYTERIAL — The annual meeting of the Women's Missionary Society of First Presbyterian Church, **Port Arthur,** was held in the Sunday School room. The President, Mrs. W. J. Stirrett, was in the chair.

The programme on the Christian theme, was in charge of Mrs. W. A. Hunter with Mrs. George P. Stirrett reading the scripture and Mrs. M. M. Spidell leading in prayer. Mrs. Hunter read a Christmas message and Christmas verses were read by Mrs. W. H. Comba.

The highlight of the meeting was the presentation of a Life Membership by Miss Smellie, convener, to Mrs. Wm. Bragg for her faithful work and support.

Miss Smellie explained the many special ways such an honour is presented.

Mrs. Bragg expressed her thanks for the great surprise and honour bestowed upon her.

Annual reports were presented by the various conveners, showing a very active year.

The nominating committee gave their report and Mrs. W. J. Stirett was re-elected President. Tea was served under the convenership of Mrs. W. G. Smith. Mrs. W. H. Comba, Mrs. M. M. Spidell, Mrs. R. F. Wallace and Mrs. Joseph Fidler.

WINNIPEG PRESBYTERIAL — Miss Marian Williamson spoke to a well attended meeting arranged by the members of the Evening Auxiliary of St. James Presbyterian Church.

Miss Margaret Adam, President of the Evening Auxiliary, presided over the meeting. Miss Margaret Dunwoody conducted the worship. The C.G.I.T. group, under the leadership of Miss M. Petrie, sang.

Mrs. S. V. A. Gordon, President of the Senior W.M.S., assisted by Mrs. A. H.

McKay, presented Mrs. G. W. Bradley with a Honorary Life Membership.

At the December meeting of the Hildur Hermanson Auxiliary of First Church, **Winnipeg,** we were pleased to have Miss M. Williamson as our guest. She spoke to us of the general situation in India, and then more specifically of the work at the Abbe Memorial School, and the children in the orphanage there.

A meeting of Calvin Auxiliary was held at the home of Mrs. D. Mathieson.

Mrs. W. S. Smith, President, presided. For the Devotional Period, the Christmas service in the Glad Tidings was used and enjoyed.

Rev. J. Dean C. Smith, minister, presided during the election of officers.

HAMILTON AND LONDON

MISS FLORENCE BAXTER
CHIPPEWA, PRESS SECRETARY

CHATHAM PRESBYTERIAL—Miss Mary Nichol, who is on furlough and is at present furthering her studies at Western University, spent the week-end in Leamington. Reverend H. Cleghorn introduced her to the congregation at the morning service and she gave the children's story, "How a Little Indian Boy became a Christian." In the afternoon she was the guest speaker for the Mission Band Rally.

Miss Sheila Mitchell, president, opened the meeting. A welcome song was sung by the Mission Banders. The scripture lesson was the Christmas Story told in story form by the Junior members with the use of a movie box. A prayer was given by Bonnie MacDonald. After repeating in unison the Aim and Motto, the Junior Choir sang a number.

An important part of the meeting was the presentation of Junior Certificates, Pins and Seals. Jean Cleghorn received her gold seal and Life Membership certificate; Mary Ellen Cleghorn her silver seal; Mary Jane Begley, Eugene Milkens, Peggy Wales and Carolyn Mee their blue seals.

Jane Ann Bavidge, Margaret Munro, Bonnie MacDonald, Anne Pilmer, Yula Jackson, Sheila Mitchell, David Munor, Dick Wales and Bruce Mee received their Junior Certificates and Pins. The mothers presented their boys and girls with awards, followed by congratulations from their leader and Mrs. James Matheson, on behalf of the W.M.S. A special prayer was given for these members asking help and guidance for the future, then Onward Christian Soldiers was sung. The offeratory prayer was given by little Jane Ann Bavidge.

Miss Nichol, the missionary whom the Mission Band adopted, was then introduced. She brought different Indian costumes which the children wore and she told all about them. She also showed slides on India.

The speaker was thanked by Miss W. Pickel and little Margaret Munro presented her with a Bible. After the closing hymn, a social half-hour was enjoyed.

HAMILTON PRESBYTERIAL—The recent W.M.S. meeting of McNab Street Presbyterian Church, **Hamilton,** was conducted by the new President, Mrs. L. D. Learne. Mrs. R. N. Thomson gave a splendid paper on the work of Dr. Ida Scudder, founder of the Vellore Medical Hospital in India.

CHATHAM PRESBYTERIAL—Word of the passing of a very faithful W.M.S. worker in Chatham Presbyterial, Miss Pearl Maitland, on November 27th, reaches us now as we assemble our January news items. Word was not included as to any family members bereaved in a loved one's passing but to any such we bespeak loving W.M.S. sympathy. Her local Church in their tribute say, "Miss Maitland at some time held every W.M.S. office and she was always on hand and could do anything that was necessary." She was for many years in charge of the Primary Department of Knox S.S. and conducted the Mission Band. In 1908 Miss Maitland and the late Mrs. C. Scott conducted Sunday School in a building called the West End S.S. There was no Church Service until

1920 but when the first minister was then inducted due to the untiring Christian graces of these leaders a ground work for S.S. and W.M.S. was well layed, and thirty ladies were enrolled as W.M.S. members in 1919. These acted as hostesses at the reception of their first minister in 1900.

Not only was Miss Maitland a great worker in her local congregation but she ably filled many positions on the Presbyterial and capably served as Synodical Recording Secretary during a term ending about three years ago. Great was her Christian witness in untiring earthly Service, for which we give Thanksgiving, and we know that even greater joy is now hers in her home eternal.

Riverside W.M.S. had Rev. D. E. Hladatory, D.Th., Minister of the Hungarian Presbyterian Church in Windsor, as a guest speaker. He outlined the history of the Presbyterian Church in Hungary from the Reformation to the present time, in a most interesting discourse.

The Ellen Douglas Auxiliary of Knox, **Windsor,** held their Christmas meeting at the home of Mrs. R. Wiseman. After a Christmas service of Worship Mrs. F. A. Biddle installed the new 1955 officers, with Miss Dorothy Olivant as President in the New Year. Gifts were then wrapped for the Children's ward of Grace Hospital and refreshments in keeping with the Christmas season were then served.

The new executive of the St. Andrew's Sr. Auxiliary also the incoming Laura K. Pelton Young Women's officers were installed at a special Sunday evening service by the Rev. Wm. Lawson, January 2.

Mrs. Ed. Keith of Amherstburg was the guest speaker at the St. Andrew's Sr. Auxiliary, **Windsor,** Christmas meeting held in the Church parlour, and gave an inspiring Christmas story. Much hospital visiting and the welcoming of fifteen New Canadian families, also the sending of magazines to the Riverside Hospital and Essex County Sanatorium are but a few of the home interests of this Auxiliary. Ninety-eight Glad Tidings are being taken by its membership. At the close of the meeting Mrs. Lawson entertained the Auxiliary for a Christmas social hour in the manse.

HAMILTON PRESBYTERIAL—Mrs. Joseph Muchan, on furlough from British Guiana, told the joint Thankoffering groups of Sr. Mildred Soutar Evening Auxiliary and the Mildred Gehman Y.W.A. of Erskine, **Hamilton,** of the work in British Guiana. The C.G.I.T. girls also attended and assisted at the meeting.

The Evening Auxiliary members were the supper guests of the Sr. Auxiliary of Knox, **Burlington,** when Rev. H. G. Lowry installed the officers. Mrs. A. R. Douglas, the leader of the Mission Band, and the C.G.I.T. was honoured by the Sr. Auxiliary.

A rally of the Y.W. Auxiliaries of the Presbyterial heard Miss Muriel Judd tell, with illustrated slides, of her trip with the W.M.S. Van along the Alaska Highway during the summer.

St. David's Sr. Auxiliary, **Hamilton,** honoured Mrs. Wm. Hill at their December meeting.

The 70th Birthday of the Elizabeth Lyle Sr. Auxiliary of Central, **Hamilton,** was celebrated at its annual dinner meeting, where Mrs. D. M. Allan, the Presbyterial W.M.S. President, and Rev. A. Lorne MacKay spoke briefly. As a tribute to their work in the Auxiliary, Mesdames Alex Taylor, J. F. Wilson, E. V. Illsey and Chas. H. Cunningham were honoured. The Birthday cake was cut by the Honorary President, Mrs. Norman H. Broadhead.

The Jean Gordon Sr. Auxiliary of St. Paul's, **Nelson,** concluded a successful year and made a splendid donation of groceries for flood relief.

Rosalind Goforth Evening Auxiliary of New Westminster, **Hamilton,** had a very interesting speaker, the Rev. A. Kibisick of the First Lutheran Estonian

Church of Hamilton address a recent Auxiliary meeting.

The members of the Mildred Soutar Evening Auxiliary, St. John's, **Grimsby,** are taking charge of the Church Nursery Department.

Over 100 girls attended the C.G.I.T. rally in St. Paul's **Hamilton,** including members from Hagersville, Caledonia and Stoney Creek. The girls found Miss Muriel Judd's talk on her van work along the Alaskan Highway, with illustrated pictures, very interesting.

In appreciation of many years of faithful service Mrs. George Wishart was honoured by the Sr. Auxiliary of St. Enoch's, **Hamilton.**

At the Executive meeting, Miss Janet Virtue, the Prayer League Secretary, told of her recent trip to the English speaking Union meetings in New York where she attended the dinner in honour of the Queen Mother.

New Girls' Groups were reported at **Stoney Creek, Burlington, West Flamboro** and MacNab Street, **Hamilton.** There is also a new Explorer Group at **Stoney Creek,** and **Aldershot** has a new Mission band. Congratulations!

The Sr. Auxiliary of MacNab St., **Hamilton,** heard Mrs. L. Ballantyne speak on the courage and industrious life of the people of our Canadian Frontiers and the Peace River District. She stressed the need of more good literature, of a place of Christian assembly and of Christian workers.

Miss Mary Aitken, a W.M.S. member now residing in Toronto, was welcomed back to the Home Circle Sr. Auxiliary, St. Paul's, **Hamilton.** In memory of her mother, Miss Aitken presented a life membership to Mrs. Edith Halliday.

In addition to their regular W.M.S. activities the Mary Ann Fisher Sr. Auxiliary of **West Flamboro** packed a box of children's summer clothing and sent this to British Guiana.

LONDON PRESBYTERIAL — Rev. John W. Waldie opened St. George's Presbyterian Church, **London,** Explorers initiation Group with prayer. Following this Mrs. Archie McNeil, Mission Band leader, promoted the girls from the Mission Band to the new group and introduced the leaders, Miss Margaret Hughes and Miss Jean Wilson. The guest speaker was Mrs. J. D. Meikle of Belmont, the Children's Secretary of London Presbyterial, and she illustrated the friendship motto of the Explorers with the aid of a flannelgraph. Mothers and members of the W.M.S., as special guests, enjoyed a social fellowship hour with the girls at the close of the meeting. This was presided over by Mrs. Wm. McNiven, President of the Afternoon Auxiliary. The C.G.I.T. and Mary Martha Group assisted in serving. The officers of the new Explorers Group are as follows: Chief Explorer—Kathleen Waldie; Keeper of the Log—Heather Davidson; Keeper of the Treasury—Beverley Murton.

Many Synodical and Presbyterial friends will be sorry to hear of the pre-Christmas Hospital Surgical days of a great W.M.S. friend and worker, Mrs. S. J. Grosvenor, the Synodical Recording Secretary. We learn now that Mrs. Grosvenor came home from hospital New Year's eve and we trust before this appears in Glad Tidings that convalescing days have given way to good health days, and that such may be her blessing in the year ahead.

Mosa Burns W.M.S. held a very successful Thank-offering meeting when over 100 ladies from neighbouring societies joined them to meet Miss Muriel Judd and see slides, as she told of her W.M.S. van work along the Alaska Highway to Whitehorse, Y.T. Musical numbers were enjoyed as was the social hour after the meeting.

An impressive Candle-Lighting ceremony was the fitting climax of the special Christmas and Annual W.M.S. Afternoon Auxiliary meeting of New St. James, **London.** Singing of traditional carols opened the meeting and Mrs. J. M. Hunt, the President, in a

meditative way then asked, "What DOES Christmas mean to US?" During the devotions a Christmas narration, John Scott Narrator, and Music by the Leslie Bell Singers, were much enjoyed recordings. The Christmas message, given by Mrs. T. Wilson, was from St. Luke, "Behold I bring you good tidings of great joy". Mrs. Richard Stewart conducted a meditation on the theme, "THANKS GIVING" as she lit the seven Christmas candles and lead the group in the responses. Silent group prayer, that Christmas might truly be kept within their hearts, closed the ceremony. Annual reports and Election of Officers completed the meeting.

NIAGARA PRESBYTERIAL—The Christmas mail brought to Miss Jennie Kinnear, Presbyterial President, a loving token in which every W.M.S. member of the Presbyterial, from the children to the Sr. Auxiliary and Home Helpers had a privilege of sharing—an Honorary Life Membership. An anonymous friend also shared in this and to all the members this gave much pleasure as we know it will be a treasured possession of a beloved President.

An aged faithful W.M.S. member of **Chippawa** W.M.S., Mrs. Robert Philips, Sr., was called to her eternal home on January 7th. For a long life of Christian love and fellowship we give thanks.

TORONTO AND KINGSTON

MRS. C. A. MACGIBBON,
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PRESS SECRETARY

ALGOMA PRESBYTERIAL — Westminster Afternoon W.M.S. Auxiliary, **Sault Ste. Marie,** met at the home of Colonel and Mrs. G. N. Phillips, when the guest speaker, Miss Winnifred Ripley, gave an interesting talk on her work as a Deaconess, also on Church extension in Sudbury.

The training project for leaders of teen-age boys and girls, was held in Westminster Hall. Rev. J. S. Roe, Sudbury; Rev. W. A. Smith, Port Carling; Miss Ruby Walker, and Mrs. H. Triplett, Presbyterial Girls' Work Secretary, took part in an interesting panel discussion.

Three groups attended the C.G.I.T. Rally. Miss Walker addressed the girls. The opening exercises were taken by St. Paul's. The Devotional period by Westminster.

A luncheon was given by the Senior Auxiliaries, when Mrs. Lawrence, Korah, led the girls in singing.

A conference of C.G.I.T. leaders and interested friends conducted by Miss Ruby Walker, was very helpful and instructive.

A Young Women's Auxiliary was organized by Mrs. J. C. Agnew, Presbyterial Young Women's Secretary in Westminster Church. Rev. J. H. Williams installed the new officers.

NORTH BAY PRESBYTERIAL — Reverend B. L. Walden installed Mrs. H. S. McCann as President of the **North Bay** Senior Auxiliary of the Women's Missionary Society of the Presbyterian Church in Canada when they held their Christmas meeting.

The report brought in by the nominating committee also included First Vice-President, Mrs. B. L. Walden; Second Vice-President, Mrs. J. Howie; Secretary, Mrs. A. W. Percival; Treasurer, Mrs. Paul Newton; Home Helpers' Secretary, Mrs. J. R. Sproat; Special Fund Secretary, Mrs. W. R. Stewart; Press Secretary, Mrs. P. J. O'Neil; Supply Secretary, Mrs. A. R. Hancock; Literature Secretary, Mrs. Thomas Firth; Expense Fund Secretary, Mrs. J. Stevenson; Welcome and Welfare Secretary, Mrs. Percival; Glad Tidings Secretary, Mrs. A. Morton; Pianist, Mrs. Howie.

The meeting was held at the home of Mrs. Paul Newton. The President, Mrs. H. S. McCann, was in the chair.

Mrs. McCann led the Christmas Worship Service from the Glad Tidings assisted by Mrs. Joseph Howie, Mrs. A. W. Percival, Mrs. Joseph Stevenson, Mrs. A. Brown and Mrs. P. J. O'Neil.

The highlight of the meeting was the presentation of an Honorary Membership in the Women's Missionary Society to Mrs. A. W. Percival. This is the greatest honour that can be given, and was conferred on Mrs. Percival by her cousin, Mrs. Gordon L. Wallace of Toronto, the Children's Department Secretary of the Council of the Society.

Mrs. Newton, the President of the North Bay Presbyterial, made the presentation on behalf of Mrs. Wallace and said, "It was gratifying that the first Honorary Membership to be given in this Presbyterial goes to a faithful member, whose service merits the honour." Reverend B. L. Walden offered the dedicatory prayer.

Mrs. Newton was appointed representative to the Committee of Christian Education, now being formed by the Kirk-Session.

Mr. Walden, the Superintendent of the Upper Canada Bible Society, showed the film, "The Bible on the Table," which stressed the need and value of daily family worship in the home.

The Women's Missionary Society of St. Andrew's Presbyterian Church, **Burks Falls,** held their December meeting at the home of Mrs. C. Goulding on Thursday, December 9th. A specially prepared Christmas programme was followed. Mrs. H. Stewart, President, presided with Mrs. A. Kennedy and Mrs. G. Kennedy taking part. The programme was interspersed with Christmas carols, also a reading by Mrs. D. C. Graham.

Mrs. Goulding gave the Treasurer's report, which showed the allocation had been met. A keen interest was also shown in the Home Helper's department.

ORANGEVILLE PRESBYTERIAL—A successful rally for girls in the Orangeville Presbyterial was held in Erskine Presbyterian Church, **Dundalk,** on Friday, October 29. Sixty persons were served a bountiful supper by the ladies of Erskine Church. Around the supper table a miscellaneous programme was enjoyed. Rev. D. Sinclair extended a welcome to Erskine Church, and Shirley Green of Ventry ably replied. A sing-song was led by Mrs. Robert Bell of Maple Valley, a piano solo was rendered by Marie Hay of Swinton Park, and an account of the activities of the camp were given by two of the Orangeville C.G.I.T. girls.

The group assembled in the church auditorium where many friends had already gathered. The Erskine Girls' Choir rendered a selection entitled "The Shepherd of Love." Mr. T. Dodds, convener of Christian Education, spoke briefly. Mrs. D. Sinclair introduced Mrs. Paul Rumball, the guest speaker. Mrs. Rumball held the rapt attention of all the girls and friends with her address and various articles she had on display. Everyone was delighted to have Miss Janet Rumball assist her mother by singing two numbers in Korean. Janet was dressed in Korean costume. Janet Wilson of Boothville, graciously expressed appreciation to Mrs. Rumball and Janet.

The judges had a difficult task in selecting the three winners from twelve health posters submitted by the girls for the poster competition. Marilyn Harrison, Swinton Park, won first place, with Joan Whyte of Priceville, second, and June Odell of Priceville, third. Mrs. R. Fraser brought greetings from the Presbyterial and presented the awards for the poster competition.

The Rally closed with Rev. John Nute of Orangeville pronouncing the benediction and the girls singing the C.G.I.T. "Taps".

Mrs. R. S. Hardy, Girls' Work Secretary for Orangeville Presbyterial, was in charge of this Rally.

The **Swinton Park** Mission Band held their Thank-offering meeting. Marilyn Harrison, President of the Band, was in the chair. Beryl Black read the scripture lesson. Dawna Haw offered a prayer; Glen Kruegar and Jackie Knox took up the offering and Arlene Brown gave the Offering Prayer.

Mr. and Mrs. Rumball and Janice,

who were well known here as Mr. Rumball was a former minister on this circuit, were the guest speakers. Mrs. Rumball spoke of their work in Japan and Mr. Rumball had coloured slides to show of their work with Koreans in Japan, which were very interesting.

Mr. Dodds, our present minister, closed the meeting with prayer.

Mary Haw thanked the guest speakers. Mrs. Gordon Campbell was Mission Band leader this year.

TORONTO EAST PRESBYTERIAL—At the December meeting of Calvin W.M.S., **Toronto,** officers for the coming year were elected. Mrs. A. Roberts succeeding Miss Katherine Gray as President.

A Life Membership was presented to Mrs. H. Patterson in recognition of her faithful service to the Church by Miss Lundia MacBeth. Miss Katherine Gray was presented with an Honorary Certificate by her sister.

Reports were given by the officers, the Treasurer stating $2,500.00 as being the sum given by the members during the year. Numerous articles of clothing were collected, sixty letters written by the corresponding secretary and monthly reports of the meetings were sent to the three daily papers. Miss Beth Wilson faithfully called on all new names received, as Welcome and Welfare representative and eighty-four Glad Tidings subscriptions were received.

Mrs. D. Hazell took the induction service.

Prof. D. Andrews showed a series of coloured slides on Palestine, taken on his recent holiday in the Holy Land.

TORONTO WEST PRESBYTERIAL—Over a hundred women attended the Thankoffering meeting of the Women's Missionary Society at the Presbyterian Church, **Woodbridge,** on Tuesday afternoon, November 23. The President, Mrs. H. Farr, welcomed the guests from the United Church and Christ Church of England in Woodbridge, and from Nashville, Knox (Vaughan) and Pine Ridge (Humber Summit) Presbyterian Churches.

Mrs. R. N. Mitchell read the Scripture on the theme of thankfulness, and Mrs. E. Foster led in the Thanksgiving prayers. The Thankoffering was received by Mrs. C. Ireland and Mrs. C. Torrance, and dedicated by Mrs. W. E. Berry. A solo, "Come Ye Blessed" (Scott) was feelingly sung by Mrs. L. Bagg.

The guest speaker for the afternoon was Mrs. Paul Rumball, missionary on furlough from her work among the Koreans in Japan. She told of the devastation wrought by war among these people where Christian work had been so thriving. Sixty per cent of the city of Kobe has been ruined. In all, only 2 of the 66 Korean Presbyterian Churches in Japan are still standing. Some people had lost their homes and everything three times. Ninety per cent of the Christian Koreans had gone back to their homeland after it was freed from Japan and are now prominent in Church life in Korea. But there are still 700,000 Koreans in Japan. After an absence of nine years such changes made things difficult for the missionaries. The work is being re-established, however, and Mrs. Rumball is very enthusiastic about significant advances which have been made recently that give great promise for the future in this challenging situation. She illustrated her remarks with stories of faith at work in the lives of people she knew. Great things are possible for Christians who are willing to come to Church at 6 a.m. Sunday morning for prayer, bring their lunch, and spend the whole day at the Church services and out doing Christian visitation," she said.

At the close of the meeting, Mrs. George Brownlee played two much-appreciated violin selections. During lunch, the social time was enjoyed by all.

MONTREAL AND OTTAWA

MRS. H. R. ROBERTS, 580 KIRKWOOD AVE., OTTAWA, PRESS SECRETARY

BROCKVILLE PRESBYTERIAL—Two Mission Band Rallies were held

in Brockville Presbyterial. The Western Section Rally was held at Cardinal. Bands from Brockville, Cardinal, Iroquois, Prescott, Ventnor, South Mountain and Explorers from Brockville and Prescott were present. The Eastern Section Rally was held at Winchester with Bands from Morewood and Winchester in attendance. Mrs. Gordon Blow, Children's Work Secretary, presided at both rallies. The Presbyterial President, Mrs. Harold Graham, brought greetings from the Presbyterial and also gave an object lesson. Mrs. Blow gave a Flannelgraph Lesson at both Rallies and each Band had an item on the programme. The review of the Scripture Memory Work was very commendable. Seals were presented to the Ventnor Band by Mrs. Blow. The Banner for the Western Section was won by the Ventnor Band and Morewood received the Banner for the Eastern Section.

Mr, Ralph Jervis, **Ottawa,** gave an illustrated talk on his trip to Lebanon and Palestine at a "Family Night" sponsored by the W.M.S. of the Presbyterian Church, Morewood. A male chorus from the church rendered special music after which refreshments were served.

A W.M.S. Auxiliary has been organized in Knox Church, **Westport,** with Mrs. R. W. Ellis as President.

The W.M.S. of Knox Church, **Ventnor,** had as their guests at a meeting, members of South Mountain, Mainsville, Spencerville and the United Church W.M.S., Ventor. Miss Beatrice Scott, missionary on furlough from the Bhil field, India, was the guest speaker, Miss Scott gave an enlightening talk on her work which she illustrated with slides. Mrs. Harold Graham, Presbyterial President, introduced the speaker and Mrs. James Riddell, Past Presbyterial President, spoke briefly. A social hour was held at the close of the meeting.

GLENGARRY PRESBYTERIAL—A Sectional meeting of the Women's Missionary Society was held at Gordon Church, **St. Elmo,** when representatives of Dunvegan, Maxville, Moose Creek and Gravel Hill auxiliaries were present. Mrs. Finley MacRae, Vice-President of District No. 4, presided. The Scripture Lesson was read by Mrs. D. C. MacDonald of Avonmore and Mrs. Wm. Knox of Moose Creek led in prayer. The guest speaker, Miss Beatrice Scott, on furlough from the Bhil Field in India, was introduced by Mrs. J. C. MacLean-Bell. Miss Scott related the life stories of three people on the Bhil field and how the Christian Church is bringing the Gospel to these people. A social hour followed.

Mrs. C. A. Hardy presided at the annual meeting of the W.M.S. of Knox Church, **Vankleek Hill.** The guest speaker, Miss Beatrice Scott, told of the many problems found in evangelization work and also showed interesting slides in connection with her work. The meeting was well attended with visitors from the affiliated societies and from the societies of the other local churches. The Reverend H. G. Funston closed the meeting with prayer. A social hour followed.

Mrs. Hugh Morrison, President of the W.M.S. of St. Andrew's Church, **Avonmore,** presided at the Fall Thank Offering Meeting. The Rev. J. Hector McMillan, who spent several years as a missionary in the Belgian Congo under the Evangelized Fields Mission, told of some of his experiences and showed many pictures of his work in Africa. Members from Finch, Crysler, Moose Creek, Monkland and Gravel Hill Auxiliaries were present. Rev. John Honeyman, Finch, closed the meeting with prayer after which a social hour was enjoyed.

Cornwall Centre W.M.S. held their annual meeting at the home of Mrs. Ernest Groves, the Auxiliary President. The Christmas service of worship from Glad Tidings was used with members taking part. After the meeting a social hour was enjoyed by all.

MONTREAL PRESBYTERIAL—At the meeting of the Goforth Circle Evening Auxiliary held December 14, 1954, in the Church Hall, St. Andrew's Presbyterian Church, **St. Lambert, P.Q.,** the President, Mrs. W. R. Duncan, was presented with a Life Membership certificate and pin in recognition of her long and faithful service in connection with the group.

OTTAWA PRESBYTERIAL — Following a Christmas Supper the D.M. Gordon Auxiliary of St. Andrew's Church, **Ottawa,** held their annual meeting and installation of officers. The guest speaker Mrs. N. T. Allan, President of St. Giles W.M.S. (Ottawa) gave a very interesting talk on the Pre-Assembly Congress which she attended in Toronto. The Treasurer reported that the allocation had been met. Mrs. N. T. Allan conducted the installation of officers.

At the annual meeting of St. Giles Auxiliary of the W.M.S., **Ottawa,** Mrs. N. T. Allan was re-elected President. Reports of a very successful year were heard from the various secretaries and the treasurer reported that the allocation had been exceeded. The Rev. J. Logan-Vencta conducted the installation of officers. Life membership certificates were presented to four members, Mrs. A. H. McLean, Mrs. J. T. Dagg, Mrs. A. Vessie and Mrs. R. L. Brien.

An Evening Auxiliary to the W.M.S. has recently been organized in St. Stephen's Church, **Ottawa,** Mrs. John A. Smith was elected President.

QUEBEC PRESBYTERIAL — The sectional meeting of **Milan** and **Scotstown** W.M.S. was held in St. Paul's Church Hall, November 13th. The Presbyterial President, Mrs. George Stevenson, Sherbrooke, and the newly formed evening group of Scotstown were guests. In the absence of Mrs. MacArthur of Milan, Sectional Vice-President, Mrs. Boy, conducted the meeting. Excellent reports were received; Milan Mission Band had been functioning with five children, sometimes three. Scotstown Mission Band and Explorers have been re-organized. The Rev. Iver MacIver addressed the meeting taking as his text Mark 16, verses 14-15. Mrs. G. Stevenson offered the closing prayer and Rev. MacIver pronounced the Benediction.

CHANGES IN ANNUAL REPORT

Prince Albert Presbyterial

New Senior Auxiliary Secretary—Miss Isabelle Bailey, Coulston, Saskatchewan. (To replace Mrs. R. T. Hall)

Stratford Presbyterial

New Young Women's Secretary—Mrs. Alex Jack, Milverton, Ontario. (To replace Mrs. J. Williams)

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New Address

Miss Gee Bun Lee, 60 St. George Street, Toronto, Ontario.

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APRIL, 1955

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THE GLAD TIDINGS

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Editorial

by A. IAN BURNETT, M.A., D.D.

EASTER for all of us means one thing, the Gospel of the Resurrection. Ever since that first Easter morning so long ago, the message "He is risen!" has thrilled the hearts of men and transfigured their lives on every continent and island the world over. But today in this mid-twentieth century what precisely is this Gospel of the Resurrection? As we confront life and the arena of life that is our world, it is of vital concern that we each be armed with the full strength and power of this Gospel. It has always been of the very essence of Christian living and we have great need of it at this hour.

To begin with, the Gospel of the Resurrection is the good news of the ultimate triumph of goodness over evil, of love over hate, of light over darkness. The horror of Calvary was simply that there evil seemed to triumph absolutely and finally. With the sword of the Cross the power of darkness sought to silence for ever the Christ. Evil's final move in the face of goodness is always to destroy and destroy, and destroy. But the Resurrection proved the utter futility of any such desperate act. Goodness cannot be overcome by death. There is a power in goodness which no scaffold or grave can ever destroy. That is why "the blood of the martyrs is the seed of the Church". The Resurrection of our Lord, if it means anything, means the eternal triumph of good over evil. Let us remember this in these dark dangerous days. It is a message to strengthen the missionary, the evangelist, the lonely Christian making his solitary witness in the midst of pagan idolatry and secular scoffing. Goodness lives. Death has no dominion over it.

The second great glory of the Gospel of the Resurrection is that it transfigures tragedy and reveals how by the grace of God the darkest happenings of this life can be transformed into the most glorious triumphs. Life in this world is and must always be tense with tragedy. The real truth about life is that "in the midst of life we are in death". We

have our dead sorrows and our living sorrows, some marked by simple crosses and others hidden secretly in the heart. For one it is the tragedy of death, the beloved's death. For another it is the tragedy of life, a beloved life crippled and maimed beyond repair. "I am stripped of all my honours", wrote Edmund Burke after his son's death, "I am torn up by the roots and lie prostrate on the earth. I am alone. I have none to meet my enemies in the gate."

But the Gospel of Easter is the Gospel of life and of its transformation and transfiguration. See the tragedies of this life against the background of Calvary and Easter and we know that "though weeping may endure for a night, joy cometh in the morning." We know that death is no dark, unlit path, but the way to life and light and immortality. For Easter means the light of heaven upon the tragedies of life, where "God shall wipe away all tears from our eyes."

A third glory of the Gospel of the Resurrection is that it promises triumph for tomorrow. It brings the guarantee of God's goodness for the way that lies before us.

How much we need that promise in face of life today! Who knows what a day, far less a year, will bring forth? The way before our race, before our Church, before our own selves and loved ones is fraught with peril. But Christ is risen! "I go before you into Galilee" and beyond Galilee to the furthest parts of earth. His Spirit leads and guides and orders all things for our good. Tomorrow and tomorrow and tomorrow you will find Him out there upon the highroads of life making the rough places plain and the crooked straight, making the wilderness glad and the desert to rejoice and blossom as a rose.

"He is coming like the glory of the morning on the wave: He is wisdom to the mighty; He is succour to the brave; So the world shall be His footstool and the soul of time His slave:

Our God is marching on!"

The first Easter began with a declaration, it ended with the proclamation of an experience. As the sun rose over Jerusalem the message that passed from lip to lip was the cry, "He is risen!" but when darkness fell what they were saying to one another was "I have seen the Lord!" And that is the real Easter – to find Christ for ourselves and find Him alive; to touch Christ and talk with Him; to know Christ and the power of His Resurrection, not simply because others have told us of Him, but because He has come to us and we to Him. "He is risen!" We believe that good news, but have we seen the Lord and found the Saviour of the World?

Prayer

OUR Heavenly Father, grant us as we pray the consciousness of Thy Presence in Thy Holy Spirit, that our worship and prayer may be "in Spirit and in truth".

Keep our ears attentive to Thy voice, open our eyes that we may see the World's need. Give us hearts that are wholly committed unto Thee for the meeting of that need.

We praise Thee that Thou art omnipotent, and dost reign over all Thy universe. We pray especially, just now, for Thy restraining hand upon the determined efforts, working through the rising tide of nationalism, in the name of patriotism, to weaken the influence of Thy church in eastern lands. Thou knowest the severe testing this means to the followers of Jesus Christ. We pray that Thou wilt strengthen them by Thy mighty power, granting them increased courage, zeal and holy boldness. May their daily lives be a constant, irresistable witness to the power of the Gospel.

Thou knowest, too, the many false sects which are seeking to turn them from the truth. Merciful Father grant unto them increasing knowledge and wisdom, to keep them strong in faith.

We thank Thee for Thy manifest blessing upon radio ministry, penetrating into hitherto inaccessible places with the Gospel message. We give thanks, also, for Gospel presses sending the Word by the printed page into places from which missionaries are excluded. We claim Thy promise that Thy Word will "prosper in the work whereunto thou hast sent it."

O God! help us to heed Thy call to unceasing intercession that Thy kingdom may come. We ask all in Thy name, and for the sake of, our Lord and Saviour.

Amen.

Alleluia, Christ is Risen

Agnes Isabel Dickson
"AMBASSADOR FOR CHRIST"

THE caption "Ambassador for Christ" is well fitted to Agnes Dickson, who has given her life to His service.

Born in Fenelon Falls, Ontario in the last century her work for the church started during childhood when she joined her first mission band. It was during her University days while attending a convention in Cleveland that Agnes Dickson first thought seriously of becoming a missionary.

In her third year, the light became brighter when the theme of a mission study was China. Thus, the Chinese became her life work.

In 1904 Miss Dickson found herself in Macao which at that time was a curious combination of Catholic churches and gambling dens.

Her first task was to master the language, at which she did well.

In one of her letters written at that time Miss Dickson says, "I remember that on the trip out an older missionary gave me this advice — 'when you come to a place where you think you just can't go through, say to yourself; "This, too, will pass away." "You will find it a great heartener." These words recurred to her many times during those first difficult days.

In 1907 a move was made to Kong Moon and a new mission was opened where Miss Dickson helped to start a church and where she organized the first weekly Bible Study meeting for women.

The entire Kong Moon period was one of definite evangelism in its simplest form.

In 1911 came the first furlough and return to Canada. But a busy furlough it was, with much time spent in deputation work. After 16 months Agnes Dickson returned to China. In her absence new mission homes and a new hospital

MISS AGNES DICKSON

had been built, and in 1916 a Girls Boarding School was opened.

In the spring of 1919 the door upon her life in China closed, although at the time she did not realize that her future work was to be amongst the Chinese in Canada.

In the fall of 1922, Miss Dickson was appointed to work among the Chinese in Toronto where she divided her time equally between the old and the young.

In 1929, at the Council meeting in Ottawa, Agnes Dickson was presented with her long service medal.

In 1930 it was decided that she should go to Montreal to continue her work among the Chinese.

At first the work in Montreal was largely interdenominational, but Miss Dickson finally felt that it would be advisable to bring under one roof all her various activities. Thus the Y.M.C.I. became the headquarters where her work continued: a labour of love among the Chinese, until 1942.

Although now retired, and living at Penmarvian, Paris, Ontario, Miss Dickson still does much voluntary work for the church, and the prayers each month in the Glad Tidings are written by her.

Agnes Dickson, fifty years "Ambassador for Christ" — we salute you. P.M.G.

THE PRINCE OF LIFE

O, Prince of Life, Thy Life hath tuned
All life to sweeter, loftier grace;
Life's common rounds have wider bounds,
Since Thou hast trod life's common ways.

O, Heart of Love! Thy Tenderness
Still runs through life's remotest vein;
And lust and greed and soulless creed
Shall never rule the world again.

O Life of Love! — The Good Intent
Of God to man made evident, —
All down the years, despite men's fears,
Thy Power is still omnipotent.

O Life! O Love! O Living Word! —
Rent Vail, revealing God to man, —
Help, Lord! Lest I should crucify,
By thought or deed, Thy Love again.

More News From Africa

WE are sure that our members are eager for news of Calabar where Miss Rochemont and Miss Gollan are serving our church with the Scottish missionaries. Some very interesting letters have come from them, excerpts of which have appeared in "The Glad Tidings" and further excerpts are appearing in this number.

Miss Rochemont has written interestingly on some conditions and incidents in the Itu area where they are living. It occurred to us that our readers would be interested in the following account and also it would enable us to understand a little better the minds and attitudes of the Africans among whom the Scottish Church has worked so long.

Miss Rochemont writes of how the Gospel first came to Arochuku. (Aro is the name of the place and Chuku means the god of the Aro people, the great spirit of Juju.) From her letters we have gathered that Juju is a name denoting the chief god of these people. We have written for further explanation of this term.

The following sketch of background is in Miss Rochemont's own words and tells its own story.

"The Aros came down from the north somewhere and drove back to the south the Effik and Ibibio people who once lived in this district. They were the lords of the slave trade and here was carried on the great sacrifice of Juju. In 1903 the British government sent an expedition up here. The Aro people thought the white people were really Albinos and they believed they could not see well in the day time. (Chrissy is not clear on this thought. They had some superstition about Albinos.) Anyway they had their pots going for a good British feed – real English chop as they might say. The expedition broke in two and approached Aro from two angles. Needless to say they won the day and they set fire to the forest around the Long Juju and destroyed the grove of the Long Juju too. Here in the Long Juju the Aro people would bring their prisoners from other tribes and when they were found guilty they would take them behind a cave near the river and pretend to kill them. By some means they would turn the water of the stream red and the onlookers would think the man had really been sacrificed. Then the priests would take the man at night and sell him as a slave. The priest hid in the cave too under the water and the other priests stood around on the bank. When those on the bank asked for

judgment he would speak from the cave and they would tell the people that was Chuku's voice. They tried cases of their own people too, and if the man was rich they made him pay a very heavy fine if found guilty – if found not guilty he still would pay a heavy fine for them considering the case. The place is no longer as fearsome as it was, but there are still people who will not take that path.

"When the British troops destroyed the Long Juju they captured the priest and his followers (the high priest that is). They were taken to Calabar and put in prison where the missionaries preached the Gospel to them. Wonder of wonders they responded to the Gospel and became Christians!

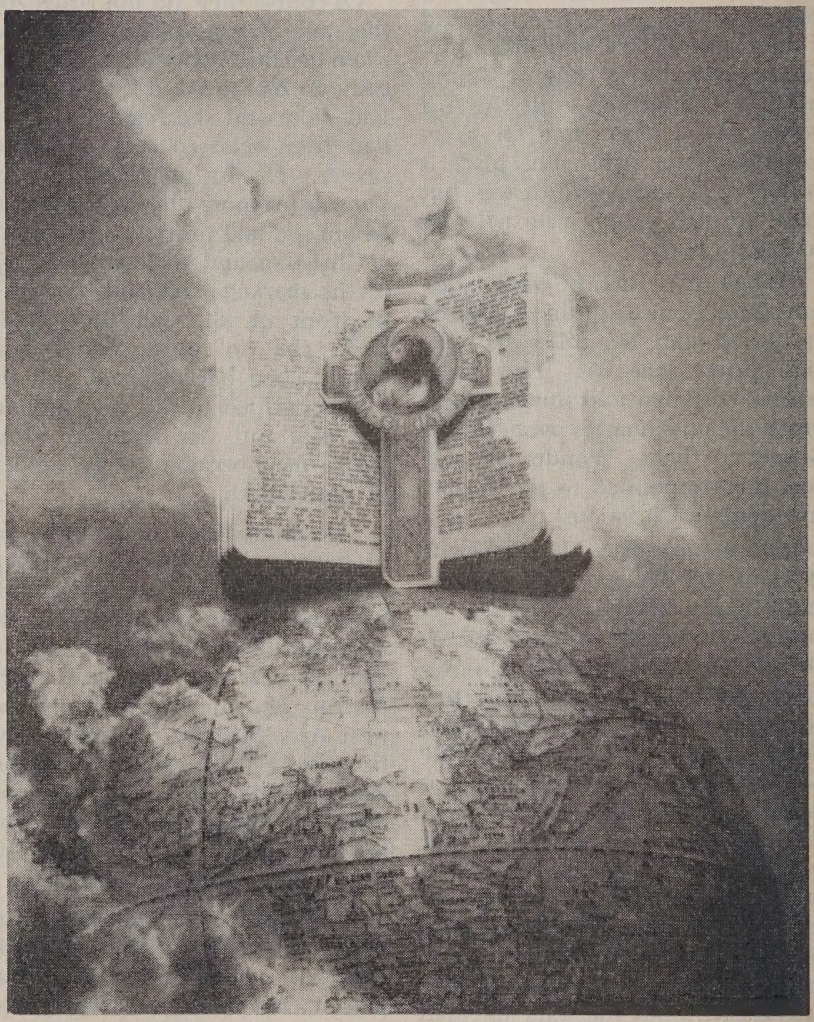
In the meantime the first wife of the High Priest – and he had many – was offering sacrifices to Juju for the release of her husband. One day an African trader who was preaching the Gospel as he travelled came to Aro and preached in the market place. A friend of Nne Nne Mbafo (Nne Nne means grandmother in Ibo) told her what the man had been saying in the market. That night as she stood outside her hut and looked at the stars she saw an especially big star. The woman had told her that the trader said that God was the creator of the earth and the stars and had sent His Son. She thought she would pray to this God of the star for the release of her husband. She did so and the next day he was released. This was after they had served two years in Calabar prison.

Of course they did not reach Aro the same day as their release, but when her husband and his followers came to Aro she told him what she had done and she realised that he had been released soon after her prayer. He in turn told her he knew a lot more about this God to whom she had prayed. She became a Christian and took all her Juju to the market place and burned it in front of all, that they might know she no longer believed in Juju. Then her husband and the others decided to call a missionary to Aro, and Mr. Rankin came. These men became the first elders of the Church.

The High Priest had to give up his many wives when he was baptized and by right Nne Nne should have remained his wife but she resigned that he might keep a younger wife and became the first African Matron of the twin house near Aro. She was the first to give full time service with the missionaries in this work. Ma Eke now does that—the one I told you about last time. Every Sunday these first elders went around evangelising.

The High Priest's granddaughter is still the leader of the women in Aro today. She is a most charming person. Now-a-days, however, the men do not evangelise as before and the women seem to be the only ones who are doing much in Aro.

That is the story of how the



I, if I be lifted up.

Gospel first came to Arochuku. To me it is a wonderful illustration of how God moves in political events for His glory. We need never be discouraged by the state of the world, for God is in history and His will is being carried out in spite of its distressing events. We can always remind ourselves of this if we ever do get discouraged."

Excerpts from
letter from Miss Joan Rochemont,
Arochuku, Itu, Nigeria:

"THE Africans are expecting great things from us and they too can hardly believe we are here at last. Today they said, in a prayer for us, that God had at last answered their prayers, and gave Him thanks. I really felt with all that had gone by last year as though I was in something bigger than myself and part of a great plan which I felt but really would only know day by day. It gives one a sense of expectancy and a thrill to be in such a position. It also makes one feel very humble to be allowed to be used by God in this way – and in truth when I am really the least of His servants in faith and many other things.

"This place looks terribly primitive and yet when your mind goes back and you realize that fifty years ago these people were cannibals you realize how far they have come. But it is still the strongest place for Juju in these parts. You can hear the drums and dancing on moonlight nights and I would love to sneak in to see what is going on.

"Today we met an old lady, one of the leaders at Ihe where the work has deteriorated so badly. Chrissy gave us her story when we were having tea this afternoon. I had noticed her teeth were sharp like a dog's, and apparently when a child they had been filed this way so that she could eat human flesh. But her story is more glorious. Fifteen years ago she contracted leprosy, and was thrown out of her village. She came to Aro and heard about the Church's Leper Colony at Itu. She went there and they took her in. The rule is at the Colony that everyone must attend church. She refused but when made to she sat in the church with her hand over her ears. Yet she says the Word of God still penetrated and she was saved. She spent three years in the Colony during which time she learned to read. When she was released her village welcomed her back as one from the dead for so is their attitude toward leprosy here. In the evening she took her Bible and gathered the people around her and read to them. This was an even greater

miracle in their eyes that one so old should learn to read. Soon she was doing this every evening with the women, and when she heard that Miss McKennel was having a Bible Class in Ihe she brought her women and came to the class "to study Book" they said. Now in that village from which this woman comes there are 180 women who come to the Bible Class from there. Okpo is the name and we hope to go there sometime. Chrissy uses this on her deputation work and perhaps you could use it sometimes in telling people about the work out here.

It is all so strange and so very primitive in parts. We spent a week in Afikpo at a Pastors' Wives' Retreat. It is even more backward around there – there is hardly any women's work done – although the government is well rooted in that part. While at Church where there were only about eight other women besides ourselves, some school children and teachers, as it is a Church of Scotland School run by Africans, we saw dancers going to market in grass covering, and bags over their faces. Streams of people passed the Church and looked in as we sang but we were so few as compared to their great numbers. It was then I realized how important it was for me to speak their language. If I could, I think I would have gone to the market and preached the Gospel there. If they won't come to Church then we must take the Gospel to where they are. That morning on the way to Church we had passed a juju – the chicken was still chirping where I was told it was hanging by its neck as a sacrifice to the cottonwood tree because it was an extra large one. You could not see it as a straw matting hid the sacrifice. We seem to stand in the light or darkness here. There are no intermediary shades of gray as at home. But I can see where that is filtering in too in the case of Africans brought up in Missionary Schools and yet graduating not as Christians, and falling into the ways of our civilization. But there are many who are very, very fine, like the doctor and his wife in Aro who labour for their people though they had a good practice in Scotland and Sir Ibiam and his wife who have rendered outstanding service to the government of Nigeria and to the Mission Hospital at Uburu.

"But Africa is not as fearful as we have often imagined and these people are very friendly. Sometimes as the car passes people on the way to market some of the women look terribly fearful when they see white faces. You then realize that old fears and superstitions are still there. Chrissy says that children in real bush villages run when they see her as mothers tell them the white man will get them if they are not good! The old, old story turned backwards."

OVERSEAS FLASHES

MISS Bessie MacMurchy graduates from the University of Western Ontario in the Science of Nursing this spring. It seems no time since she began her three years' course in preparation for the task to which she returns in India. Miss MacMurchy goes back as the Director of the Post-Graduate Course in Nursing. This is the only course of its kind given in English. Miss MacMurchy will be at a strategic point in the life of nurses in India. After they have graduated, many of them will practise their profession for a while and then go back for post-graduate work at an age when they are beginning to think seriously as to what life is about and what they should do with their lives. Our prayers and best wishes go with Miss MacMurchy, who has given outstanding service on our Bhil Field, at Vellore and during her furloughs in Canada.

Miss Beatrice Scott attended lectures at the Canadian School of Missions during the winter and observed in Public Schools that she might catch up on the latest methods being used and adapt any that were practicable for our schools on the Bhil Field.

Miss Margaret Leask, whose first term in India was an unusually strenuous one in that during the last fifteen months of her term she had to take over responsibility from Miss Magee who was on furlough as well as keeping up her own work, is at her home in Uxbridge. The additional responsibility was rather a large order for a young woman in her first term. For this reason we brought Miss Leask home a few months earlier. As Miss Leask is very anxious to be back on the field this autumn to assist in setting up a Science Department, she will return in September having had eight months instead of fifteen in Canada. That is the reason why we have not permitted Miss Leask to do deputation.

Miss Marion Williamson will return to India in September, although she has only two-and-a half years until time of retirement. She will return to Canada in April, 1958. Miss Williamson has done extensive deputation while on furlough, having spent four months in Western Canada and answered various requests in Ontario through the winter and spring.

Miss Irene Stringer extended her term by a few months at our request that Miss Kennedy might be on the field before her departure. Miss Stringer will be ready for some deputation in the spring and probably will share in the plans of the Organization field work in the autumn.

The Pattern of Things to Come

by DR. RAYMOND A DUDLEY

WE live in a world in which new patterns of life are developing with astounding rapidity:

• Facilities for transportation and communication have caused the world to shrink for good or ill.

• Since 1946 six nations comprising nearly one quarter of the World's population have won freedom.

• Rapid industrialization and urbanization create crucial social problems which exist along with agrarian problems in the same lands.

• Hinduism, Buddhism and Islam are reviving and undergoing radical transformation in the crucible of modern life.

• Communism, at once an economic, social and religious system, has taken over a third of the world and threatens the remainder. Materialism is pervasively present.

• The colored man is in revolt in Asia, and Asia will be controlled by Asians – henceforth. The colored man in Africa is in revolt – and the end is not yet.

• There is a Church in practically every land. This is "the great new fact of our time". And there is a World Council of Churches.

• The United Nations, the Colombo Plan and the Point IV Program are mobilizing technical assistance and monetary grants far beyond the resources available to the Church for similar purposes.

Midst these changing patterns of the world we are called to preach the eternal gospel. And we know full well that the pattern of our presentation must change also. But we were forcibly reminded at the Assembly that this change is not an automatic adaptation to the changing environment. "The pattern of things to come will have to be brought about by much concentrated thinking and earnest prayer. It will be the result of a creative evolution; it will be a novel emergent, indeed connected with the pattern of the past and influenced by changing conditions operating there but essentially something novel and bearing the marks of a new creativity in vision and understanding."

The topic of the Division Assembly was deliberately chosen with the above considerations in view. And this gathering was part of the process of "creative evolution". The program provided for three major addresses dealing with three geographical areas; Southern Asia by Dr. David G. Moses, Africa by Dr. George W. Carpenter and Latin America by Dr. B. F. Stockwell. Parallel with these addresses consideration was given on consecutive

days to the pattern of things to come in Evangelism, in Institutions, and in Working Together.

The Assembly was led in its thinking by individuals who have had a long and varied experience in the world mission of the Church. In particular it profited greatly by the participation of nationals from various countries who are active participants in the Christian mission in their lands, and who themselves are part of the "creative evolution" that is in progress. Withal the meeting was informed and elevated by that spirit of devotion and mutual respect which has been so characteristic of the Foreign Missions Conference and now the Division of Foreign Missions for over half a century. By way of sample, some of the insights which were brought before the Assembly are indicated below:

• Christian work of necessity began in these lands with mission organizations in charge.

• Gradually churches were formed. For long years mission and church have continued to function side by side. In many if not most areas the time is overdue for the church to take over the work of the mission. Henceforth, the church must fulfill its mission in the areas concerned, and Christian activity will center in it.

• The church must be both indigenous and ecumenical. It must be "rooted in Christ but related to the soil". Its message must be true to the heart of the gospel and understandable to the mind of the people. Its worship must be really worshipful to the worshipper. At the same time the church in one land must bear rightful relation to churches in every land, and all churches must be supra-national and supra-racial.

• There is need for a scholarly study of Hinduism, Buddhism and Islam, for these religions have changed almost beyond recognition since the modern mission movement began. If as of old Christians are to "outthink" their contemporaries there is need for centres of study and creative thought in the midst of these evolving religions.

• There is a new missionary outreach among the so-called younger churches, and they have begun to send missionaries to other lands. This new pattern is not only needed in the present disturbed international situation, but it is called for by our new understanding of the task of the church. The resources of the world church should be pooled in the most complete partnership in obedience that the missionary undertaking has known.

• There is a growing recognition of the principle that missions are missions only as they are missions in unity. The pattern of united churches is emerging, and "missions and churches should devote all their efforts to bring about this consummation, not because of the pragmatic principle that union is strength but because of obedience

to the mission of the church which cannot be fulfilled except as we are united."

• In the evolving pattern it is important that institutions bear a proper relation to the churches. The organization naturally will take differing forms. But the institution by its quality and purpose should express the concern of the Head of the church for humanity with its varied needs.

• "All our work must be expressive of our deep identification with the needs of our world". "The Christian faith expresses itself in the Christian hope that the redemption of history is from beyond history. But the Christian hope is not an eschatalogical rabbit hole for rattled men to run to safety. It is built on the conviction that our God is a worker and that He is in the world working out His purposes."

All this and much more pertaining to this process of "creative evolution" in which we are engaged will be found in a book entitled "Pattern of Things to Come," by Dorothy McConnell which is being published for the Division of Foreign Missions by Friendship Press. This book will be available the last of March and will be distributed through the usual Friendship Press channels.

Dr. Dudley is the retiring Chairman of the Division of Foreign Missions, and was speaking at the Fifth Assembly of the Division of Foreign Missions of the NCCC, U.S.A.

MORE THAN THE RED SIDE

(of the Church Envelope)

by REV. WALTER DONOVAN

PLEASE stop reading on this page if you are looking for a "point of view" *about* Indian Missions. The Indian "problem" — (in many parts of Canada this means the surrounding non-Indian population) — is expressed as the writer sees it, in an article which is to appear soon in the Presbyterian Record.

If you are seeking a "success story" you will have to read elsewhere. This field of missionary endeavour shows that in the past we haven't even destroyed the weeds, much less cultivate soil for the seeds of God's Kingdom.

The time has arrived for the Church to take the offensive against the "gates of Hell", insofar as the Canadian native is concerned. The pleasant, simple culture of the Indian has been corrupted by the intrusion of the European. The Red man's means of livelihood has been reduced drastically. We have stolen his country. That is the bare fact of the situation, however often we tell ourselves that our forefathers had to leave Europe in order to survive. In present-day terminology the invasion of the Americas by Europeans was none other than an act of agression.

Moreover, we have treated the native as if he were not so important in God's sight as we with our complex culture. In isolating him on a reservation we have relegated him to a position of inferiority. Why do Indian boys and girls, after spending six or eight or ten years in a residential school, return to the poverty and crowded living conditions (with their attendant diseases of both body, mind and spirit) of the reserve? For this obvious reason: in many, nay, most of our white communities they are not treated as persons. The squalor of the reserve is not an inviting prospect. But loneliness outside is even worse.

In general the non-Indian is chiefly interested in exploiting the original Canadians. "Respectable" Anglo-Saxons may have been shocked by the situation, but have failed to admit their own guilt and involvement. The condition has

been described as follows: "We expect him to be housebroken, but we have never allowed him to enter the house."

Sending bales of clothing may add to the misery. Man shall not live by bread only. He is more than an animal, but he may deteriorate to less than an animal unless he is treated by his fellows as something more. Trying to bring the Indians of Canada into the Church while keeping them at arm's length from our society is an insult both to God and His creatures. If the Church will not provide the best means of transition for these folk who are being forced to change from a relatively simple to an extremely complex culture, then it is time to look elsewhere for the fellowship of the Holy Spirit.

The Church's Opportunity

(a) Professional People

(1) Nurses are needed for nursing stations on or adjacent to reservations. Field nurses visit homes on the reserves and hold clinics at regular intervals. The Federal government finances the necesary course in Public Health for the nure who agrees to work for the Department for a minimum period of two years. Roman Catholic girls who enter the nursing profession are expected to offer at least two years of their lives in such humanitarian fields which require a bit of self-denial. In answer to an appeal from Indian Health Services for nurses in 1953 scarcely more than ten percent of the applicant were Protestant.

(2) Teachers in day-chools on the reservations are in the best position to form a pleasant liaison between the two communities and begin fusing them into one. It is not an easy task, for it may be necessary to destroy the resentment which each may have toward the other. But the possibilities are unlimited where the Holy Spirit is allowed to 'educate' in an eternal, not simply an academic, sense. The best arrangement usually is a husband-wife team, though a single person can accomplish much. In the latter case, a too-aggressive person, anxious for visible results, may arouse distrust and hostility on the part of a cautious people who are fearful of most non-Indians.

(b) Church members in general

(1) Students at our two residential schools need to meet Christian people on an equal plane. The teacher-student relationship, however, harmonious cannot fill the need here. Summer employment for those who are still in school, and permanent positions for the graduates, can be the objective of dedicated lay people who will be able to show that the missionary's message is more than talk. If each school principal had a list of such potential employers, the students could be placed to advantage.

(2) In one of the wards of the

St. Joseph's Hospital at Kenora, reserved for Indian lady patients, a bouquet of flowers could be placed each week. This gesture on the part of the ladies of the Church would remind the sick folk that the Church is more than a local body, as a card could indicate the name and location of the group which 'sends' the flowers each week.

(c) A Specific Appeal

Andrew Joseph is a 36 year-old veteran, by trade a carpenter. His wife is a Scottish war-bride. They have two foster-children, Lynda, seven, Rickey, two.

Mrs. Joseph has not had an easy time on the reserve, though both she and her husband have helped any neighbour in distress. They have a lovely, well-furnished home. To leave the reserve is to lose most if not all of the value of their house. They feel that they must move away, however, if they are to maintain themselves and their family at a wholesome living standard. Hitherto the 'white' man has been averse to giving this man and his family an opportunity to live off the reserve. Even finding a house to rent — except in a slum district — is next to impossible. A week ago when Mrs. Joseph became ill and had to be in hospital for four days, the travelling expenses alone amounted to forty dollars. This means that this household will eat sparingly for the next month or so.

The Avenue of Approach

(a) (1) Nurses who are interested in this field of service may write to Dr. Moore, Indian Health Services, Department of National Health and Welfare, Ottawa.

(2) Teachers may receive further information from Major R. F. Davey, Superintendent of Education, Indian Affairs, Ottawa.

(b) Those who will offer to employ Indian students for the summer or an a permanent basis may write to the principals of the schools.

(c) Will anyone who can offer steady employment to a reliable carpenter who is, in fact, a craftsman, please send word immediately to the writer at 120 Third Street North, Kenora, Ontario.

Please state where and when such work is available and indicate the possibilities as regards living accommodation for a family of four.

May the Presbyterian mission work among the Indians of Canada be other than a modern parallel to the beggar at the Beautiful gate.

1954 FINANCIAL STATEMENT

It was with hearts filled with humble praise and gratitude to our Heavenly Father that the Financial Statement of the Society for the year 1954 was presented and accepted by Council Executive on February 8th; gratitude to Him for our former Treasurer, Mrs. G. R. Pye, who gave of her time, her outstanding ability and her devotion to this branch of His work; gratitude to Him for the consecrated service of our members and their continued desire to serve their Lord and Master through the Women's Missionary Society, W.D., of the Presbyterian Church in Canada.

The following is a summary of the statement presented, the complete statement will appear in the Annual Report.

GENERAL FUND

Receipts:		
Synodical Givings:		
British Columbia	$ 10,300.00	
Alberta	8,330.62	
Saskatchewan	5,949.29	
Manitoba	8,694.53	
Toronto and Kingston	90,640.44	
Hamilton and London	85,024.51	
Montreal and Ottawa	46,038.17	
		$254,977.46
Refund from Missionary Candidate	$ 45.00	
Individual Subscriptions	5,454.86	
Individual Subscriptions held for 1955	500.00	
Interest	900.00	$ 6,899.86
		$261,877.42
Disbursements:		
National	$ 61,994.59	
Overseas	99,870.20	
Organization	33,557.88	
Publications	15,888.83	
Administration	15,754.89	
Christian Literature	5,500.00	
Council Meeting	4,992.70	
Insurance and Taxes	1,394.18	
Visual Education	1,026.39	
Payments from Special Gifts	4,717.81	
Grants	2,145.00	
Student Work	325.00	
Candidates	20.60	
General Contingency	1,031.67	
		$248,219.74
Expended from 1953 Balance		11,697.12
		$259,916.86

All Synodicals increased their contributions over 1953, but the total receipts were $2,022.44 less than our 1954 objective.

We regret that we underspent our estimate of $257,000.00 for this means that all the work planned was not accomplished, however, this could not be avoided as we had several employees leave our staff and the estimated amount for their salaries and expenses was not used. We are hoping in the near future to have all vacancies filled and additions to our staff. It is not enough to hold the line, we must go forward in all Departments.

SUPPLY FUND

Receipts:

Synodical Givings:

British Columbia	$ 500.00	
Alberta	554.30	
Saskatchewan	341.20	
Manitoba	397.08	
Toronto and Kingston	4,595.88	
Hamilton and London	4,139.43	
Montreal and Ottawa	2,018.57	
		$ 12,546.46
Women's Association, Last Lake, Alberta "Payment on Organ"		25.00
		$ 12,571.46

Now as the books are closed on 1954, we open the new pages of 1955. May each page start with a fresh determination to press forward to fulfill the obligations that have been entrusted to our care.

In closing I leave with you the words of the late Franklin D. Roosevelt, "THE ONLY LIMIT TO OUR REALIZATION OF TOMORROW WILL BE OUR DOUBTS OF TODAY. LET US MOVE FORWARD WITH STRONG AND ACTIVE FAITH."

HELEN P. SINCLAIR,
Treasurer.

BEQUESTS

To those of you who contemplate remembering the work of the Society in your Will, may we make a suggestion? Do not designate any special piece of work or any particular person.

If you specify a certain field or work, by the time your Will is probated, that field or piece of work may be discontinued, and your Society have moved on to new fields and new work. Or that special missionary you remembered in a certain work may not be able to apply the money as you had visualized or may no longer be the responsibility of the Society.

What, then, is to be done with that gift, the result of your praying and planning? Although the Society may have many places where it can be used, the decision as to who is entitled to the money may have to be referred to the courts by the executor.

In this ever-changing world, even one year brings many changes in Mission work: therefore no one can anticipate the changes which will come in five, ten or fifteen years.

We draw your attention to the form of bequest which appears each month in the Glad Tidings. By using this form, you are assured that your bequest will be used for the work of the Women's Missionary Society W.D. of the Presbyterian Church in Canada.

HELEN P. SINCLAIR,
Treasurer.

Outstanding religious leader of our day

John R. Mott is Buried in Washington Cathedral

FUNERAL services were held for John R. Mott in Washington (D.C.) Cathedral on Monday, February 7. He was buried in the chapel of St. Joseph of Arimathea in the Cathedral. Dr. Mott died at his home in Orlando, Florida, on January 31. Services were held in Orlando's First Methodist Church on February 2. A memorial service in New York City is being planned by the international Christian organizations to whose growth and work the life of this ecumenical statesman was so wholeheartedly devoted. Participating in the Cathedral service were Bishop Angus Dun; the Rev. Francis B. Sayre, Jr.; and Bishop Herbert C. Welch.

Newspapers around the world have paid tribute to Dr. Mott's amazing career — to his dedication to the evangelistic calling of the Church; his genius for organization especially at the international level, to which such organizations as the International Missionary Council, the World Student Christian Federation, the Student Volunteer Movement, and the World's Federation of Y.W.C.A.'s bear witness; his amazing ability to raise money for Christian work; and his skill in planning for and presiding over meetings.

Much has been and will be said of his prophetic and pioneer role in the ecumenical movement. One appraisal has been that "next to the Apostle Paul, the Christian Church owes more to John R. Mott than to any other one of its missionary leaders through the long centuries of its development." And around the world, in some eighty countries which he visited in his constant travels, Christian leaders are today paying tribute to John R. Mott as the person who started them on the path of Christian service. Quick to see the mark of leadership in either the humble or the great, and unbelievably generous in help and advice, he was intolerant of that which he considered trivial, and has been described as "a profund student of priorities." A counsellor of presidents and rulers, ecclesiastical dignitaries and scholars, recipient of the Nobel prize and of literally scores of academic and governmental honors, he consistently refused to permit himself to be enticed away from his first commitment to the lay ministry of the Church, to which he had felt himself called as a student at Cornell. He refused flattering offers of business, ambassadorships and college presidencies.

A high point of Dr. Mott's career as a "Disciple of Federation" came when the Constituting Assembly of the World Council of Churches,

meeting in Amsterdam, Holland, in 1948, elected him the Council's honorary president. He had been active in the planning for the World Council from the beginning, and had helped to formulate the proposed plans and constitution. Addressing the opening Assembly, he spoke of some of the organizational strands that came together at that historic time, and mentioned many of the ecumenical pioneers who had broken the pathway. He added:

"Our ecumenical gathering here at Amsterdam has assembled at one of the most fateful moments of the life of the world. There has been no time like it not only in point of danger but also of opportunity. Never did my heart beat so high with hope as it does here and now. You ask me, why? First, because of the unexampled sufferings which have characterized the recent years, near and far, and that still solemnize and haunts us. As I think of the prices which have been paid in recent years in the realm of sacrifice and disaster, it brings to memory the words in the Book of Hebrews, "Apart from us they shall not be made perfect." My vivid contacts with pain and tragedy of recent years have flooded with vivid meaning the Cross of Christ. I recognize as never before why Christ found it necessary to go to the Cross. Is not here the real hiding of creative and triumphant power?

"Then with all of you here assembled, I remind myself of the solemn, yet hopeful, aphorism that man's extremity is God's opportunity. No one among us will deny that the present, the world over, is a time of man's extremity. When has there been a time like it? Why should we not accept with unmistakable conviction the other part of this vital aphorism that it is God's design to utilize this as opportunity?

"Again we should have higher hope than ever as we realize that never before have there been so many Christians who have had an authentic experience of the adequacy of Christ.

"I venture to predict that as this Amsterdam Conference unfolds it will remind us increasingly of open doors, no matter in what direction we look. I have never known such a time of open doors. I would find it impossible to mention a door which I honestly think and believe — note my language — is closed today to the friendly and constructive ministry of Jesus Christ. 'Knock and it shall be opened unto you!' "

Dr. Mott would, we believe, ask no finer tribute from Christians who would honor his memory, than that we continue to knock, in the assurance that doors will be opened, and ask in the name of the Lord — as Dr. Mott always had the courage to do — for whatever and whoever is necessary, to carry on the Lord's work.

Blessings — So Many and So Great!

IF we were seriously, not casually, accused individually or as a group, of great thanklessness to God, we would be surprised and probably would feel hurt, if not angry. Nobody levels any such accusation in these days of easy-going non-disturbing religion, but perhaps the possibility of our being more thankless than we have ever suspected should be studied thoughtfully and honestly, and, if possible, realistically and humbly.

Thanksgiving has been defined as the "expression of gratitude especially to God." Have we reason to be grateful to God? Of course we are all agreed on this point. Here in Canada we enjoy a higher standard of living than our people as a whole have ever possessed in their lives, or in the history of their country. It is several times that of some of the more fortunate countries of Europe, many times that of other European countries, and very, very many times that of most of the countries in Africa and Asia.

As missionary women we have read and heard so much about the needs of our fellow-men and women, that their sad and painful plight tends to become a hazy mental picture, as far distant as their countries from our actual realization amid our own surroundings. How keenly do we realize the great gulf between our way of life, economic and otherwise, and that of those among whom our missionaries live and work? Generally we are only very faintly conscious of our great good fortune

Since children we have sung in Sunday School about "counting our blessings". When one really counts, one must be careful to make no mistakes. One must appreciate the great difference between small figures and large figures, and of course the very great difference between very small figures and very large figures. Have we been careful not to overlook this blessing and that blessing? Have we been careful to value and appreciate each blessing accurately and not to avoid facing the actual and astonishing total of all our many and great blessings? Most of us are much more fortunate than we have ever taken the time and given the thought to realize truly and carefully.

If our blessings were taken away in large part, we would be most unhappy. We might be nearly desperate. Naturally we would immediately seek their return. We would

without any delay turn to God and ask His help, His immediate help.

To whom do we owe our many and great blessings? Very glibly in church meetings we would quickly answer "God". We mean this to a certain extent—but how much do we mean it? To what extent do we accept our blessings in truth as the result of our own or our family's sturdy efforts and good judgement in temporal affairs? Away from actual church associations and among our family and our possessions, how conscious are we of the part God has played in providing us with comforts which a hundred years ago were luxuries here, and still are in less fortunate lands. Many of us enjoy luxuries in life and travel that are real luxuries even by present day North American standards.

If more or less carelessly we verbally give God the credit for our well-being but in actual truth only give Him very limited credit for our blessings, it is almost impossible to be properly grateful to Him – it is very difficult to understand thoroughly the true meaning of thanksgiving to God and how to show it.

If we make a gift to one who is less fortunate than ourselves, we don't expect it to be returned in kind, but we don't expect it to be ignored. We feel justifiably that, according to the circumstances, it should be suitably acknowledged. Probably we also feel that the recipient of the gift owes it to himself or herself to do the right thing.

If we think realistically of our so many and so great blessings, are we not forced to accept an indebtedness to God that can never be repaid fully, and to pray humbly that we may be guided to acknowledge His increasing and unparalleled generosity in a manner that may be acceptable to Him? We do not wish to be designated by Him as unprofitable servants, but rather to be called blessed, and in the end to be welcomed into the Kingdom prepared from the foundation of the world for those that serve Him acceptably.

By Mrs. D. H. Ross,
President,
Synodical of Manitoba.

GIFTS FOR TRAVELLERS

When sending toys and other articles to Miss Hilda Blackwell it is advisable to send small toys and books. This is for convenience of handling by the Port Receptionist and also for the convenience of travellers.

The Ottawa Presbyterial

WOMEN'S MISSIONARY SOCIETY

Evening Department

You are invited to attend the W.M.S. Evening Department Biennial Conference, to be held in Knox Church, Ottawa, May 13, 14, 15, 1955.

THEME:
"TOGETHER"

Margaret Webster
Beatrice Scott
E. Luzetta McClelland

CONFERENCE MAY 1955

Plan now to have your group represented at the Conference. It will be a splendid opportunity to meet interested and interesting people; take part in a stimulating and provocative program; last, but not least, enjoy a visit to Ottawa in the beauty of Tulip Time.

Come to Ottawa in May
Come and find a better way
To serve the Lord; to work, to pray
For Missions through the world today

"For we are labourers together
with God" — I Corinthians 3:9

Dr. Ida Scudder with Miss Annama Jacobs and Miss Florence Taylor.

Opportunities Galore

by HELEN BRICKER

A letter with a large green stamp marked "India Postage" just came to my desk. Of course, I gobbled up the contents. It was a Christmas letter to me from Pauline Brown, one of our new missionary nurses in India. I could just picture the whole setting as she wrote. She is living in one of the new aluminum houses which have been found to be very suitable in the Indian climate. As she wrote, her little house was lit by a large principal gas lamp — As she says "every corner of the room is lit up as though there were dozens of tiny lights."

Pauline wrote about the visit she and some of the Indian Christian workers made during the previous day to villages in the whole neighbourhood. They went to discover whether mobile health clinics would be welcome in the area where there are no medical services, and it seemed that they would be very welcome indeed.

And so another of our missionary nurses gets started on a wonderful job. Pauline is thrilled with the tasks that await her. In their van with at least an Indian nurse and a pastor, they will go into many Indian villages and there will give treatment to people who have all kinds of diseases and ailments. There they will tell about the Great Physician. It will be the beginning of a whole new life for many of the people who gather round the van. It must be wonderful to look forward to that kind of service — mustn't it? Those of you who have read "Saris and Sandals" will know just how badly needed this help is.

It is a wonderful new kind of work for nurses — taking medical care to people who would otherwise never receive it. It's just beginning really in Formosa and in India. Many of you will have read of Miss MacConnell and Miss Hermanson and Miss MacMurchy doing the pioneering in the last few years. Many Canadian Presbyterian nurses will be needed to carry on this thrilling work, and to train Formosan and Indian nurses to do it too.

One nurse may treat hundreds of cases in one year, but if she teaches hundreds of nurses to give treatments, just think of how many more people she can help! There are going to be many of these teaching jobs for Canadian nurses in the future. Many of you will have met our nurses Miss Bessie

MacMurchy and Miss Mary Nichol. You also have read about the work of Mrs. Mildred Gehman at Vellore Hospital, for which we are especially raising money this year. All of these familiar people are either serving as nursing teachers or will be doing so on their return from special studies in Canada.

India has need of thousands upon thousands of Indian nurses. What a challenge it is to have such a key task — to help train hundreds of India's Christian nurses to minister to the sick, and serve the Great Physician.

Nurses are needed everywhere in the world — in your own hometown, and everywhere in Canada. But can you think of any place where a nurse would be more appreciated, or do a more important job than in Formosa, for instance, or in India? I can't.

"When I Grow Up"

THE enclosed was sent to us by Mrs. N. Anderson, Children's Secretary for Hamilton Presbyterial, who says, "Jane-Anne Dunlop is a member of New Westminster Explorers here and her mother, Mrs. M. Dunlop, is the Mission Band leader. Jane-Anne had to write a composition at school on "What I would like to be when I grow up". This is the result. Her mother had to correct some of the spelling as some of the words Jane-Anne used were difficult for her. I know her mother is proud of her composition and as a leader it gives me a lift too. So many times we think we give nothing to these young minds and when something like this is said how it helps and encourages us."

"The Composition"

WHEN I grow up I would like to be a missionary like Mr. and Mrs. Muchan who have just spent nine years in India and three years in British Guiana, who have come back for a rest but they are not resting. They are going around and telling us about British Guiana and Jesus Christ.

I am not here to talk about British Guiana or Mr. and Mrs. Muchan, but about me when I grow up. As I was telling you I am going to be a Missionary in far off countries that have never heard the name of Jesus or God, also to teach them Jesus and God love them and not to be afraid of spirits that sometimes scare them. When they know about Jesus and His love they are kinder to their children. Before they know the love of Jesus some are very cruel. Some do not like girl babies because they would not be able to do work like boys when they grow up. They do not know health rules. I would like to follow Jesus last commandment, "Go ye into all the world and preach the gospel to every creature."

Around the World and at Home

"MARIE, Marie – time to get up", Mother called from the kitchen. Marie opened her eyes and reached for the light switch beside her bed. "Oh, how I wish summer would come", she thought, "It's so hard to get up these mornings when it isn't daylight until after 9 o'clock". Marie, like so many people in Whitehorse, was experiencing her first winter in the North. Her father had come to Whitehorse to work for the Army and, after several months, had been able to find living accommodation for the family of five. "It is a bit crowded", Marie admitted in a letter to her friend in Edmonton, "but it is so nice to have our family together again".

Marie yawned and stretched. "I must get up", she thought. "Mother will be going off to work soon, and it will be up to me to get Billy dressed for School".

When Marie walked into the kitchen, she saw that her mother was just leaving to take baby Jean to the baby-sitter's on her way to work.

"There's fruit and cereal there, Marie", mother said hurriedly, don't bother washing dishes, there's no hot water anyway".

Mother kissed her good-bye and, as she went to the door, she called over her shoulder, "Dress warmly this morning, dear, it's 40 degrees below zero".

For just a second, Marie had a sudden longing for the days before they moved to Whitehorse from Southern Ontario. She remembered the six-room house they had left, complete with running water and most modern conveniences. It seemed funny to think of water being delivered to the door by truck and bought by the canfull.

There was something about this country that fascinated her though, and in the short time she had been here, she had made many friends her own age. There was, for instance, the Explorer group in the Presbyterian Church. She liked the leader very much, and felt quite at home with the girls. She wouldn't have missed that hike last summer which took them all through the country where the Klondike Gold Rush had taken place.

Marie finished her breakfast, turned off the draught on the oil stove and she and Billy started for School. On the way, they passed the new

Federal Building which housed the Post Office as well as other government offices, and Marie thought how much the modern grey cement building improved the look of the city. "There are so many new buildings going up around here," she remarked to Billy, who didn't seem to be too interested in that subject at the moment at least. He was thinking of the fun he would have playing with those his own age at recess.

"I'm so glad they are building an extension to the School", Marie continued in spite of not having an audience, "Because it's really much too crowded now with nearly 800 pupils".

Upon their arrival in Whitehorse, Marie's family had been amazed at the contrast of the new and the old in the city. Looking down a street you might see old log houses which had been there for fifty years; perhaps next door to that you might see a new, modern home complete with picture window, and next door to this might be a tar-paper shack or even a dry-cleaning plant! Business offices were scattered all over the place and Whitehorse, as a whole, sprawled its full width from the bank on the west to the river on the east.

By now Marie and Billy had arrived at school, and after delivering Billy to the Grade I room, Marie made her way to the Grade V Room, where Miss Hitchins, her teacher, was about to begin class.

As Marie looked around her, she thought how different this class was from the one back home. Some of those in the room were native children; some breeds, the majority white, and the new little girl over by the window had come from Germany a short time ago.

Suddenly, Marie knew why she liked living in whitehorse. It was the excitement of it all that attracted her. "Here we have people from all over the world, each one of them beginning a new experience, some of them beginning a new life.

As Marie looked at all the different faces, she thought again of the Explorer group. They had just completed a mission study on India and had talked of how the missionaries had gone out and by *living* their faith, as well as *telling* of Jesus' love, they had won many people to Him. Something her leader had said came back to her and now it had a new meaning. "We can't all go to India", she had said, "But we can be missionaries right here in Whitehorse". "Yes", Marie thought, "I can be a missionary and I'm going to start right now by being friendly to that girl over by the window who has just come from Germany. She can't speak English very well yet, but I'm sure she'll understand the language of love and friendliness".

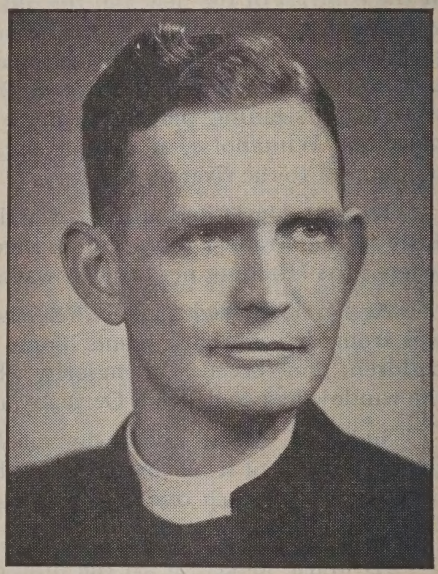
By Mrs. R. K. Anderson

Literature Page

by Philippa Gould

Lord of All Life

by A. Ian Burnett, M.A., D.D.



DR. A. IAN BURNETT

THIS is one of the most soul stirring books I have read in many years. In fact it proved so thought provoking that Dr. Burnett was requested to write the Easter editorial for this issue of Glad Tidings.

In his preface to this book, the author says, "St. Paul has told us that his guiding principle in all preaching was to make known "Jesus Christ and Him crucified." Down the centuries the Christian Church has known that it possesses no other Gospel. Where Christ has been held high, the Church has marched forward to new conquests: where men have departed from this central truth it has faltered and failed. The promise, "I, if I be be lifted up, will draw all men unto me", remains true for every age, and this atomic age is no exception.

During the past twenty-one years, it has been my greatest privilege to preach Christ as the Lord of all life on both sides of the Atlantic. The present volume contains a selection from that preaching. The first three groups of addresses were delivered as series of sermons to my people in St. Andrew's Church, Ottawa, whose loyalty and appreciation have been a constant inspiration to their minister. Of the remainder, some were preached many years ago to the gallant fisherfolk of the Scottish village

of Newhaven, and others to the wartime toilers in the great railway centre of Springburn in the city of Glasgow.

This one thing, however, the years have taught me. This Gospel, which however falteringly and inadequately I have tried to declare week by week, is the one Gospel for all men, – the only Gospel for our World. It met the needs of fishermen risking their lives in the little boats that battled against the long swell which runs across the fishing banks of the North Sea. It brought comfort and courage, hope and peace to men labouring in great modern soulless factories or squaring their shoulders to meet the shocks and sorrows of war. It is the Gospel too which has brought grace and strength, resolution and courage to those who know something of "the lonely greatness of the world". It is the Gospel for prince and statesman, for the senate and the marketplace, for the study and the home. Jesus Christ remains the Lord of all life."

In speaking of our Lord's prayer life, Dr. Burnett says: "His prayers had their own divine dimensions. They reached up to the Throne of Grace, and down to the depths of human infamy and shame, and out across the length and breadth of time and space and eternity. But the most important fact about them for us is that they were so personal and practical and to the point. Jesus never used prayer as an outlet for mere wishful thinking, but prayed about real things, real blessings, real people.

His teaching on prayer makes it clear that He meant us to be practical in our piety. He told His disciples to ask and seek and knock. He taught them to pray for daily bread and forgiveness and guidance. He Himself prayed specifically for groups and individuals, for little children, for those who crucified Him, for Simon Peter and Judas Iscariot. The real world of men and events lived and moved in His Prayer life. Does that hold good of our prayers?

What a difference it makes to know that we are being prayed for by someone!"

The Rev. A. Ian Burnett, M.A., D.D., was born in Nyasaland, Africa, where his father was a missionary of the Church of Scotland. He himself was ordained a minister of the Church of Scotland after graduating from Edinburgh University. Shortly after, he was called to Springburn Hill Church in Glasgow, Scotland. In 1943 he was given a unanimous call to St. Andrew's Presbyterian Church, Ottawa, where he is presently minister.

Through the Society

BRITISH COLUMBIA

MRS. T. FISHWICK, 1639 E. 29TH AVE.,
VANCOUVER, PRESS SECRETARY

WESTMINSTER PRESBYTERIAL — At the regular meeting of the W.M.S. of Robertson Presbyterian Church, on Thursday, December 9, an Honorary Life Membership certificate was presented to Mrs. Mary Gilmour, by Mrs. W. J. Murdoch. Mrs. Gilmour was also presented with a pin and bar by Mrs. A. B. Fraser on behalf of Circle 2 of which she is a member.

Rev. E. L. Garvin closed the meeting with prayer and a social hour was enjoyed.

Mrs. Earl Fox, Presbyterial President, was guest speaker at the annual meeting of Roberston Auxiliary, **Vancouver.** The secretaries presented splendid reports on the work of the year and an Honorary Life Membership was presented to Mrs. Mary Gilmour by Mrs. W. J. Murdoch, Synodical president. She was also presented with a pin and bar by Mrs. A. B. Fraser on behalf of Circle 2 of which she is a member. A Life Membership was presented to Mrs. E. Nicholl by Mrs. S. Ferguson.

Dr. Christina Frazer was guest speaker at the January meeting of the Mount Pleasant Auxiliary, **Vancouver.** Rev. St. Dennis led the devotions and two beautiful solos were sung by Mrs. Robina McKinley. Dr. Frazer gave a very interesting lecture on her recent trip to the Holy Land, showing a number of pictures she had taken while there.

The Installation Service of the **West Vancouver** Auxiliary took place at the Manse. Mrs. J. A. Davidson read the constitution and the list of officers was presented by Mrs. B. J. Wallis. Dr. A. A. Rattray led the devotions, emphasizing the Mission of the Church, and installed the officers. Guest Speaker was Mrs. Earl Fox, Presbyterial President, choosing as her subject "Love, the fulfilling of the law", a timely message for a new group. A missionary news letter was read by Mrs. Thomas Deas, who closed the meeting with prayer.

ALBERTA

MRS. L. E. SHAVER, 234 - 2nd ST. S.W.,
MEDICINE HAT, ALBERTA,
PRESS SECRETARY

CALGARY PRESBYTERIAL — The Annual meeting of the "Elizabeth Rae" Affiliate Missionary Society of Grace Presbyterian Church, **Calgary,** was held recently when the following slate of officers for the year 1955 was installed by Mrs. J. Metcalfe. Past President, Mrs. M. A. C. McCallum; President, Miss Betty Clark; 1st Vice President, Doris Sinclair; 2nd Vice President, Mrs. Betty Parnham; Secretary, Mrs. Doris Walker; Treasurer, Mrs. Isabel Rosling; Social Convener, Mollie Armstrong; Glad Tidings Secretary, Jessie Ballantyne; Flower Convener, Mrs. Margaret Hart; Benevolent Convener, Mrs. Dorothy Riley; Membership Convener, Marguarite Fraser; Program and Home Helpers Convener, Mrs. Christine Heriot; Leaders Group 1, Mrs. Minnie McMillan; Group 2, Mrs. Florence Souter; Group 3, Mrs. Myrtle Reilly.

The Society had a very successful year showing an increase in membership and the sum of $747.75 raised for all purposes.

The presentation of a Life Membership and Pin was made on behalf of the members by Mrs. Lola Paul to Mrs. Alberta McCallum, in appreciation of her service to the Women's Missionary Society.

Mrs. Winnifred Packer was soloist, and Mrs. F. H. Fish the guest speaker, gave a most interesting talk on A Canadian Viewpoint of the Church in India.

PEACE RIVER PRESBYTERIAL — Mrs. H. Magnuson, Grande Prairie and Mrs. F. Sather of Wanham, attended a weekend conference for Presbyterial Department Secretaries of the Presbyterian W.M.S. at Sylvan Lake held in September.

The Senior W.M.S., Daughters of the

Kirk, Young Women's Group and C.G.I.T. groups met in the church in mid October for the Annual Thank Offering meeting. The guest speaker was Mrs. Elsie Wakeland, Missionary from Venezuela.

Our Presbyterial has been very fortunate this fall in having Miss Hildur Hermanson touring the Peace River country studying new methods of health for outpost areas.

During her stay she has been speaking to many of our groups. One evening she showed films and addressed the Daughters of the Kirk. Later she gave the address at the Sunday service.

Spirit River C.G.I.T. group was hostess to girls from Blueberry Mountain, in charge of Miss D. Vinge, and girls from Wanham, in charge of Mrs. D. Campbell, when Miss Hermanson again showed films and addressed the group.

In Brownvale she met W.M.S. groups from Brownvale, Last Lake and Dixonville. Later she spoke with the W.M.S. groups from Wanham, Heart Valley and Blueberry Mountain.

RED DEER PRESBYTERIAL — The W.M.S. of the Presbyterian Church of **Carstairs,** met on January 12th. Eighteen members being present, the meeting opened with hymn and prayer, then a discussion on the problems encountered by the missionaries in their work. Dues were then taken up, and financially the meeting was quite a success as we were able to meet our allocation. The meeting closed with prayer.

SASKATCHEWAN

MRS. ROY MANNING, BOX 85, ROSETOWN, SASK., PRESS SECRETARY

MOOSE JAW PRESBYTERIAL — A Church pageant "Ye Are My People" was presented in St. Andrew's Presbyterian Church, **Swift Current.** In this pageant the forces of good and evil in the world were ably portrayed by the following groups; W.M.S. members, Sigma C, teen-age groups, C.G.I.T., the choir and the men of the congregation. The ultimate triumph of good over evil was forcibly shown. Musical numbers from members of other congregations were cheerfully given and appreciated.

Miss M. Williamson travelled some 800 miles by bus, train and car to visit all the auxiliaries in Moose Jaw Presbyterial, while on furlough from Amkut, India. All appreciated hearing of the accomplishments in the Christian work of our church since Dr. Buchanan began working with the Bhil people.

Knox Church, Moose Jaw, learned with regret of the passing of Mrs. A. C. MacLennan, Vancouver, who had been active in the W.M.S. auxiliary while residing here.

A Mission Band group has been newly organized by Mrs. D. Findlay in Knox Church, Moose Jaw, also Sigma C. under Mr. Sisson's leadership.

PRINCE ALBERT PRESBYTERIAL— A very successful 41st meeting of Prince Albert Presbyterial Women's Missionary Society (W.D.) of the Presbyterian Church in Canada was held in St. Andrew's Presbyterian Church,, **Tisdale,** and the theme of the meeting was "We Are Labourers Together with God". Mrs. F. Glazier was in charge of all sessions and members of Tisdale, Sylvania, Clouston, Meath Park, Melfort and Prince Albert led in the devotional periods at the beginning of each session. Rev. and Mrs. Agar gave an illustrated address on "The Bhil Field in India" which showed the wonderful contribution being made by our missionaries. All secretaries reports indicated a successful year. Miss L. Macarthur, National Childrens Secretary, Toronto, gave a very informative talk on "What of the Future in this Presbyterial". At a noon luncheon served in the church basement, Mrs. L. Cresswell welcomed the delegates and visitors and Mrs. Reeder of Melfort responded. Election and installation of officers was conducted by Mrs. Louise Reid of St. Andrew's Senior auxiliary, Tisdale. This year, as last, she reminded the officers of their duties and asked support from those who were not officers.

REGINA PRESBYTERIAL — The closing months of the year 1954 marked several special occasions for the newly formed Guild of the Walter Martin Memorial Church, **Regina.** The Guild was greatly honored in receiving permission from Miss Lily Macarthur to name their group after her. During the difficult years of depression in Saskatchewan, Miss Macarthur served faithfully as deaconess in the Eastview district of Regina, and was much beloved by its people, so it is with great pride that the Walter Martin ladies now call themselves the Lily Macarthur Guild. For their December meeting the ladies had as their guest Miss Georgina Bone, Regional Secretary for the W.M.S. Miss Bone conducted devotions using as her theme the purpose of the Women's Missionary Society.

The Women's Federation of **First** Presbyterian Church, **Regina,** had their annual meeting after a luncheon at which Mrs. E. Sneath, President of the Federation presided and introduced the guest speaker, Mrs. A. S. Sibbald. The speaker gave a most inspirational talk on "We Go This Way Only Once." Annual reports given by all conveners showed a successful year with help given toward the work of the Church. Korean relief and a Memorial window was unveiled by Mrs. L. J. Fasken, a charter member. The missionary allocation of $1000.00 was raised, and two Thankoffering meetings held during the year. Dr. N. D. Kennedy installed the officers for 1955. Mrs. E. Sneath was elected President and she spoke briefly to the meeting asking cooperation of the members during the new year.

SASKATOON PRESBYTERIAL — Miss H. Hermanson gave an illustrated address to the Senior and Junior Ladies in **Rosetown.** "Formosa is more than ever the centre of all activity in the far East," she stated. She spoke on the problems that confront missionaries, the poverty, superstition and ignorance. Mrs. L. R. Manning sang a solo, the meeting was conducted by Mrs. E. T. Myers.

Saskatoon Presbyterial of Women's Missionary Society (W.D.) of Presbyterian Church in Canada convened recently in St. Andrew's Presbyterian Church, **Saskatoon.** Reports presented indicated the past year had been a satisfying one in spiritual growth and financial success. Mrs. Gordon Agar, Tisdale, who spent over five years in the Bhil field India, gave a vivid picture of the labourers in the mission field. Bhil padres had been ordained and were eager to spread the gospel among their people, but more labourers were needed, was Mrs. Agar's plea. Mrs. M. White extended a cordial welcome to the delegates and visitors at a buffet supper given in St. Andrew's church, honouring the visitors. Rev. M. Jess, Rosetown, brought greetings from Presbytery. Mrs. E. Andrews Biggar voiced appreciation. Miss L. Macarthur, National Secretary of Children's Work, Toronto, led discussions after splendid reports were given. Discussion groups in adult, girls' and children's work were led by Miss G. Bone, Miss F. Whiteford and Miss L. Macarthur. Mrs. R. Downey, Saskatoon, was elected President. Miss J. Wallas installed the new officers.

Rev. L. S. Van Mossel installed the officers of Parkview W.M.S. in **Saskatoon,** at the morning service January 9. President, Mrs. W. Moir; Vice-President, Mrs. R. J. Nixon; Secretary, Mrs. D. A. Yoos; Treasurer, Mrs. J. J. Peters; C.G.I.T. Leader, Mrs. H. McFarlane; Mission Band Leader, Mrs. J. Peters with assistants Mrs. N. Bradwell and Mrs. J. Goodall. Miss Flora Whiteford, Presbytery Deaconess, is the Explorer Group Leader.

MANITOBA

MRS. JAMES GIBB, 308 S. MARK ST., FORT WILLIAM, ONT., PRESS SECRETARY

BRANDON PRESBYTERIAL — The 41st annual meeting of the Brandon Presbyterial of the W.M.S. was held in the First Presbyterian Church, **Brandon,** on Thursday, January 27. The first session convened at 10:00 a.m. Mrs. J. G. McBurney presided and opened the meeting over a short service of remembrance

and Mrs. W. C. Duthie of Hartney, sang a solo "Sleep on Beloved". Morning session adjourned for lunch which was served in the basement of the church.

The meeting reconvened at 1.30 p.m. Miss Macarthur of Toronto, opened with a short devotional period, her topic "We are workers together with God". A panel discussion led by Mrs. R. A. Davidson assisted by members of First Church W.M.S. "The Executive looks at the Presbyterial" brought out the aims and aspirations of the W.M.S. also some of its weaknesses.

Afternoon tea was served followed by installation of officers for 1955 by Miss Macarthur. A short business meeting by the new executive followed and the meeting closed with prayer led by Mrs. C. E. Thomson.

Mrs. J. G. McBurney, Hartney, is President for 1955.

At the meeting of the W.M.S. of **Southminster** Presbyterian church held recently at the home of Mrs. R. Lampkin, Mr. D. Kemble, student minister conducted the installation of officers for the coming year as follows; President, Mrs. S. Graham; vice-president, Mrs. R. Lampkin; secretary, Mrs. R. Addison; treasurer, Mrs. H. P. Litster; visiting committee, Mrs. J. Topp and Mrs. R. Lampkin; pianist, Mrs. N. McMaster.

During the business session Mrs. R. Addison gave a summarized report on the annual meeting of the W.M.S. which had been held at First Presbyterian church.

Mrs. R. Lampkin and Mrs. N. McMaster served tea.

The Auxiliary of the W.M.S. of St. Paul's Presbyterian Church, **Hartney,** reports the death of two of their valued members. Mrs. Margaret Coulter passed away on December 21, 1954 at the age of 85 and Mrs. Ada Perrin passed away on January 27, 1955 at the age of 87. Mrs. Coulter was organist of St. Paul's Church, Hartney, for a number of years and was also active in W.M.S. work. Mrs. Perrin was President of the auxiliary to the WM.S. and also was Choir leader and a faithful worker in the Ladies Aid before she moved to Winnipeg in 1947.

These tried and true servants of God have heard the "Well, done, thou good and faithful servant" and have entered into their well-earned rest.

SUPERIOR PRESBYTERIAL — A meeting of Superior Presbyterial was held in St. Andrew's Presbyterian Church, **Fort William,** on January 14th. Mrs. H. J. Loney presiding. Devotions were taken by Mrs. L. Petrie and Mrs. D. Sherlock.

Annual reports reviewing the year's activities showed satisfying progress in all phases of the work. Mrs. C. Le Cocq and Mrs. Loney will leave on Thursday for Otikokan where they will organize a Women's Missionary Society.

Following the meeting, refreshments were served by the ladies of St. Andrew's.

The Auxiliary of the Women's Missionary Society of St. Andrew's Presbyterian Church, **Fort William,** met in the church hall on January 20th. Mrs. J. G. McKirdy presiding in the absence of the president.

Rev. A. H. Johnston, minister of the church brought a very fine New Year's message taking his text from the book of Jonah. He then installed the officers of the W.M.S. for the year 1955. Mrs. R. C. Browne was returned as President.

Annual reports were presented and showed a very successful year.

WINNIPEG PRESBYTERIAL — The Presbyterian Day of Prayer was held in First Church, **Winnipeg,** Mrs. Cormack Smith, Presbyterial President, presided.

The address was given by Mrs. D. C. Hill who spoke on Prayer. She said Prayer is a fellowship. Prayer has a definite place in our lives. We speak to God and He speaks to us. What we need we receive if we pray in the right spirit. Our ears should ever be open to what He has to say. Let each one of us avail ourselves of this great power that comes to our lives.

Devotions were taken by Mrs. R. Hamilton, St. John's auxiliary. Prayers were given by representatives from the auxiliaries. Prayer for Her Majesty, Queen Elizabeth, by Mrs. M. E. Boudreau. Prayer for a True Christian Peace, by Mrs. P. Montgomery of Kildonan Church. Prayer for the Homes of our People, by Mrs. Inglis of First Church. Prayer for our W.M.S. workers and Church workers, overseas, by Mrs. S. N. Hill. Prayer for our W.M.S. workers at home, for the members of Council Executive that they may be given wisdom in their planning, by Mrs. Fish of Elmwood. Prayer for the officers of Presbyterial auxiliaries that they be able to create and keep interest and gain new members. Thanks for the faithfulness and loyalty of the W.M.S. members in the past by Mrs. W. S. Smith, from Calvin auxiliary.

Period of Silence with personal prayer followed. Closing hymn number 323 was sung. Mrs. Cormack Smith, President, gave the benediction, the theme "Give ear to my words, oh Lord, consider by meditation".

Mrs. H. Graham was presented with a Life Membership and Pin at the Annual meeting of St. John's Presbyterian W.M.S. **Winnipeg,** held Thursday at the home of Mrs. D. Fee, 117 Bannerman Ave. Mrs. A. MacKay made the presentation. Mrs. Graham has been a member of the W.M.S. for over twenty years, during which time she has held the offices of Recording Secretary and Historian. She has been organist of St. John's Church the last twenty-five years.

Miss Lyle Hyde was re-elected President.

HAMILTON AND LONDON

MISS FLORENCE S. BAXTER,
CHIPPAWA, PRESS SECRETARY

BRUCE AND OWEN SOUND PRESbyterial — The W.M.S. of St. Andrew's, **Hanover,** held their January meeting at the home of Mrs. E. Greutzner, with Mrs. Burges presiding. As this was the first meeting of the new year Mrs. Burges spoke a word of encouragement to the new officers after which they were installed for service.

The C.G.I.T. of St. Andrew's, **Southampton,** observed Youth Week with a Mother and Daughter Banquet, the church schoolroom being attractively decorated with frilly Valentines and red streamers. Catherine Matheson, C.G.I.T. President, welcomed the mothers and Mrs. A. North fittingly replied for the mothers. Miss Ethel Lowe, President of the W.M.S. assisted by Miss Madge Trelford, presented white lanyards to some of the girls. Mrs. Jack Trelford, Presbyterian Girls' Secretary, and leader of the group, thanked the girls and their mothers for their co-operative interest in C.G.I.T. work.

Walkerton Knox W.M.S. heard splendid reports of last year's activities when they met at the home of Mrs. Wm. Vandermark. It will be of interest to the women of our Church to know that the Vandermark family were the subject of an article in the London Free Press in the series, "What Our Religion Means to Us as a Family." A picture of the family appeared, and the article told of the devotional life of the Vandermarks.

CHATHAM PRESBYTERIAL — **Amherstburg** W.A. and W.M.S. of St. Andrew's Church held their Annual meeting at the home of Mrs. Wm. Craig and Rev. Conlan installed the new executive of both societies. Mrs. Chas. Hackett, who served as Treasurer for many years, was honored, also Mrs. Kivell and Mrs. Kenyen. A Birthday cake marked festive natal days of two members, Mrs. Hackett and Mrs. Craig.

In **Windsor** the Eleanor McKechnie Evening Auxiliary of St. Andrew's, honored Mrs. Ian Morrison and Miss Catherine Lucas. A very successful Christmas party for the Chinese Women of the Church was reported, as this group lovingly sponsor the Chinese Auxiliary.

The Ellen Douglas Evening Auxiliary of Knox is co-operating with the Woman's Guild in a Congregational Dinner. The Alexander Bartlett of St. Andrew's have their arrangements completed for their

annual St. Patrick's tea. The Senior W.M..S of St. Andrew's report 96 paid up subscriptions to Glad Tidings and are urging all members to attend the World's Day of Prayer Service, being observed in All Saints Church this year.

More than 150 attended the annual Chatham Presbyterial held in St. Andrew's, **Windsor,** and the reports evidenced advancement in all departments. The Rev. Calvin Lee of the Chinese Fellowship addressed the afternoon session and told of his work in Hong Kong until forced to flee from the Communists. The Evening Session was given over to the Younger groups and Mrs. A. F. Farquhar, Presbyterial Secretary for the Evening Auxiliaries, presided. A group of Senior girls presented a Biblical Drama and the speaker of the evening was Dr. Alex Henderson. Dr. Henderson, late of a missionary hospital in Angola, West Africa, gave a detailed account of his work there and showed colored slides depicting the life of one native convert who became a male nurse in the Hospital.

HAMILTON PRESBYTERIAL—The MacNab Street Presbyterian Church, **Hamilton,** W.M.S. met this month under the leadership of Mrs. L. D. Learne. Reports were read of the forty-first Presbyterial W.M.S. by Miss M. McQuesten, Mrs. L. Ballentyne and Miss A. S. Turner. Mrs. R. Thomson presided at the piano. A cup of tea was served at the conclusion of the meeting.

MacNab Senior Auxiliary, **Hamilton,** honored Mrs. George Ballard and Mrs. Hunter at their annual meeting and Knox Senior Auxiliary presented their President, Mrs. Wm. Weaver, with a birthday token, appreciative of her long and faithful W.M.S. service. In New Westminster Church the Senior Auxiliary honored. Mrs. John Reid, and the Kannawin Senior Auxiliary of St. John's Church honored Mrs. James Smythe, Mrs. David Wardle and Mrs. Robert Kingham.

At a joint meeting of Chalmers and Southgate Senior Auxiliary held in Chalmers Church, **Hamilton,** with guests from Cheyne Senior Auxiliary, Stoney Creek, the speakers in the afternoon were Rev. Joseph and Mrs. Muchan. Mrs. Muchan told of their work in British Guiana and he gave a challening address, urging us to show a Christian witness in our homes, in our neighbourhood, farther afield and to the uttermost part of the earth.

In the evening, Dr. John McNab gripped his audience with his Impressions of Evanston, especially what Evanston Should Mean to the Women of Hamilton Presbyterial.

Walpole Senior Auxiliary entertained the Evening Auxiliary of the Stone Church and in **West Flamboro** the Helen G. Mullen Evening Auxiliary entertained the Explorers Group.

C.G.I.T. groups in Hamilton and district, including West Flamboro, St. Columba, Erskine, St. Andrew's and St. John happily made as a project nearly 1000 tray favors for the Sanatorium. St. Paul's C.G.I.T. members co-operated with the Church Choir in presenting a tableau. St. David's C.G.I.T. has grown until now it has been divided into two groups of enthusiastic workers busily engaged in mission projects. At the Church Bazaar they had a table of articles for sale and gave the proceeds of this to their church mortgage fund. The Senior Auxiliary of St. David's reported closing the year with the highest givings within the history of their auxiliary.

Knox Senior Auxiliary lovingly presented an Honorary Membership to Mrs. A. Drury, an eighty year old member, for her faithful work in Welcome and Welfare.

Salem Cottage Evening Auxiliary **Caledonia** honored Miss Marion Dixon, Mrs. O. Quinsey and Miss Isabel Moore. St. Cuthberts Senior Auxiliary, **Hamilton,** honored Mrs. Donald Hamon and St. Andrew's Senior Auxiliary recognized fittingly the faithful work of Mrs Annie Beveridge.

Mrs. M. Di Gangi spoke to the Margaret Allen Evening Auxiliary of St.

Enoch's Church saying of our Missionary effort: "If the Church doesn't go out to them, Communism will." She paid high tribute to the Presbyterian Missionaries who are striving to rebuild the Christian community among Koreans in Japan.

The Annual Hamilton Presbyterial meeting was held in McNab Church and increases in the givings of all departments were most gratifying. The Presbyterial exceeded its allocation for general funds by $2,159.00, also the Supply allocation was generously exceeded. Mrs. Duncan M. Allan presided and said she was especially pleased last year by the marked greater co-operation among the rural and city groups. A happy moment was when Miss Mary McQuesten made the presentation of an Honorary Life Membership from the Presbyterial to Mrs. F. I. Galbraith of Dundas, Press Secretary for Hamilton Presbyterial. Miss Blanche Armstrong conducted a lovely service of Thanksgiving and Miss Annie J. Ritchie installed the new Presbyterial officers. The evening session highlighted especially the work of the younger groups in the W.M.S. Dr. John McNab of Toronto, editor of the Presbyterian Record, spoke from the wide variety of information on Presbyterian Church interests available to him as editor of the Church periodical.

HURON PRESBYTERIAL — The "Ida White" Mission Band, newly organized in Knox Church **Auburn,** entertained their mothers and the members of the W.M.S. at a very nice Christmas meeting. Two members were given certificates and pins for attendance and refreshments were served after the programme.

Mrs. Robert Eberhart, a beloved W.M.S. life member of First Presbyterian Church, **Seaforth,** was called home on Christmas day after a year's illness. Mrs. Eberhart also took an active part in the Barbara Kirkman Auxiliary and faithfully served her local W.M.S. as President for many years as well as serving in a Secretarial capacity over a lengthy period. Lovingly her memory is hallowed as W.M.S. sympathy goes out to her bereaved husband and brothers.

LONDON PRESBYTERIAL — The Senior Auxiliary of Elmwood Avenue Church, **London,** suffered the loss of a faithful member in the passing of Miss Christina Waters. Miss Waters, a Charter member, was always keenly interested and devoted to Missions and she served for 28 years as Treasurer of the Auxiliary.

At the Annual Congregational meeting of St. John's Church, **Port Stanley,** the W.M.S. members honored Mrs. Russell Parker who has been their W.M.S. Secretary for sixteen years.

With the incoming President, Mrs. Arthur Jackson of St. George's Church Wilkie Evening Auxiliary presiding, a New Year theme was developed by Mrs. Alfred Herbert, the guest speaker. Mrs. J. R. Waldie introduced Mrs. Herbert and during her talk Mrs. Herbert said, "To seek to lead someone to Christ this year should be a primary goal."

The 41st Annual Presbyterial meeting was held in new St. James Church **London,** and Mrs. J. K. West of St. Thomas was re-elected Presbyterial President. Stormy weather limited the attendance at the morning session but the Afternoon and Evening sessions had good representation. Miss Anne MacEachern brought Synodical greetings and Mrs. A. D. Poole led a panel discussion, "The Executive Looks at the Presbyterial." In the afternoon Rev. D. T. Evans, of St. Paul's Church, Ingersoll, a former Superintendent of our Western Canadian Missions, spoke of our work in that area. The speaker of the evening, Miss Ruby Gopaul, missionary student from British Guiana who is now studying in Canada, forcefully stated: "What we need desperately in British Guiana is Christian Literature. You have given the people there an education for the devil to use—the devil of Communism, for it is they who are providing literature (Communistic) for the people. The Treasurer reported the 1954 allocation for general fund and supply fund had been more than met and

she expressed thanks and appreciation. London Presbyterial now looks forward to being at home to the annual Synodical May 19-20-21 in St. Thomas, and extend a hearty Presbyterial welcome.

We are sorry to report the serious illness of Mrs. S. J. Grosvenor, a very faithful W.M.S. worker in her local Church also a most capable Recording Secretary for Hamilton-London Synodical. From her hospital bed she expresses a kindly appreciation for the many tokens of W.M.S. remembrance reaching her and says she is hoping her health may improve so she may make Synodical in St. Thomas.

MAITLAND PRESBYTERIAL—The topic for the February meeting of **St. Andrew's** W.M.S., "Welcome to India", was presented in the form of a radio broadcast, complete with microphone by four members of the auxiliary, each representing a different class of the people. Miss Marian Williamson was an honoured guest and took part in the program.

The Annual Presbyterial was held on January 11, in St. Andrew's Church, **Wingham,** with Mrs. G. Baulch, the President, in the Chair. Miss Frieda E. Matthews, Executive Director of National Missions, attended from Council Executive and gave some very helpful suggestions during the discussions. Miss Matthews also took the chair for the election and installation of the new 1955 officers. The meeting closed with prayer offered by the new President, Mrs. M. Henderson of Lucknow.

NIAGARA PRESBYTERIAL—Merritton Church was the home of the Annual Presbyterial, which was well attended. The reports were all gratifying especially the Treasurer's report showing that Niagara, the baby Presbyterial of Hamilton-London Synodical, had nicely exceeded the 1954 allocations. Miss Jennie Kinnear, Presbyterial President, expressed her sincere thanks for the Honorary Life Membership that was sent her at the Christmas season from a friend and the members within the Presbyterial, and at the annual meeting a similar honor from a friend was conferred upon Mrs. W. A. Combe, the Presbyterial Secretary for the Young Women's Auxiliary. During the afternoon a panel report was brought in from the Pre-Assembly Congress and the Highlights from 1954 Council were presented in the evening. It is always a great pleasure to have Miss Annie J. Ritchie and other friends from Hamilton Presbyterial present at this annual meeting. Miss Ritchie was of inestimable help when Niagara Presbyterial was organized a few years ago and friends from Hamilton, the Presbyterial with which we were associated so many years, are always honored visitors and add much to our day.

PARIS PRESBYTERIAL — Central Church, **Brantford,** was the Church at which the 70th Annual meeting of the Presbyterial was held, with Mrs. H. H. Turner presiding, and 131 answering the roll. Mrs. Joseph Muchan, from our field in British Guiana, was the guest speaker. In speaking of our work there she said four "P's" were needed: (1) Prayer, (2) Purse, (3) Be a Missionary by Proxy, (4) Go in Person. The incoming officers were installed by Rev. G. D. Johnston.

Knox Church, **Woodstock,** Afternoon Auxiliary presented an Honorary Life Membership to Mrs. W. R. Scott at their January meeting and are giving a Memorial membership in loving memory of a very faithful aged member, Miss Mary S. Pyper, who passed away in December following a brief illness. Miss Pyper was 90 years of age and for many years she was the devoted Secretary of the Afternoon Auxiliary.

The Alexandra MacKenzie Auxiliary of **Paris,** was presented with an In Memoriam Certificate by a friend in memory of Miss Ida A. Sewell, a former Secretary and Charter member of the Auxiliary, who passed away in June 1954.

SARNIA PRESBYTERIAL — The theme of the 41st Annual Presbyterial was "HOPE" and Mrs. G. A. Dewar, Presbyterial President presided. Devo-

tions were conducted by members of Thedford and Aberarder Auxiliaries and the prayers were by members of Camlachie, Knox, Warwick and Strathroy auxiliaries. The members were thankful to learn from the Treasurer that the allocation had been nicely exceeded. The Senior and Evening Auxiliaries of Forest, served the noon day luncheon. It was interesting to heart that a layette made went to far away Israel. Miss Helen Bricker, the Girls' Work Secretary, told of the work on our over-sea mission fields, which fields she visited for our Church. She stressed in the onward programme of our Church that every W.M.S. Auxiliary should be a Society of Missionaries.

Mrs. Edward MacMillan of Camlachie is the 1955 Presbyterial Press Secretary for this Presbyterial. Mrs. MacMillan will be pleased to receive any news of special meetings within the Presbyterial.

STRATFORD PRESBYTERIAL — Mrs. Russell Ballentyne was re-elected Presbyterial President at the annual Stratford Presbyterial meeting held in St. Andrew's Church, with over 100 members in attendance. Miss Marion Williamson, a missionary from India, was the special speaker of the afternoon. She stated, "A great struggle is taking place for the souls of men in India today —the Nationalists, the Communists, the Hindu and the Christians are all trying to win adherents." Miss Williamson concluded by saying, "We will succeed if we establish a WITNESSING Church." The incoming officers were installed by Miss Anne MacEachern. Miss MacEachern pleaded that as Missionary Church Women we daily live up to the resolutions we made at the dawn of the New Year, "I must do more." She said, "We need understanding hearts as women of the Church so that during the coming year we will be able to do the things God wants us to do." In this Presbyterial one little children's group might become a challenge to every W.M.S. Auxiliary everywhere during the year ahead—a Children's Department Secretary reporting, "One children's group increased its talent money SEVEN times."

TORONTO AND KINGSTON

MRS. C. A. MCGIBBON, 70 GLEN MANOR DRIVE, TORONTO, ONT., PRESS SECRETARY

ALGOMA PRESBYTERIAL — Miss Marion Williamson, missionary of the Presbyterian Church in Canada, working among the Bhil people in India, was guest speaker at Westminster Presbyteran Church C.G.I.T. and Explorers candlelight service. Miss Williamson stated that the Presbyterian Church in Canada has two mission fields in India where work has gone on for over sixty years. The Bhil people's religion is a belief in spirits. They call on witch doctors in time of need as they have no medical men. In India 80% of the nurses are Christians. The speaker also told of the Christmas programmes in India. The children sing our hymns and songs in their own language. The missionaries also have taught them to read and write and from a small beginning there are about 250 boys and girls attending schools today, and at present there are approximately 13 Bhil teachers that have been trained.

GUELPH PRESBYTERIAL — Mrs. Roy Black, of Fergus, presided and Mrs. G. A. Richardson, of Guelph, welcomed the 125 women who attended the annual Presbyterial Meeting.

The guest speaker was Mrs. Duncan Allen, President of the Hamilton Presbyterial and her talk on the W.M.S. family, with the senior organizations helping the juniors, was an inspiration to all workers.

The reports of the various secretaries were interesting and encouraging. The treasurer, Mrs. Ivan Peard, of Galt, reported the allocation more than met and the same amount, $12,205.00 was accepted for 1955.

Miss Margaret Webster, B.A., W.M.S. Director of Organization, Council Executive, and Miss Ada Adams, of Toronto, were welcome guests at the meeting.

The report of the nominating committee was read by Mrs. F. H. Cressman of

Kitchener, and Miss Webster conducted the impressive installation service.

The devotions were taken by Mrs. Morris Shellard, Galt, in the morning, and Rev. D. Crawford Smith pronounced the benediction at the close of the afternoon session.

KINGSTON PRESBYTERIAL — The Kingston Presbyterial of the Women's Missionary Society of the Presbyterian Church in Canada held its Annual Meeting on January 17, in St. Andrew's Church, **Belleville.** Sixty women were present, representing almost all the Auxiliaries from Trenton to Gananoque. Mrs. C. A. Smart, the President, was in the chair, and in her words set a note of beauty and earnestness which was carried on by the visiting officers from National Headquarters, and by others who took part in the programme.

After registration, at the morning session a fitting service of worship was led by Mrs. White, Roslin. After the various Secretaries had given their reports, Miss Reith, who is in charge of Adult Work, and who is known to all the W.M.S. by her stimulating programmes for study, always well organized and interesting, made helpful comments and suggestions. After a bountiful luncheon in the Church Hall, and a meeting of the Executive Committee, worship was led by the Burnbrae Auxiliary, followed by a short service in memory of those members who died during the past year. Charming music was given by singers and the organist of St. Andrew's Church, Belleville. Miss Lena Watt, Foxboro, capably arranged an interesting exhibition of literature.

At the afternoon session the special features were the Report of the Treasurer, Miss M. Nesbitt, Kingston, and the address given by Mrs. Adamson, Toronto, President of the Council. Miss Nesbitt presented clearly and thankfully a record of achievement. The Presbyterial exceeded in 1954 its increased allocation. Twelve Auxiliaries gave more in 1954 than they had given in 1953, Belleville being outstanding in its contribution. The Mission Bands in Madoc and West Huntingdon did exceptionally well, and a new group of Explorers has been formed in Trenton, under the leadership of an English boy who came there during the war. Mrs. Adamson told briefly and in a most interesting way the story of the Women's Missionary Society, which undertakes primarily work among women and children, in Canada and overseas; she spoke of the Indian schools; she mentioned the various committees of the Council, and noted the increasing part which its women take on Boards of the Church. Her clear mind and her fine spirit shone in all that she said, not least in one or two personal experiences which she used as illustrations.

After the meeting the delegates enjoyed tea, provided by their thoughtful hostesses.

At the Annual Meeting of the Women's Missionary Society of St. Andrew's Church, **Gananoque,** held in the newly decorated Church Hall, a Life Membership Certificate was presented to Mrs. Laura Irwin, long time auxiliary Secretary. Mrs. Jean Sankey was appointed President for the ensuing year. Satisfactory reports were given by the different departments and the following office bearers were appointed; Vice-President, Mrs. Max Dodds; Secretary, Mrs. Laura Irwin; Treasurer, Mrs. Laura Darling; Press Secretary, Mrs. James Hill; Pianist Mrs. Elsie Robertson; Welcome and Welfare Secretary, Mrs. Gertrude Adams; Home Helpers Secretary, Miss Bessie Henry; Glad Tidings Secretary, Mrs. G. Gilbert.

LINDSAY PRESBYTERIAL — The Annual Meeting of Lindsay Presbyterial, Women's Missionary Society was held in St. Andrew's Church, **Lindsay,** January 14.

The Presbyterial President, Mrs. W. W. Finney was in charge of the meeting.

Mrs. C. MacKay welcomed the members of the Presbyterial to St. Andrew's Church. Rev. D. McQueen extended good wishes for the work that is before us.

Rev. J. Hart, Moderator of Lindsay Presbytery conveyed greetings from Presbytery, and it is their prayerful desire that we have a successful year.

The guest soloist was Mrs. Warmington, from Kirkfield, accompanied by Mrs. Cecil Simpson, Woodville. Reports from the secretaries has shown progress in our Mission work during the past year. The Mission Band secretary, Mrs. Wallace, reported an Explorers group has been formed in Port Perry.

Mrs. W. W. Finney paid tribute to our late treasurer, Mrs. John F. Brabazon—"In memory and in thanks to God for the life she lived," the congregation remained standing for two minute silence.

The Custodian of Records, Mrs. D. H. McEachern, expressed regret that we record the death of our much loved treasurer. Those who were privileged to be associated with Mrs. Brabazon will long remember her ability, efficiency, and understanding. She gave all she had to our work and we can pay no better tribute to her memory, than to do our best to follow in her footsteps.

The Press Secretary, Mrs. J. S. MacFarlane also paid tribute "Today is our time to review work that has been accomplished during the year in our auxiliaries. While we are thinking in the earthly terms of work for the extension of His Kingdom on earth—one has been called to the Heavenly Fathers Home 'Where there are many mansions'—one who was so well known for her works of love, charity, her infectious humour, her tolerance, and her devotion to duty as the Treasurer of Lindsay Presbyterial—to her memory—the late Mrs. John Brabazon we pay humble homage.

Miss Ruby Walker gave an impressive address, as the guest speaker and in her message stated — "The Presbyterian Church is a church with a missionary vision. The W.M.S. has been commissioned by the Church to accept responsibility in the church's work". Miss Walker reminded the groups of some of the work that was theirs to do in Canada and overseas. She spoke of the loyalty of the membership, but said that only a minority in the Church had supported Missions—Much work remains to be done, and to do it may mean sacrifice by prayer, time and money.

ORANGEVILLE PRESBYTERIAL—The Annual Meeting of Orangeville was held in Tweedsmuir Presbyterian Church, when encouraging reports were received from all department secretaries. The treasurer reported a most successful year, with a substantial increase regarding their allocation. Mrs. H. B. McInnis, Markdale, and Mrs. R. S. Hardy, Swinton Park, reported on the conference for Presbyterial Organization Department Secretaries held in Calvin Church, Toronto last October. Mrs. Elvin Whitten favoured the meeting with an inspiring message in song. A sincere vote of appreciation was extended to Mrs. R. D. Fraser, the retiring President, for her devotion and untiring contributions to this Presbyterial during her term as President.

PETERBOROUGH PRESBYTERIAL—The Annual Meeting of the Peterborough Presbyterial Society of the Women's Missionary Society of the Presbyterian Church was held in St. Paul's Church. There was a good attendance, the guest speaker, Miss Ruby Walker, of Toronto, Regional secretary for Ontario and Quebec, gave a most interesting and inspiring address.

TEMISKAMING PRESBYTERIAL — A most enjoyable event took place in MacKay Presbyterian Church, Timmins, when the Senior Women's Missionary Society held a special service at their Christmas Thankoffering meeting. The President, Mrs. S. H. Troyer, presided, and all the groups of the Missionary family had a share in the programme. The Marion Powell Evening group was represented by the President, Mrs. W. Crozier. The K.E.O. club, the C.G.I.T. group with their leader, Mrs. R. Dean, took part, also the Mission Band and their leader, Mrs. R. Clelland. The singing of 'Away in a Manger' by the tiny

tots of the Mission Band, a beautiful solo by a blind girl, Miss J. Graham, and a duet by Mrs. J. Arnot and Mrs. H. Poppleton was especially enjoyed.

The reverend L. Sams installed the officers for the Marion Powell auxiliary of MacKay church for 1955. He spoke on the life of Paul and commended the groups on the years work and the increase in membership. The highlight of the year, was the return visit of Miss Ruby Walker, who had first organized the group four years ago.

TORONTO EAST PRESBYTERIAL— The Fallingbrook Auxiliary of the Women's Missionary Society had as guest speaker, Mrs. W. E. Rumball, of Kobe, Japan. Mr. Rumball showed very fine colored slides, and their daughter Janet, who is now twelve years, sang songs in the Korean language. Mrs. Rumball will be remembered by many as Jean MacLean. With an experience of twenty-five years, a great deal of it spent among the Koreans in Japan, Mrs. Rumball was able to give us a very clear picture of these people and of the work there.

The 41st Annual Meeting of Toronto East Presbyterial of the Presbyterian Women's Missionary Society, was held in Beaches Church, conducted by the President, Mrs. J. A. Newstead. The highlight of the morning was a panel discussion "The Executive Looks At The Presbyterial", led by Miss Ruby Walker. Mrs. H. C. Smith, secretary of Vellore Committee, spoke in the afternoon on the hospital work in India. The evening was highlighted with a dramatic presentation "The Cross in The Village". Officers were installed by Reverend R. E. G. Dennys, B.A., Moderator of Toronto East Presbytery.

TORONTO WEST PRESBYTERIAL — Runnymede Presbyterial Women's Missionary Society meeting was conducted by the President, Mrs. Thos. Parton, where an Honorary Life Membership certificate was presented to Mrs. Harry Johnston, who has been a devoted worker of the Society for many years.

Mrs. J. McFarlane district vice-president of West Presbyterial was the guest speaker, who installed the officers for the new year, and gave an instructive and impressive talk which she likened to the parts of a clock. The **face** which represents "honesty", and "uprightness"; the **hands** the busy missionary work; the **gold** the purity; and the **works** devoting Christianity, and abiding by the word.

The 41st annual meeting of Toronto West Presbyterial was held in High Park Presbyterian Church, with Mrs. R. B. Ledingham, President, presiding. Encouraging reports were given in all departments, followed by discussion and problems arising, these were ably taken and answered by Miss Ruby Walker, our Regional Secretary. With the exceeding of our allocation, we were so grateful to our Heavenly Father, for the untold blessings we have all received from His Gracious Hands. Reverend Andrew McKenzie, Moderator of Toronto West Presbytery, gave us an inspiring address on "Christianity in a Revolutionary World". Miss Jean Black, B.A., gave a very stirring address and a message on deaconess home. Mrs. W. R. Adamson, President of Council conducted the election and installation of officers, telling us of so many fields of service in the missionary work. Mrs. A. S. Curr, Synodical President, gave a wonderful closing address to a well attended meeting of missionary women. Reverend Robert Manning of High Park Presbyterian Church gave the closing prayer.

MONTREAL AND OTTAWA

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BROCKVILLE PRESBYTERIAL — The 41st Annual Meeting of Brockville Presbyterial was held in St. Andrew's Church, **Cardinal,** with Mrs. Harold Graham, Presbyterial President, presiding. Mrs. C. Brown welcomed the guests and the Rev. A. D. MacLennan, Moderator of Brockville Presbytery, brought greetings. Encouraging reports were presented by the various Secretaries and the Treasurer reported that the allocation had been exceeded.

A panel discussion by members of the Executive on "The Executive Looks at the Presbyterial" was a new venture and was made possible by having the general reports for the year mimeographed and a copy given to each member.

Miss Louise Reith, Secretary for adult work, who was the guest speaker, took as her subject "What of the future of this Presbyterial". Mrs. Harold Graham thanked the members for their co-operation during the past year. Miss Louise Reith conducted the installation of officers. The Rev. J. A. MacMillan closed the meeting with prayer.

GLENGARRY PRESBYTERIAL — Glengarry Presbyterial held their Annual Meeting in St. John's Church, Cornwall. The President, Mrs. A. A. MacGregor, presided and conducted devotions at both sessions. District Vice-Presidents and Departmental Secretaries gave very encouraging reports. Mrs. Robertson Millar reported an increase in active membership and the Treasurer, Mrs. W. M. Boyd reported that the allocation had been exceeded. Mrs. Knox gave an account of the Training Institute for teen-age work which had been held at Maxville. Cordial appreciation was extended to Mrs. A. A. MacGregor for her unremitting devotion as President and to Mrs. Robertson Millar, Corresponding Secretary, who retired after seven years service in that office. Officers for 1955 were installed and Committees appointed.

LANARK AND RENFREW PRESBYTERIAL — The 41st Annual Meeting of Lanark and Renfrew Presbyterial was held in St. Andrew's Church, Arnprior, in January, with representatives present from Almonte, Arnprior, Carleton Place, Chalk River, Cobden, Dewars, Elphin, Lochwinnoch, McDonald's Corners, Pembroke, Perth, Petawawa, Renfrew, Ross, Smith's Falls, Stewartville, White Lake and Wolftown. Mrs. H. Barker of Smith's Falls presided at all sessions. The programme was based on the theme "Sharing God's Gifts."

Gratifying reports were given by the Departmental Secretaries, and the Treasurer, Mrs. J. Culhane, reported a substantial increase over last year's givings. Miss Ruby Walker, Regional Secretary, spoke on Missionary work in Canada. Mrs. Lorne Coulter, Cobden, gave highlights of Council Meeting held in Winnipeg and also led in prayer for the Church, Missions, and Commonwealth. Mrs. D. Mason McLennan, Synodical President, addressed the meeting, basing her remarks on the text "Be Ye Doers of the Word and not Hearers Only."

At the evening meeting the Rev. Dr. C. J. St. Clair Jeans conducted devotions and brought greetings from Presbytery. A Service of Remembrance was conducted by Mrs. Walter Allum and Mrs. K. M. Sharpe, of Renfrew.

The guest speaker was Mrs. Paul Rumbal, formerly of Almonte, Missionary on furlough from Kobe, Japan. Mrs. Rumball told of returning to Japan in 1949 to find the Church there almost obliterated and 90% of the Korean Christians had gone back to Korea; however, after five years of work much had been accomplished. The latter part of her address was illustrated with coloured slides. Special music was provided by the Tait Mission Band, the Explorers Group and the Choir of St. Andrew's Church, under the direction of G. W. Thomas, organist.

MONTREAL PRESBYTERIAL — At the December Meeting of the Ellen Douglas Auxiliary, Evening Department W.M.S. of Melville Church, **Montreal,** Miss Hilda Blackwell, Port Receptionist at Montreal and Quebec, was presented with a Life Membership by Miss Dorothy R. Coles, President of Montreal Presbyterial on behalf of Miss Bertha Ferguson. Mrs. N. R. Dunlop presented the Pin on behalf of the Auxiliary.

The 41st Annual Meeting of Montreal Presbyterial was held in Stanley Church, **Westmount,** in February, with the President, Miss Dorothy R. Coles, presiding at all sessions. The theme of the meeting was "We are labourers together." The meeting was constituted with prayer and

Mrs. P. A. Ferguson conducted the Worship Service. Mrs. J. D. Wilkie welcomed the guests on behalf of Stanley Church and Mrs. J. W. Dougherty brought greetings from the Synodical Board.

Reports were given by Departmental Secretaries and the Treasurer reported that the allocation had been exceeded by a substantial sum. At the supper hour, greetings were brought from the sister societies of the Anglican, United, and Baptist Churches and the Salvation Army.

The evening Worship Service was conducted by the Rev. J. D. Wilkie and greetings were brought from Presbytery by the Rev. R. J. Berlis, D.D. The guest speaker was Mrs. J. Cherry, Christian Literature Secretary on Council Executive. Mrs. W. E. Baker conducted the installation of officers and the Rev. J. D. Wilkie pronounced the benediction bringing another very successful and inspirational Presbyterial to a close.

OTTAWA PRESBYTERIAL — Recently the Mary Masson Club of Knox Presbyterian Church, **Ottawa,** was addressed by Miss Isabel Hill, a fellow member, who had represented the womens' groups of Knox Church at the Pre-Assembly Congress in Toronto last May. Miss Hill spoke of the response by youth to the convention's sessions; of the challenging messages brought by outstanding speakers, and of the informative sessions of the workshop groups which demonstrated the outreach of the church, particularly with regard to religious education.

Miss Dorothy Sinclair, Girls' Work Secretary of the Ottawa Presbyterial was the guest speaker at the W.M.S. Auxiliary of Erskine Church, Ottawa, taking as her topic "What is C.G.I.T." Mrs. Ed. Logan thanked the speaker. Mrs. Victor Woods presided and Mrs. G. Gaw conducted the devotions.

MATERIAL RECEIVED LATE

Barrie Presbyterial

The Annual Meeting of Barrie Presbyterial W.M.S. was held in January, in Essa Road Presbyterial Church, **Allandale,** with the President Mrs. William McEachern of Orillia in the chair. Opening devotions were taken by Mrs. Turner and Mrs. Church of Allandale. The President extended a welcome to all and said how pleased she was to see such a good attendance.

Mrs. William Campbell, Stroud, Children's Department Secretary reported 21 Mission band and 10 Explorer groups. Eight more groups than last year. The first Children's Group Rally in Barrie Presbyterial was held in June at **Hillsdale,** when Miss Bessie MacMurchy spoke to the children.

Mrs. John Bell, Duntroom, Girls' Organization Secretary reported the number of girls and leaders increased considerably. The story telling contest and the Fall Rally created much interest, among the girls. Stayner group publishes "Jubilee Jottings", a small magazine distributed free, to every family in the congregation.

Mrs. W. A. Stewart, Victoria Harbour, Secretary for Young Women's Department reported much good work accomplished in the department.

Mrs. C. Cumming, Barrie Supply Secretary, reported bales sent to Cecilia Jeffrey, Indian School at Kenora. She asked that layettes for reserves be knit of coloured wool. The change in the supply work of the Auxiliary sending the bales direct to the recipient has proven most helpful to your Presbyterial Supply Secretary.

Mrs. D. L. MacDonald of Orillia, Home Helpers Secretary, reported progress in this Department and she said one congregation, Oro Esson, had every woman in the congregation as either a W.M.S. member or a Home Helper.

Mrs. D. H. McNabb, Treasurer, of Orillia, said back of the cold bare facts and

figures we see hundreds of faithful, prayerful member who went over their allocation. Many auxiliaries contributed to materials for junior groups in their congregations and to the victims of "Hurricane Hazel". There are always a few auxiliaries who cannot reach their goal, and the extra from the fortunate ones makes up our allocation.

Miss Ruby Walker, Regional Secretary, reviewed the reports of the morning. She remarked on the excellent progress evident in all reports and said "every member should offer a prayer of Thankfulness to Almighty God for the many blesings of the past year. Miss Walker brought greetings from the Synodical of Toronto and Kingston. The morning session closed by singing Hymn 133.

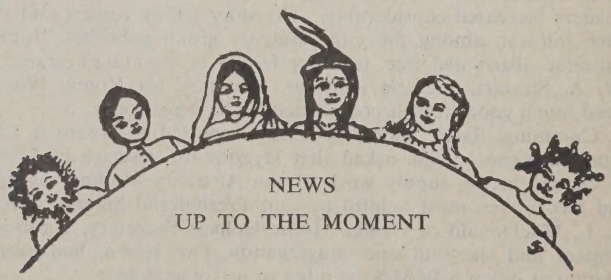
The worship service for the afternoon session was taken by Mrs. J. Morrison and Mrs. Bill Cordes Jr. of Penetang. Mrs. R. Moore of Hillsdale read the report of the Evening Department, and remarked on the success of the first Rally for Evening Departments which was held in First Presbyterian Church, Penetang. All departmental reports showed progress. Mrs. A. T. MacDonald of Orillia read an excellent report of all Senior Auxiliaries. She said all reports tell of work done at home, but without prayer and study where would we be.

Miss Walker again lead a discussion of the reports of the afternoon. She said, "if your auxiliary members could go into the homes and schools where supplies have gone, you would see the reward of your labour of love."

Miss Walker conducted the installation service. Mrs. Wm. McEachern of Orillia was elected President for the fourth year. Upon returning to the President's chair she said, "Let us go forward into the New Year, placing your hand in the Hand of the One who has called you into His Service." Mrs. McEachern and Mrs. E. O. Rawson of Barrie, expressed gratitude to Mrs. D. H. McNabb of Orillia for having served as Treasurer of the Presbyterial for eleven years. Mrs. McNabb thanked each and every member for their splendid co-operation and asked that the same devotion be given the newly installed treasurer, Mrs. G. Abrams of Tottenham.

Mrs. A. T. Barr, of Penetang thanked Miss Walker for her help in reviewing reports and added "How inspiring it has been to have one with us with such a great love for the Lord Jesus, and His work."

After the singing of Hymn 584, Mrs. E. O. Rawson closed the meeting with prayer.



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VOLUME XXXI

MAY, 1955

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THE GLAD TIDINGS

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Editorial

By MRS. W. R. ADAMSON

President, Women's Misionary Society W.D.

IT is a great privilege to welcome delegates and friends to the forty-first Annual Meeting of our Women's Missionary Society W.D. which is being held in Glenview Presbyterian Church, Toronto, May 9th to 13th.

Many of you are daughters and granddaughters of the pioneer women of our society to whom we pay great homage.

You are the women who are officers of Synodicals, Presbyterials or Auxiliaries; women of the greatest importance in our Society. Every one of you has a special interest in the mission of our church, or you would not be here at this time.

Your sons and daughters in a few years will be the leaders of our church and society and our concern is: What is the best training they can receive to carry on this mission work? They will need better training and knowledge than we have had, because the future mission of our church will have greater problems and greater activity and wider opportunities in the changing world of today.

We cannot live in the past but we do live in the present and look to the future. We need the young people in our church and society. We older folks with our devotion to the traditional need to be challenged by youth's insistent demand for progress and reality. Young people on the other hand need to balance this by the experience of older men and women. Thus with youth and old age going forward together, realizing the need of prayer, witnessing and giving, our church and society will be better because we have better members.

God grant that we may never forget that He sent His only begotten Son into the world that we might have life everlasting.

May we do our part in giving the best we have *to win the world for Christ!*

Prayer

OUR Father in heaven, we approach Thy Mercy Seat trusting only in the merit of Jesus Christ, our Lord; and in the Holy Spirit's intercession on our behalf.

We praise Thee for Thy continued goodness to us, and for the opportunity of sharing our blessings with others.

We remember before Thee, today, those from distant lands who have made Canada their home. We pray especially for the Chinese in Canada, and for the staff of Canadian and Chinese leaders working among them. Be with them day by day, as they teach, preach, visit and distribute Christian literature. Grant to them the fulness of Thy Spirit, and an ever clearer understanding of the problems and needs of those to whom they minister. May they be constrained by the love of Christ, in all things.

We thank Thee for the many earnest Christians among those who have recently come to Canada. May they by their lives and testimony, be used to win many souls for Thee. Bless especially Miss Lee, the new Chinese worker in Toronto. We thank Thee for her clear Christian witness and pray for abundant fruit from her service.

May Thy blessing rest not only upon the congregations in the larger cities, but also upon the little groups of believers in smaller centres. May the church stand ready to support them with friendship, help and encouragement in all they are seeking to do for their fellow countrymen.

We would remember before Thee, also the ingoing Chinese men who are preparing to enter the Christian ministry. Fit them, by the infilling of Spirit, and Thy constant guidance, for the work to which Thou hast called them.

In humble sincerity, let us all serve Thee more faithfully each day.

For the sake of the Saviour who loved us, and gave Himself for us.

Amen.

The Council Meeting

THE "Council" which is the Annual meeting of the Society will be held this year in Glenview Church, Toronto, May 9 to 13.

To this meeting will come delegates from the seven Synodicals together with the men representing different Boards of the Church who by virtue of their several offices are members of Council.

To be a delegate is not a responsibility to be assumed lightly, matters of the utmost importance to the whole membership must be decided, and each woman and man must make his or her own decision and vote accordingly.

This being the Annual Meeting necessary items of business must be discussed. The Reports of work done and left undone during the past year will be before delegates for consideration, approval or disapproval. Opportunity will be given to see for ourselves just where we stand in the critical situation confronting the Church in the world to day. What can we do in the face of such a challenge, such opportunity?

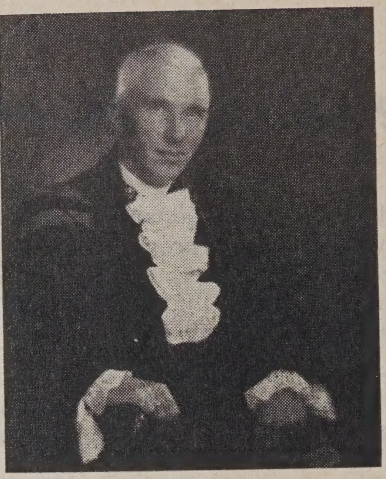
As individual members this meeting of the whole Society (W.D.) is definitely our concern. It will be *ours* to work out in our own groups many of the decisions made by those who represent us and whose decisions have been made so carefully.

Two things each one of us can do, and much of the success of the work of the busy days ahead will depend on our faithfulness, –

1. Attend as many sessions of the meeting as possible and share in the fellowship which this gathering affords.
2. Above all – PRAY – that the blessing of God may rest upon the meeting and that His Spirit may direct the decisions and judgements of each one that all that may be done may be in accord with His most Holy will and purpose.

–M. F. PAE

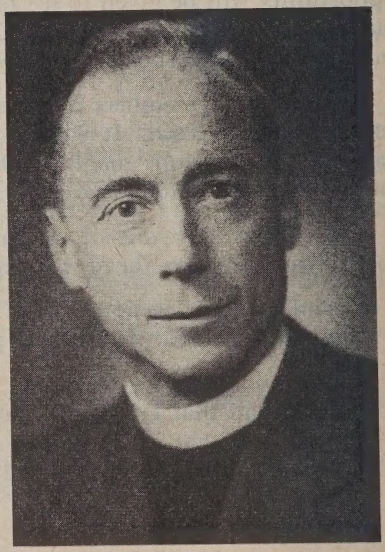
ANNUAL COUNCIL MEETING



The Moderator
REV. J. L. W. McLEAN, D.D.

PEOPLE TO KNOW

Our President
MRS. W. R. ADAMSON



Our Host
REV. K. M. GLAZIER, Ph.D.

MISSIONARY ADMINISTRATION TODAY

On Tuesday evening, March 1st, at a dinner in Knox Church for Mission Board members and staff, Rev. Dr. Canon Warren, Secretary for Foreign Missions of the Anglican Board in England, addressed a gathering of approximately one hundred and twenty people. It was one of the most analytical and penetrating addresses we have heard for some time. Dr. Warren posed three questions which he said at the outset he did not propose to answer, but rather hoped that he would stir our minds to a study of them.

The first question: Is a planned Missionary policy possible in the present world situation?

The speaker threw out the following hints for missionary administration today. Planning can only be done within certain limits; we are not responsible for the high strategy of Christ's Church. In the best sense of the term we have to be opportunistic, but Christ has His hand on His Church. Dr. Warren considers there are certain priorities for the missionary enterprise in what planning we are able to do.

(a) It is fundamental to the whole mission strategy today that what we consider to be indispensable for the health of church life at home should be vested as quickly as possible in the hands of the younger church. He took his illustration from his own communion, but pointed up that whatever for other communions approximated the Bishopric, should be in Indian hands.

(b) As quickly as possible the ministry of the younger churches should be independent financially.

(c) Priority should be given to theological training. Canon Warren considers that one of the most dangerous factors in the mission of the Church today is that after all our years of witnessing, the Christian faith is still foreign to so many peoples.

For the theological training within the younger churches, he believes that Western personnel will be required for some time in many areas.

Canon Warren's second question: Does the kind of missionary needed exist?

In commissioning young people to overseas positions we are sending them to an infinitely more difficult task than in any earlier generation.

The earlier missionaries enjoyed certain privileges and prestige belonging to the white man at that time. The Asians and Africans to whom they went may have stood in awe of them from fear, resentment and dislike or what have you, but the fact remained that the earlier missionaries had a position among the people to whom they witnessed which the missionary today has not.

Canon Warren said that today to be a white man is a liability. It is a shattering experience for a young person to find that it takes four or five years before he or she can even be received into the fellowship by the church people with whom he works. Figures of casualties of missionaries after their first term overseas are stupendous. A survey has revealed that with many communions 60% never return after their first furlough; in one communion it is 85%. This is staggering and Dr. Warren believes that one of the chief reasons lies at the door of the Boards at home and the people of our churches. We fail to train our men and women for the situation we have to face.

He pleaded with us to take much more seriously the preparation of our missionaries and for us in turn to plead with our people for support in the time and expense necessary for such training. In this connection Dr. Warren referred to what we remembered ourselves at Willingen, that the three essentials required in missionaries today were sensitivity, flexibility and alertness.

The third question: Can a divided Church operate successfully a mission to a divided world?

Dr. Warren said quite frankly that he was not concerned in posing this question to this audience about our theological differences or the problems that have been discussed by Commissions on Faith and Order of the World Council of Churches. He was concerned in posing this question at two points:

(1) The unnecessary divisions between East and West or between Orient and Occident. He pointed up in his own superb language the importance of reorientating the relationships between churches. Such orientation, he believed, could be productive of closer fellowship between Asian and African churches and the realization of a new independence on their part, and also might engender a new humility on the part of the churches of the West.

Further in this regard the desirability of international missionary teams. This, Dr. Warren admitted at once, required a great deal of study and would have to be most carefully worked out, but is something he considers essential and should be achieved if we do not allow ourselves to be divided at this point.

(2) Finally, the divisions caused by different standards of living – different standards as between missionaries and their colleagues in the younger churches, the difference in standards of living as between

sterling and dollar areas. Canon Warren conceded at once that this was no easy problem to be settled in an armchair overnight, but it does pose difficulties and reveal divisions within the fellowship of the Christian Church. He did not attempt an answer; he only begged us to think about it.

He closed this masterly address with a sure and hopeful note, that under God and guided by His Spirit we would be able to do and say the things He is calling us to do.

—Laura K. Pelton

PROGRESSION

Look upward at the hill that must be climbed
Today, forgetting thorns and grief that marked
The steeps of yesterday, as drifted snow
Is unremembered when the feet of Spring
Have passed . . . We are the pioneers of this
New age and we have wider trails to blaze,
Which lead to happiness . . . new cities that
Must stand upon the hill of faith . . .
New bridges to be built to span the seas
Of hatred surging in the hearts of men,
And there are songs that we must weave . . . new songs
That are as runners bearing messages
Of hope and love and peace . . .

— Inez Clark Thorson.

ORGANIZATION DEPARTMENT

This department now has a new telephone number in the W.M.S. office at Adelaide St. PLEASE NOTE – EM. 4-4565.

Members of the Overseas Staff to Look for at Annual Council Meeting

MISS LAURA K. PELTON
Director of Overseas Missions

MISS BESSIE MacMURCHY, Reg.N., B.Sc.

MISS MARGARET LEASK, B.A.
Jhansi, India

MISS BEATRICE SCOTT, B.A.
Mendha, India

MISS IRENE STRINGER
Amkhut, India

MISS MARION WILLIAMSON
Amkhut, India

TELEVISION PROGRAMME GUIDANCE

THE following item of news from Germany, received through the Ecumenical Press Service, Geneva, might well be emulated by other countries.

—P.M.G.

"The Protestant and Catholic Television Commissions have worked out 'principles for the German television program' and sent them to the authorities responsible for German television. In Germany they confined themselves to general directives, which leave those responsible for the television programs scope to make their decisions in each different case.

Concerning the protection of religious sentiment, the principles state: "Television must not broadcast any program which might disturb religious concord. If God is referred to or described, and when different forms of worship and church symbols are represented, this calls for great reverence. Nothing must be shown that is blasphemous, contemptuous or destructive of faith or which might prove hurtful to religious sentiment."

Furthermore, television programs must not be so "high-brow and intellectually snobbish" in tendency that they are above the heads of ordinary viewers. On the other hand they must not descend to the purely popular level by playing on people's love of sensation in a manner incompatible with human dignity.

Television possesses "unique opportunities", the statement said, "for building bridges between people of different classes, positions, nations, cultures and races." It is its duty "to support every effort to improve mutual understanding and develop a spirit of collaboration, tolerance and respect for life." Marriage must not be made a butt for humour, and television must show the family in a favourable light. There must be no violent scenes which might have a dangerous influence on young people. Scenes of crime and violence should on no account be shown, because there is a risk of their stimulating viewers to behave in the same way."

Deaconess Work

by WINIFRED RIPLEY

HOW often we are asked the question "Just what does a deaconess do?" That is not the easiest question to answer in words, because there is so much that is an experience of the heart, which words seem so inadequate to describe.

First of all, I feel that one must have such a conviction within one's own heart, that the deaconess work is the field of service to which the Lord has called one. Yes, that takes me back to a very beautiful and humbling service of worship when I was designated as a deaconess. When I promised to humbly engage in the strength and grace of the Lord Jesus Christ faithfully, and zealously to discharge the duties of my office. Then one goes forward into His service with wonder and awe, a sense of joy, and a prayer for His guidance.

Behind one lies perhaps three years of study and preparation with a few months of practical work on some mission field during the summer, but oh, the challenge which lies ahead is so much greater than anything one could imagine! Again, I recall my designation service and the text chosen for the message from Romans 12:1 "I beseech you, therefore, brethren by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." How often since that day I have remembered those words and found renewed strength and courage to fulfill the tasks to which the Lord has called me.

Let me share with you some of my experiences. Since my designation just six years ago, I have served in children's work at Portage La Prairie, Man. and the Children's Centre, Vancouver. What a challenge to be so closely associated with the little ones, moulding their lives and showing them understanding and love.

During those months I felt that perhaps I was not putting all my training to enough usefulness and after about 18 months I was transferred to a mission van at Rocky Mountain House, Alberta. However, as I look back now to those months with the children I know that I shall always be thankful for the experience and for the very practical help I gained to do further children's work and also to be

of more usefulness in establishing a more vital relationship between the Church and the home. I have learned that every phase of the work may be an opportunity for personal Christian growth and wider experience.

Through the mission van in the Red Deer Presbytery, a wider sphere of service was given to me. As a child I had lived near Peace River, Alberta on a little farm and we had visits from the mission vans sent out by the Church of England. So it was that I really felt I understood the appreciation of the people on little farms around Rocky Mountain House when I would visit them, and the eagerness of the children as they would see me drive into the school yard with the mission van.

I spent two summers and a winter on this field and during each summer I had a student deaconess with me. We visited families in the communities around Rocky Mountain House and held midweek Church school classes for the children in the Public schools. During the summer there were Vacation Bible Schools and camps. Through these means we were leading the children to a fuller understanding of the love of God and of His call to be His followers.

Can you picture to yourself some of the trips we would take over those country roads, especially the mud! One day we skidded, slipped and churned through mud for three hours to go about 30 miles. Perhaps some would say, 'but why go through that hardship?' but I don't feel it was a hardship when one has been bringing the message of the Gospel to families who seldom have the opportunity of hearing God's word.

Or think of the family we visited one day, whose two little children came running to greet us with the question, expressed in such wonder, "Are you coming to visit us?" They lived so far back in the country that they seldom had visitors so the children were eager to talk to us and to know we had some Sunday School papers and books to share with them.

Or come with us to visit a lady who had recently come to Canada from England and needed our friendship and help in a new land so different from the one in which she had lived, to whom we could bring a message of comfort when anxious about her son in Korea.

Then there were practical expressions of concern from the Church as we distributed bales to many needy families. What a privilege it is to be a deaconess when one is able to bring a message of comfort and cheer and practical help in the name of the Lord.

Since January 1952, I have been an Extension worker in the Sudbury area. Here my work has been in establishing and organizing Church schools, midweek groups and women's groups. In two areas the work has grown until there are now regular services of worship

each Sunday morning, large Church Schools and staff, midweek activities such as Mission Band Explorers, C.G.I.T., Sigma-C and Young Peoples'. Some of these groups have leaders from the district, while I have charge of others or give assistance whenever possible. The women's groups in both areas are affiliated with the W.M.S. and are very active groups.

My part is mostly in home visitation to establish a vital relationship between the home and Church. Through these visits, and by hospital visitation, the Christian message is shown, the various organizations are established and leadership found for group work. In many other contacts in the home or in groups I am privileged to show that "The Way, The Truth, and The Life" can only be fully known in Jesus Christ.

Once again I am brought back to recall the commitment one makes to the Lord's service at our deaconess designation, thus one is continually reminded that one must discharge one's duty by the grace and strength of the Lord Jesus Christ.

Perhaps you will see why it is so difficult to put into words the onswer to such a question "What does a deaconess do?" However, from this picture of a few phases of deaconess work in which I have been engaged, I hope you will realize that it is a high calling, a wonderful privilege and a challenging opportunity for anyone who will consecrate themselves to His service. I close with the prayer expressed in that beautiful hymn:

"Jesus Master, wilt Thou use,
One who owes Thee more than all?
As Thou wilt I would not choose
Only let me hear Thy call.
Jesus, let me always be,
In Thy service glad and free."

ANNUAL COUNCIL MEETING

The picture on our cover is Glenview church which will be the scene of our Annual Council Meeting in May.

MEMBERS OF THE NATIONAL STAFF WHO WILL BE ATTENDING THE COUNCIL MEETING IN GLENVIEW CHURCH, TORONTO, MAY 9-13, 1955

MISS MARGARET NEAR, B.A. is a graduate of Waterloo College with a B.A. degree and also a graduate Deaconess. Her first appointment, in 1952, was to work in the City of Regina, Saskatchewan and, in April of 1953, she was transferred to Toronto to work among the Chinese people. In August, 1954, Miss Near attended the Second Assembly of the World Council of Churches in Evanston, Illinois, as a representative from the Youth Section of the Department of Christian Education.

MISS MARGARET NEAR

MISS HELEN ROSS

MISS HELEN ROSS, who is a teacher and also a graduate Deaconess, has been on the National staff for tweny-five years, serving in Regina, Verdun, Toronto and, for the last three years, as Deaconess-Secretary at the Cecilia Jeffrey Indian Residential School, Kenora, Ontario.

MISS GEE BUN LEE came to Canada from Hong Kong in the latter part of December, 1954. Miss Lee is an experienced teacher and evangelist. She will be working among the Chinese in Toronto and will make regular visits to the Chinese people in Windsor, Sudbury and other areas.

MISS MURIEL JUDD, who has recently completed her furlough, expects to leave immediately after the Council meeting for the Peace River Country where she will be in charge of the same Missionary Van as last summer, visiting maintenance camps along the Alaska Highway from Fort St. John, British Columbia, to Whitehorse, Yukon Territory.

MISS MURIEL JUDD

MISS LILLIAN REAY

MISS LILLIAN REAY is a graduate Deaconess presently employed in the Presbytery of East Toronto. Miss Reay's first appointment was to the Presbytery of Peace River in 1953 where she served until her transfer to Toronto in October, 1954.

F.E.M.

WHY A PRESBYTERIAN HOME FOR GIRLS ?

by GIOLLO KELLY

IF there is in the mind of any Christian woman a question as to the obligation upon our Church of providing a home for unmarried mothers the question will surely be answered by the reading of this article by Miss Kelly. I am sure that everyone of us will be eager to have a share in making it possible, and proud the responsibility for procuring the necessary funds has been entrusted to us.

Unfortunately, this magazine is read by only about a fifth of the women of the church. Will you, readers of Glad Tidings, endeavour to bring the article to the attention of all the women of your congregation and particularly stress the fact that the appeal from the General Board of Missions is to *all* the women of the church.

Why does the general Board of Missions of The Presbyterian Church in Canada wish to operate a Home for Unmarried Mothers? Have you ever asked that question? "Is this a ministry which the Church can perform effectively?"

Let us go to the Superintendent of the Department of Welfare in Toronto for our answer—"It is not only a ministry which the Church can perform effectively, but *it is the responsibility of the Church.*"

As members of the Christian Church, we know why this ministry is the responsibility of the Church. It is because the work of reclamation only can be accomplished by the power of Jesus Christ. It is not surprising, therefore, that the first institutions which could be considered Maternity Homes for unmarried mothers were usually under religious auspices or motivation.

The unmarried mother has been a social problem for a long, long time, for illegitimacy is a problem which is as old as the institution of marriage. Some would ask, "Are we not encouraging these girls in their waywardness by providing a Home for them?" If this were the year 1855, we would answer "yes" and proceed to ostracize the unmarried mother from our society, and to deprive her child of legal rights. We would not make any allowance for the causes of the illegitimate birth, nor would we stop to realize that the child was innocent of any crime.

We have learned much in the

past one hundred years in studying this problem. We have come to realize that there are causes behind each illegitimate birth, and that in practically every instance the situation is much more complex than appears on the surface.

We recognize today that this is an economic, social and emotional problem, as well as a moral one. As we study some of the statistics in connection with this problem, we are rather startled: One in fifteen babies born in Canada is born out of wedlock. Almost half of the unmarried mothers are teen-agers. Vast numbers of these girls come from broken homes. Scarcely one in a hundred cases reveals a happy childhood and a satisyfying mother-daughter relationship.

Education does not seem to enter into the problem to any great extent, for today the unmarried mother comes from all strata of society — domestics, office workers, telephone operators, teachers, nurses and professional women.

Psychiatrists tell us that a girl who has a baby out of wedlock is likely in search of love and security she has never received from her parents. Philosophers add that our period in history is endangered by a lack of self-responsibility which is an inevitable outgrowth of a lack of spiritual values.

Statistics show that young women with happy home relationships during childhood and adolescence, who have had wholesome interests and recreation, and spiritual guidance, are less likely to have a child without marriage. Should these statements not challenge our Church membership in their responsibility as parents and leaders of youth within the Church?

And what of the child? A baby born out of wedlock usually comes into the world unwanted and unplanned for. He is deprived of normal family life, with both a father and a mother to give him love and security, as well as physical necessities.

The first step in helping the illegitimate child to get a start in life is to give the mother the advice and assistance she needs during her confinement, right through her planning for her future and that of her baby. Both the unmarried mother and her child are the objects of curiosity and suspicion, and the victims of fear and deceit, for such is the penalty for breaking the laws of our society.

Some of the girls marry the putative father, but marriage of the real parents is only one of the solutions considered by the social worker and her charge, and then only when a real basis for marriage exists. Without this foundation, marriage can bring little but unhappiness for the mother, father or child.

There is great need for guidance and wise counselling to an unmarried mother regarding the future of her child. The decision to keep or relinquish her baby is a tremendous decision for the unmarried mother to make, with many implications.

The decision, coming at the most crucial time in the life of the mother, is made under tremendous emotional strain. Should she keep her child? Should she place him in a foster home? Should she place him for adoption? These are questions she is assisted in answering while in the Maternity Home.

The Presbyterian Home for Girls on Yorkville Avenue, Toronto, provided a faithful Christian ministry to over a thousand unmarried mothers and their babies during its thirty-five years of operation under our Church. The Home ministered to girls from every province in the Dominion, and to all denominations, the largest percentage of the girls being Presbyterian. The girls were taught to perform the various household duties common to every domestic establishment, and they all shared in these responsibilities. Devotions were held morning and evening, and a Bible class was conducted on Sunday.

What is the real purpose of our Home? Miss Myrtle McKinnon, who served so faithfully and so well as Matron of the Home for over twenty years, once explained the purpose in the following words: "Here, in the quiet seclusion of our Home, the aim is to study the individual problem of each girl, and through prayer and daily contact, strive for greater understanding, so that, together, we may build out of the mistakes and sorrows of the past, a way of life, secure and safe, where she may walk in faith."

The time which an unmarried mother spends in a Maternity Home is only a brief interlude in her total life span. It can, nevertheless, be the "dawn" in her life, when she leaves behind the darkness of the past and steps forth into a new day. It can be the time when she comes face to face with Jesus Christ, and hears His words, "Daughter, thy sins be forgiven thee. Go and sin no more." It was so for Jane who went out from our Home to serve her Lord and Master in the overseas mission field; it was so for Mary who became president of one of our young people's societies; it was so for Margaret who became an excellent homemaker and who thinks back on the Home with gratitude.

In 1952 the Fire Marshall condemned our Home on Yorkville Avenue as unsafe. In order that it might pass Fire Regulations, an expenditure of almost $10,000 would have been necessary. It was felt that it would be unwise to spend such a large sum on a building which the work had outgrown and which had inadequate facilities for carrying on the ministry which needed to be performed. The Home was closed and for two years the Christian ministry of our Home has been denied many girls in their time of need.

We are now preparing to open our new Home. We have purchased a building and property in Clarkson, Ontario, approximately

eighteen miles from Toronto. It is ideally suited for this purpose and will require the minimum of alteration. Welfare representatives have described it as "a first rate plant". We plan to build an extension in order that the capacity of the Home will be twenty beds – double the capacity of our former Home.

The General Assembly granted the General Board of Missions permission to appeal to the women of our Church for $100,000 for our new Home. We need the financial assistance of our women. We also need their prayer support, so that as co-labourers together with God, we may help many of these girls in their time of trouble. It is not our task to sit in judgment of these girls. Our Lord, in dealing with the woman taken in adultery, said, "Let him who is without sin cast the first stone".

This ministry is part of the mission work of our Church – one of our Home Mission fields. It is the one piece of work which all the women of our Church have been challenged to undertake. Shall it be said of us, "I was in need and ye took me not in"?

GOD'S PLANS

If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.
But not today. Then be content, poor heart!
God's plans, like lilies pure and white, unfold:
We must not tear the close-shut leaves apart—
Time will reveal the calyxes of gold.

— Mary Riley Smith.

Presenting Highlights from THE GLAD TIDINGS

by OLIVE G. GRANT

Evening Department Secretary, Toronto East Presbyterial

SO you art taking a little time, snatched from a busy day, to read *The Glad Tidings.* If you are a homemaker, it may be at your morning coffee break or over a quick cup of tea in the afternoon; if you are a business woman, it may be after you get into bed at night, and if you are both it is probably on the bus or subway. In any event you are reading the official magazine of the Women's Missionary Society of The Presbyterian Church in Canada.

Why are you reading this little magazine — just 48 pages — in its bright spring-green cover? Are you a member of an Auxiliary and reading it because you are vitally interested in what it tells you of the mission of the Church? Perhaps you feel that, having paid for it, you want to receive something for your money. If you are an Auxiliary member — which we hope you are — perhaps you are taking part in your next meeting and are searching for something which will help in your programme.

If you have your February *Glad Tidings* there, let's look through it together and see what might help you. Are you using "Face to Face with India"? If so, the letter from Dr. Snow of Christian Medical College, Ludhiana, might be worked into your study, also "Your Missionary Dollar at Work" on Page 77 and some item from "News of Vellore". But perhaps the article which would really arouse your interest and give you something to think about would be "Have you a Goal for your Mission Study?" Read it and think about it. Perhaps as outlined it might not suit your Auxiliary, but it might give you suggestions for some other plan. It is a good idea to look each month at what you find under "You and Your Auxiliary". It is put there to help you — use it!

Possibly in December last year you were elected as *Glad Tidings* Secretary in your Auxiliary and perhaps, too, you were told that all you had to do was to take the money for the subscriptions. Maybe though, you feel that isn't much of a contribution to make and that you would like to do something more than that.

If you do some thinking about your position as Auxiliary *Glad Tidings* Secretary, you will realize that it is your duty to interest as many people as you can in subscribing to the magazine. However, your responsibility goes farther than that. You cannot go with *The Glad Tidings* into homes to see if it is read, but you can do something to stimulate interest in the reading of the magazine.

Do you, yourself, always read each month the magazines which come into your home by subscription? Do they not sometimes come when you are busy and you shove them aside and do not have time to read them? If, however, you buy a magazine at a news-stand you are more likely to read it. Why? You buy it because of something on the cover which catches your eye — "A Fourteen-Day Slimming Diet" or "Princess Anne — Just Like Her Mother", and when you have a moment you want to read that article. At the time of writing, the only words on the cover of the *Tidings* besides the name are the date and "nec tamen consumebatur" and while to Presbyterians everywhere those words mean a great deal, they just don't cause one to say, "Oh, I must read that!"

And so, what about your job as *Glad Tidings* Secretary? You must put the little signposts, shall we call them, to guide in the reading of the magazine. How can this be done in your Auxiliary? If you have not on your agenda a few minutes for the presentation of *The Glad Tidings* we would suggest that you discuss this matter at your next Executive meeting and ask if you may have five minutes (not more than seven) at each Auxiliary meeting to bring the highlights from *The Glad Tidings* to the members of your group.

You may ask, "What items should I mention? How much should I say?" Looking at your February *Tidings* again, let's see what would rouse interest in subscribers and non-subscribers.

1. First of all, why not mention the service for the World Day of Prayer to be held February 25th, and link this to the Editorial. This is also your opportunity to remind people of the service.
2. Miss Muriel Judd, a national missionary, has worked and spoken in many parts of Canada. Some of the members of your Auxiliary may know her and may be interested in the article she wrote.
3. And don't miss "God's Power Flows Through People".
4. "Journey to Africa" and the cut of the first page of the "Nigerian Daily Standard" deserve mention as this is new work for our Society.
5. If a member of your Auxiliary is a C.G.I.T. leader, direct her attention particularly to "All About Affiliation" on page 70.
6. In this issue "Your Missionary Dollar at Work" tells about a

great interdenominational work in Christian Medical College, Vellore, and the members of your Auxiliary might be interested in becoming teen-agers again to read "News of Vellore" on page 78.

7. Don't overlook mentioning the Book-Review by Mrs. Arthur J. Cherry.
8. Perhaps the whole group would be glad to read "Have you a Goal for your Mission Study?" which we referred to before.

Be sure to have your comments either written out, or better still, memorized, so that this part of the programme will move quickly, and without hesitation and searching through the pages of the magazine for what you want. If your items are bright and brief, interest is bound to be aroused and you will find that occasionally you will be asked a question about a particular article by a person who is not a subscriber. Finally, when the new subscriptions are due in November, you may have just one or two new names. They may seem few, but each one will count in building up a *reading, informed* membership within the Society.

MISS SUSAN YEUNG

May also attend Annual Council Meeting

We hope that MISS SUSAN YEUNG, who is on furlough from her work among the Chinese people in Vancouver, will be with us. Miss Yeung is a graduate of the Chan Kwang Girls' Seminary, China and the Canton Provincial Normal School. Since 1940 Miss Yeung has been a member of the National staff.

I Go To Camp Council

by CAROL CHIAM

"WHERE have you been this time Carol? Did you conduct another Church Vacation School?" Mrs. Jones greeted me as I got on the train at Kenora.

"No, I've been at the Manitoba Provincial C.G.I.T. Camp Council at Bainton Lake on the Lake of the Woods."

"How interesting! Had you ever camped in Formosa?" "No, we have never had church camps for youth in Formosa. That is, not yet. My very first camp experience was the First National C.G.I.T. Camp in 1952. That was my first summer in Canada. Then in 1953, I camped in several other places across Canada. It was really nice to get back to camp again, and especially to attend a camp council."

"Were you the only Presbyterian in the Camp, Carol?"

"Oh, no, we were very proud of ourselves. We had quite a few Presbyterian girls, and I was one of the many Presbyterian leaders."

"How long were you in camp Carol?" "Ten days all together, but we had so much fun that I wished it was longer — two months even." "What? Would you want to stay away from city life without electricity and running water for a whole two months in camp?"

"Oh sure, I love the outdoor life very much, and besides we have so much to do and learn in camp. We learned a lot more about C.G.I.T., about the Christian faith, how the church works in our own country and lands overseas, and about the Bible. We even learned to cook Indian and Formosan dinners, to dress in the beautiful Chinese dress and Formosan jewellry, and in Indian saris.

When we left Winnipeg for camp by bus one rainy morning the only ones I knew were Miss Betty Bone, the director, and Miss Frances Turtle who was a Presbyterian counsellor also. I felt a little queer about going into the camp with all the strangers, but after ten days all 70 of us, girls and leaders, hated to leave the camp and to say good-bye to each other.

"What was the camp program like?" "It's almost the same as other camps. The day began at seven in the morning when the chief camper, who was ex-provincial president blew the rising whistle. After a dip, we ran to Morning Watch which began with flag-

raising ceremony, and a hymn. Then each girl went to her own private spot for a quiet time with God in Bible-reading, meditation and a prayer. Breakfast always tasted good when you got up early in the morning and had some time in the fresh air.

"At ten o'clock we all gathered together for Bible Study. There was a short introduction by a leader on a chapter from the book "I Believe" and then we broke into cabin groups and studied it with a leader. We had wonderful discussions about our faith and the questions which bothered us about the Bible. We learned a great deal from the Bible study and at the end of camp all the campers wrote an essay on "I Believe." I must get busy writing the reports, so they will get their certificates for Bible study from the Board of Christian Education in Toronto.

"The Interest group period came after the Bible study, and each girl chose one out of five groups. The most popular group this year was the Leadership Training in 'Teaching Sunday School' which I had the fun of leading. Because most of the girls were teaching or would be teaching in Sunday School in their local churches, they felt the need of taking that course. We learned many new methods, finger plays and songs, and we got ideas for hand-work and that kind of activity. Then at the end of ten days, we wrote an assignment on Sunday Church School session, and again they will receive the certificates from Toronto for Leadership Training.

The second largest group was the World Friendship group led by Miss Indera Singh of Central India. The girls in the group learned a great deal about the country and people of India, their way of thinking, of living, and the current challenges. They even treated us all to an Indian dinner one day.

"There was a Nature Study group in which the members learned about the beautiful things to be seen around the camp, which God created for us to enjoy. They even received some basic study in astronomy. There was also the campcraft group in which the girls learned how to make use of materials found on the campsite. The girls can teach these crafts in junior camps when they become counsellors themselves. Some of them they could even adapt for their own C.G.I.T. projects at home. Another group we had, and that I wished I could attend was the Life Saving group in which the experienced swimmers learned Artificial Respiration and they will get certificates from the Red Cross later.

"Then before dinner, we had 45 minutes of free time in which you could visit with your leaders or fellow campers, write letters, take a walk in the woods, or swim in the lake.

"By the time the dinner gong rang, everybody was so hungry that we all ate piles of food at the table.

What good dinners they were! Usually we had sing-songs right after dinner and we learned many songs from LIFT YOUR VOICES. In fact, I knew only a few of them and was surprised to find so many beautiful songs in it. We also learned some Indian, Japanese and Formosan songs which the girls loved so much, and which they will teach at home too.

"Mail, tuck-shop, and dishes came afterwards as you find in other camps, but we enjoyed washing dishes very much in Camp Council, for leaders and campers worked together and we sang many songs in harmony while we worked. It made washing dishes more interesting and easy too!

"After all the morning's activities and fun, we were rather tired, so we had a rest period in which all the campers, even the director, had to lie down and be quiet. Even if you couldn't sleep you had to be quiet, or you might disturb others.

"Then after a good rest we had a lovely swimming period. It was swell! All the campers and leaders got into the water. Even the ones who could not swim had fun in the shallow spots near the shore. Some of the girls dived from the high springboard.

"After we got out of the water we had a meeting on the Council Rock planning the camp-fire programs, discussing local and provincial C.G.I.T. activities, and evaluating them. The girls also had the nomination, the campaign, and finally the election of the Provincial officers. In fact the girls planned the daily schedule right from the first day by themselves and the director gave some guidance.

"Talking about supper, we had ever so many out-door suppers, picnics, weiner roasts, and out-door cooking. Miss Singh discovered that the Hot Dog the Canadians ate were not the real dogs that bark! Sports' hour came after supper and we played base-ball and volley-ball and went for boat-rides. A few girls took a course in making marionettes and putting on shows with them — which was another good thing for the local group to learn and do.

"Then just before the sun set, we had our vesper service on Vesper Rock. While we listened to God's Word and worshipped Him, we could see the beautiful sun-set which I think was as lovely as those in my home-land, Formosa. The natural colours reflected on the still waters showed that God paints the finest pictures in the world. It seemed to me that God was nearer to me than ever before.

"After this we all got busy preparing for our campfire program. We had real variety in our programs. One evening we had discussion on boy-girl relationships, and the marriage customs in India and Formosa. We even had a Christmas party in the middle of the summer and had a special visit and gifts from Santa Claus. We discussed church work and its

challenges in Formosa and India. There was a couples' party with all the girls taking part, and one Indian night which included an Indian play and songs. We held a night of learning to present the C.G.I.T. program by using different methods to people who did not know about it. Finally, there was a night of sleeping outdoors on an island owned by the camp, under the twinkling stars. Each night after a short devotional period to close the day's activities, we had a snack. Soon after we got into our beds we were all sound asleep.

"It added to my treasure chest another pile of happy and wonderful memories I had gained in Canada. I wouldn't have missed it for anything. I will be going back to Formosa in May, but I would like to start the Christian Girls in Training, and then a girls' camp, that the girls in my homeland may experience the joy of camp and the leadership training like that at Camp Council.

One thing I found that differed from other camps which I attended before was that the campers gained more experience of leadership and had more responsibility. The director and the counsellors respected them as experienced senior girls and trusted them. They all felt that they had responsibilities to fulfil and a good deal of the planning of their programs, and the girls responded accordingly. Besides, both leaders and campers learned so much and gained more confidence and experience in leading and planning for C.G.I.T. programs at home.

I had so much fun, that I wished all the teenagers in Canada could attend a Provincial Camp Council too!"

A LETTER FROM SUSAN

by ANNE MacEACHERN

May, 1955.
Caribou Camp,
Sunday.

Dear Judy:

We have time now before supper to write letters so I shall try to tell you just what it is like here.

In our cabin there are five double bunks and there is some one in each. I'm in an upper and "Sparkle", our leader, (that's her camp name) had to help me into it the first time but now we can all get into the upper bunks without any help. We have cabin inspection each day to see that our cabins are clean and beds made. The nurse helped us make camp-style beds. They are really warm and the blankets don't fall off. I'll show you how sometime.

Our cabin and the one next door go together every morning for what we call Discovery Group. Our group meets along the shore and you should see all the shells we have. Judy, did you ever think of all the things God made? We've found hundreds of things at camp. We make discoveries in the Bible. Our group is going to act out a Bible Story after supper. I'm going to wear a big towel around my head so I'll look more like the people in the Holy Land. The other Discovery Groups are each doing something special too but they are keeping it a secret. They want to surprise us.

Last night we all dressed up and had a party. You should have seen us. "Sparkle" showed us how to make masks out of paper bags and no one knew us. Jean had on a mask made out of a pie plate and I didn't even know her. It was more fun than Halloween.

This morning we had our Church service under the trees. Jean was in the choir and is learning how to sing alto. I helped take up the offering. Tonight there is a minister coming from Formosa (Sparkle says that is near China) to show us pictures and tell us about the people there.

Tomorrow we are going to have a camp-fire and toast marsh-mallows

on the end of sticks. We may have our supper on the beach too if it isn't too cold.

Do you think Trixie misses me? We have a dog here but he is not as big as Trixie. He is very playful though. Don't forget to feed Trixie.

Tell Mom we get lots to eat. "Cookie" really knows how to get good meals.

Give my love to Dad, Mom and Trixie.

Your sister,

Susan.

P.S.—I can float now.

S.L.M.

Fairest Lord Jesus, Ruler of all nature,
O Thou of God and man the Son,
Thee will I cherish, Thee will I honor,
Thee, my soul's Glory, Joy, and Crown.

Fair are the meadows, Fairer still the woodlands,
Robed in the blooming garb of spring;
Jesus is fairer, Jesus is purer,
Who makes the woeful heart to sing.

Fair is the sunshine, Fairer still the moon-light,
And all the twinkling starry host;
Jesus shines brighter, Jesus shines purer,
Than all the angels heav'n can boast.

The Teaching Ministry of the Church

EVERY responsible member of The Presbyterian Church in Canada should read "The Teaching Ministry of the Church" by Rev. James D. Smart, minister of Rosedale Presbyterian Church in Toronto, and lecturer in Homiletics and Christian Education at Knox College. Dr. Smart speaks with authority because besides being a minister, he served for six years as Editor-in-Chief for the new curriculum materials of the Board of Christian Education of the Presbyterian Church U.S.A.

In "The Teaching Ministry of the Church" Dr. Smart traces the history of religious education from its place in the Old Testament family, through the teaching ministry of Jesus, the medieval lethargy regarding education, the revival of interest in education during the Reformation, and the growth of the Sunday School movement. It is noted that in our present day "We are in the midst of a theological revolution in every department of theology and in every aspect of the Church's life", and that this theological revolution is having a profound influence upon Christian Education.

Dr. Smart's analysis of the present situation in regard to Christian Education is penetrating. He claims that millions of children on the North American continent are not being touched by the Church and its Christian Education. The programmes already in existence are brought into focus. "One characteristic of the church school has long been the pertinacity of whatever tradition happens to become established in it, and stubborn resistance to change . . . men and women, members of the church, who in their community, demand that their children receive the benefit of every advance in educational theory, technique, literature, and equipment, will allow the church school to limp along little different from what it was a generation earlier."

The seriousness of the situation in regard to Christian Education is indicative of the serious situation of the Church itself. The Christian

Church in our day is a minority, and yet "In humiliation we must confess that we are not ready for the missionary situation that is upon us. The word 'missions' denotes an activity sponsored by us in non-Christian lands, or in distant parts of our own lands, or in underprivileged sections of our city, and not the occupation of ordinary church members. Our Churches *have* missions, but they are not themselves missions . . . it is startling to realize how completely many churches live within walls that insulate them from the surrounding world of unbelief."

The book points to some solutions to the problem. "The whole Church educates" is Dr. Smart's premise. The Christian home has a responsibility. Young people well-trained in Christian theology as well as in education should find their place within secular fields of education. Within the Christian Education programme of the Church itself there should be a renewal of life with particular emphasis on – the Scriptures, worship, Christian fellowship, Church history, and training for Church membership.

Dr. Smart redefines the goal of the teaching ministry of the Church in words that should challenge Church School teachers and Church members alike.

SCULPTURE

I took a piece of plastic clay
And idly fashioned it one day.
And as my fingers pressed it, still
It moved and yielded to my will.

I came again when days were past:
The bit of clay was hard at last.
The form I gave it still it bore,
And I could fashion it no more!

I took a piece of living clay,
And gently pressed it day by day,
And moulded with my power and art
A young child's soft and yielding heart.

I came again when years had gone:
It was a man I looked upon.
He still that early impress bore,
And I could fashion it no more!

– Author unknown

YOUR MISSIONARY DOLLAR AT WORK

by LEETA McCULLY CHERRY

EACH month your Secretary receives from far-away Formosa a copy of "Tai-Oan-Hoe Kong-Po," the Formosan Presbyterian Church monthly magazine for which $400.00 of our yearly Christian literature grant for Formosa is used. With each copy looked-over she is more proud that our W.M.S. dollars are helping to produce and increase the interest and circulation of this excellent magazine, now in its 70th year of production.

This is the official magazine of both the North and South Formosan Churches, serving a very wide territory, and Dr. Hugh MacMillan says, "right now this magazine has a very important work to do, and we of the Canadian Mission feel we owe it a debt of gratitude because it does occupy such an important place in the life of the Church in Formosa. It is certainly a primary need here, where Christian Literature opportunities were never greater, and is considered the most worthy and needy piece of work being done for the whole Church."

With each issue, Dr. MacMillan kindly includes brief translations of much of the contents, and, reading these over, one feels the strength and influence of this publication today among Formosan Christians, the fellowship of interests it engenders, and also the background and outreach of the Christian Church in that land.

Paper is so expensive in Formosa and production costs so high that the money allotted to this magazine does little more than provide the higher grade of paper needed for the attractive cover and the reproduction of good photographs. But even that is money well spent, and fervently appreciated.

"It is most important," Dr. MacMillan tells us, "to train the native Christian people to produce their own Christian literature, since no literature could be better and more telling than that written by Christian leaders locally. The Formosan Presbyterian Church Monthly Magazine is now almost entirely the Formosan's own because the material used therein is largely written by the native Christians themselves, and therefore of greater value in every way."

Now, another magazine, long planned and much needed, has been started. This will be printed in Chinese Mandarin, which is coming more and more into use as schools all over the Island are teaching the simplified Mandarin language, and readers are increasing in all districts. This paper, too, will be entirely the work of the Formosan Christians.

"Literature production is costly

here in everything — time, energy and money," writes Dr. MacMillan. "Without outside help, we have to get along at the shoe-string level of resources. I try to do bits and pieces of booklets, etc., from time to time, but have no financial help to do more than I can afford myself, which isn't enough. But I have lots of good material which could be put into shape by the Formosans themselves, with just a little guidance, and so have other missionaries. Little books on many subjects could be produced attractively with a bit of money, and sold cheaply, but, as you know, such publications are produced at a loss.

We, on the field, should do more along this line of helping the Formosan Christians to help themselves in the production of literature, which would help to bring more and more of their own intelligent people to a knowledge of Christ, for their salvation. It is good to know, therefore that the W.M.S. is so alive to the importance of Christian literature.

At each of the three Committee meetings which I attended in Taiwan recently, warm thankfulness was expressed to the W.M.S. in Canada for their help, and I was asked to pass it on, through you, to our friends of your Society." We know that the $200.00 balance given from our grant, does do something to help in producing some of this important literature, but do you feel that we are doing enough, in the face of such great opportunity and urgent need?

Many of our members heard Miss Hildur Hermanson tell of the Lending Libraries which she has started, in order to fill a great need among the Young People of the Formosan Churches, who are trying to start Christian work in new areas, and to be more active in their Christian life than merely attending Church. Through Special Gifts coming in for this purpose, and some Legacies, we have been able to help in providing a good few of these Libraries, although, as yet, we have but touched the fringe of the need.

In most of the small Churches, there are no books; they are not available in the towns, and the Young People have no money available anyway. The books in these Lending Libraries are chosen by the Minister, Miss Hermanson, and members of the Y.P.S., and each small Library serves three or four towns. The local Young People are responsible for the Library, and usually set the books up with a card system.

"In some places," Miss Hermanson writes, "the Women's Groups have covered the paper-bound books with transparent paper pasted over the cover. Some member of the Church usually donates a small bookcase, and those who buy books usually donate them to the Library. I carry books for sale with me as the need is so great, and very few can get into Taipeh to

buy. Usually, they find it confusing to choose without some assistance and guidance.

The Book-Room now also sells very nice little sets of books for beginners in reading Chinese character. In the first book they learn, "The Lord's Prayer"; in a later one, "The Beatitudes"; and so on progressively. I am hoping that some day we can have a few sets of these in each Aborigine Church. When I go back — having a car — I will be able to carry and use a far greater number of books. I was always almost bent double carrying books on trains and buses, but what a welcome these parcels received!

Please make your plea for literature for Formosa, a strong one!" There is nothing to add to that letter, of course — is there? Except to rejoice that we can send out Missionary Dollars to help fulfil these opportunities, privileges, and expectations, and to do our personal best to make sure that they do go out in sufficient amounts to really make their impact felt!

Through the Society

BRITISH COLUMBIA

MRS. T. FISHWICK, 1639 E. 29TH AVE., VANCOUVER, B.C., PRESS SECRETARY

KAMLOOPS-OKANAGAN PRESBYTERIAL — The Kamloops-Okanagan Presbyterial Annual meeting was held in Knox Church, **Vernon,** February 17th, with delegates attending from Prince George, Kamloops, Armstrong, Vernon and Penticton.

Interesting panel discussions were conducted under the leadership of Mrs. K. B. McKechnie, Mrs. A. F. MacSween and Mrs. J. M. McCullouch. A most interesting book talk was given by Mrs. W. J. Dickson. Miss L. MacArthur, Children's Work Secretary, took up the question of Research Groups and gave valuable information. A short address was given by Mrs. W. J. Murdoch, Synodical President, followed by the election and installation of officers for 1955. The sessions were concluded in the evening by the showing of the film "Somewhere in India".

WESTMINSTER PRESBYTERIAL — Under the able leadership of Mrs. E. P. Fox the Westminster Presbyterial held a very successful annual meeting February 18th, in St. Paul's Church, Vancouver. Rev. N. G. Roberston, in the opening devotional, pointed out that as God's fellow workers we must not lose sight of the mighty task to which we are called.

Reports from all departments showed a successful year, with increases both in membership and in givings. Two new Auxiliaries were organized, one in West Vancouver and the other in St. Columba, Vancouver. In the afternoon session a Forum, conducted by Rev. Hankinson, Rev. Blackburn, Mr. Hircock and Mr. Walker, discussed the topic of the Unity of the Church. Special guests included Miss Lily Macarthur and Miss Hildur Hermanson. Music was supplied by the choir of St. Paul's and a solo by Miss Emily Hatt.

Miss Ellen Douglas gave an interesting account of her summer's work at Rocky Mountain House. She was later presented with an Honorary Life Membership from the Westminster Presbyterial. Dr. Christina Fraser, in presenting the Certificate, paid tribute to Miss Douglas' twenty years service in India and her work in the Presbyterial.

Rev. W. C. McBride, Superintendent of Missions for B.C., addressed the evening meeting, bringing a stirring message of the most important harvest, that of human souls. He emphasized that more concern must be taken for the boys and girls if we wish to ensure the future of the church. If we do the real task God has committed to us, the secondary things will come. Prayer puts us in touch with the Lord of the harvest.

The 1956 Annual meeting will be held in St. Andrews-St. Stephens Church, New Westminster.

At the monthly meeting of the Ladies Guild of the Church in **White Rock** an Auxiliary to the W.M.S. was inaugurated. Mrs. E. P. Fox, Presbyterial President, occupied the chair and following her admonitory address to the group of 21, the following officers were elected: President, Mrs. L. Middleton; Vice-president, Mrs. S. Baynes; Secretary, Mrs. R. Murray; Treasurer, Mrs. R. Bruce; Welcome and Welfare, Mrs. F. Fenner; Supply, Mrs. J. McMillan and Press Secretary, Mrs. J. J. Bell.

At the February meeting of West Vancouver Auxiliary Mr. J. A. Davidson, Clerk of Session, gave the devotions and a most interesting and informative address on India; the problems of language, work and education, were presented. Missionary News of Formosa, relating to the work of Mr. Eric McMurray was given by Miss M. C. Williams.

VICTORIA PRESBYTERIAL — The forty-first Annual Meeting of Victoria Presbyterial opened in St. Andrew's Church on February 23rd, with delegates attending from Port Alberni, Nanaimo, Sooke and Victoria. The theme "We Are Labourers Together with God" was emphasized at every session. Mrs. Rowan took the opening devotions following a prayer by the President, who conducted all sessions.

Many of the routine reports were presented by panel discussions led by Mrs. J. C. Scott, Mrs. E. McKay and Mrs. Jenkinson, ably assisted by special guests, Mrs. Murdoch, Synodical President, and Miss Macarthur, Toronto. The Chinese report by Miss G. Scott was splendid. St. Andrew's C.G.I.T. group led the evening devotions very impressively. Greetings and encouraging messages were given by Dr. Foreman and the Rev. McAllister. The highlight of this session was a play "The Cross in the Village", written by Miss Pelton and directed by Mrs. C. C. Warren, and a delightful solo was rendered by Miss Ann Draper.

Wednesday's sessions were held in St. Paul's Church. The morning devotions were led by Miss Macarthur, the afternoon by Mrs. J. Allan, Port Alberni. The The Treasurer's report showed an increase in general givings while the Historian's report gave a complete picture of our Church's activities. Mrs. R. A. Davis led a most impressive Memorial Service. An excellent address was given by Mrs. W. J. Murdoch, Synodical President, who then installed the officers for 1955.

KOOTENAY PRESBYTERIAL—The forty-first Annual Meeting of the Kootenay Presbyterial was held in Knox Church, **Cranbrook,** on February 14th, with delegates registered from Trail, Creston, Cranbrook, Kimberley and Kinnaird. Mrs. D. F. Downie, President, presided at all sessions.

Guest speakers were Mrs. W. J. Murdoch, Synodical President and Miss Lily Macarthur, Children's Work Secretary from Toronto. Reports from the various secretaries showed advance in all branches of the work of the Society. The delegates were entertained at lunch and a banquet, the hostesses being the Evening Guild of Cranbrook Church. Mrs. A. J. Edmonstone of Trail was elected president for the coming year.

ALBERTA

MRS. L. E. SHAVER, 234-2ND ST. S.W.,
MEDICINE HAT, ALBERTA
PRESS SECRETARY

CALGARY PRESBYTERIAL — The forty-first Annual Meeting of the Calgary Presbyterial was held in Grace Church with the opening prayer service being held in Knox Church the previous evening.

At this meeting the President, Mrs. J. G. Moors presided and Mrs. R. Downie gave the words of welcome to the delegates. Rev. R. M. Esler gave an excellent address on "Effective Prayer", after which all missionaries and their fields, deaconesses, auxiliaries and the church in general were brought to the throne of grace in prayer, with thanksgiving for work done and blessings received. Miss Catharine McKenzie was the Prayer leader.

Tuesday afternoon at Grace Church the sessions continued with representation from Banff, Thee Hills, High River and Caley. Mrs. Hiscocks and Mrs. S. Peyto of Banff had charge of the devotions and their topic was "Calling of the Apostles". The meeting was divided into research groups namely:—Treasurer, Adult, Young Women, Girls and Children, and they discussed the problems of their own departments and reported back to the general meeting. This gave some new ideas of how to promote interest in the meetings, how to get new members and how to contact new comers in our midst. It was felt that we should extend more invitations to our meetings and have more speakers, publicize the meeting and make more use of our visiting missionaries.

Mrs. A. K. Robinson gave a very interesting talk on our literature department. Dinner was served at six and the new officers were installed by Miss Lily Macarthur at that time.

The evening session was opened with devotions by the Grace Young Women, theme, "We Are Labourers Together With God". This was followed with a sing song led by the C.G.I.T. groups of the different churches. Mrs. Parnam gave a short report on "A week end at camp". A panel discussion group then gave reports on the different departments of our auxiliaries and their problems, led by Miss McLagan. All reports were very gratifying and gave encouragement for the coming year.

Miss Lily Macarthur gave a very interesting talk on "What of the future in this Presbyterial," which was much enjoyed and appreciated. She then closed our session with prayer.

At the February meeting of the Afternoon Auxiliary of Grace Presbyterian W.M.S. three members of the Elizabeth Rae Evening Group, Mrs. M. A. C. McCallum, Mrs. Douglas Parnham and Mrs. W. H. Cheal presented a chapter of our Study book "Face to Face with India" in the form of a play.

The members decided to send another shipment of clothing to Formosa.

EDMONTON PRESBYTERIAL — On February 8th the meeting of the Strathcona Auxiliary W.M.S., **Edmonton,** was especially interesting when two of our members had chosen and prepared the second chapter of our Study book on India.

They explicitly, by way of conversation, gave an insight into the domestic life of India.

In the evening of the same day the Heather Evening Group sponsored a fellowship meeting with all groups of this church. After devotions and picture slides a pleasant social hour was enjoyed, and refreshments served. Special care was taken to have members of the different groups meet one another, and many thought the effort worth while.

PEACE RIVER PRESBYTERIAL — The sixth Annual Meeting of the Peace River Presbyterial W.M.S., of the Presbyterian Church in Canada, was held in Forbes Presbyterian Church, **Grande Prairie,** on February 3, 1955.

Mrs. J. Graham, President, presided. Mrs. Graham opened the meeting with a welcome to Miss Lily Macarthur, Children's Work Secretary, of the W.M.S. and Mrs. Campbell and Mrs. Grovex, new minister's wives with us for the first time.

Mrs. Don Campbell took the devotionals followed by a hymn.

Roll Call showed members attending from Wanham, Blueberry Mountain, Heart Valley, Brownvale and Grande Prairie.

Mrs. I. R. McKee extended a welcome to all visiting delegates, expressing the hope that our meeting together would be beneficial to all taking part.

Mrs. T. Mollinga conducted a very beautiful Memorial for Mrs. Rod Macdonald who passed away in November. Followed by Psalm 86, one of her favourities.

Minutes of Last Annual Meeting were read and approved.

Miss Macarthur led a discussion on Women's Missionary work, saying "Meetings should not be too stiff and we should encourage those who work as well as those that can give. Using your talent is just as important as giving, as all goes to further the Lord's work." It was suggested that we try an all Nations Night and invite newcomers.

The Chinese of Montreal have paid all the expenses of one Christian Worker from China, to come out and work with the Chinese in Montreal.

All secretaries reports showed an increase in members, and Treasurer showed all allocations met for 1954.

Mrs. D. Elder was asked to be a delegate to Toronto to the Council Meeting in May. Mrs. S. Sather to be the substitute in the event that Mrs. Elder cannot go.

Mrs. Mollinga was elected to attend Synodical in Red Deer, as the President is on the Synodical Board and would be

going as the Young Women's Secretary.

Supper was served the gathering by the Daughters of the Kirk, convened by Mrs. Kohalyk.

Rev. Harold Grove installed the officers for 1955, at the evening meeting with members of the Presbytery.

"World Day of Prayer Service" held at Munro Presbyterian Church, **Blueberry Mountain,** at 7.00 p.m. was attended by friends from Heart Valley and Wanham. Rev. D. Campbell gave an inspiring address on Prayer. Members of each Parish participated in the Service.

A Re-affiliation Service of C.G.I.T. and W.M.S. of Knox Presbyterian Church, **Wanham, Alberta,** was held February 21st at 7.00 p.m., in Wanham Hall. Group leader Mrs. D. Campbell and C.G.I.T. members served an "Indian Dinner" to mothers and members of W.M.S. and the Sigma C boys group and their leader Rev. D. Campbell.

Followed by Service of Worship, and a brief sketch of "Native India", Women's Status, enacted by members of C.G.I.T. dressed in "saris."

Meeting closed with Prayer by group leader Mrs. D. Campbell.

RED DEER PRESBYTERIAL — The Red Deer Presbyterial held their Annual meeting in Knox Church, **Red Deer,** on January 21 with Mrs. Alexander of Carstairs in the chair.

The weather was mild and the roads very good, which helped to give us the best attendance for some years. The reports too were good, showing increased interest especially in Children's and Young People's Work. The work among the women is increasing too, with one point, Rocky Mountain House reporting three auxiliaries; a Senior, an Affiliated and an Evening Auxiliary. The allocation had been met although it was much larger than usual.

The devotionals for the day were taken by the Valley Centre Auxiliary. Mrs. J. Puzey and Mrs. Kaiser taking charge in the morning, reading the "Call to Macedonia" from Acts of the Apostles and an article on "The New Year and Prayer".

In the afternoon Mrs. L. R. Sampson took the text from Isaiah "They that wait on the Lord shall renew their strength". She read excerpts from a sermon by Dr. Morley of Calgary entitled "Christians do not faint". Mrs. J. Morton gave the Prayer which followed.

Miss Lily Macarthur, Secretary for Children's work, was the guest speaker for the afternoon and through her talk left us much inspiration for the weeks ahead. She spoke of friendship within the church and told us of some of her own experiences in port work and as a visitor for the church in some of the big centres.

She stressed that work at home in Canada and work overseas is all one, and mentioned the young Chinese people here. She also spoke of the two Canadian young women who are setting out for the new mission being opened in Nigeria, Africa, and of the good work being done by Miss Lilian Reay, whose home was at Valley Centre, now working with the W.M.S. in Toronto. She stressed God's guidance in our own lives and how we must be in constant communion with Him to know what is required of us.

Near the close Miss Macarthur installed the new officers for 1955. Tea was served by the Carstairs and Olds ladies. When we parted it seemed to be the general opinion that we had enjoyed the best Presbyterial Annual Meeting in years.

SASKATCHEWAN

MRS. ROY MANNING, BOX 85, ROSETOWN, SASK., PRESS SECRETARY

REGINA PRESBYTERIAL — The Forty-first Annual Meeting of the Regina Presbyterial was held at First Church, **Regina,** with the theme "Redeeming the Time." Mrs. John Shaw, Presbyterial President, presided, and devotions were led by Mrs. George Sampson and Mrs. A. Hagan. A C.G.I.T. affiliation service was held, after which, the film, "The Bible on the Table" was

shown.

The next day's sessions opened with Moosomin Women's League taking the devotions. Reports were heard and Miss L. M. Macarthur, Toronto, acted in an advisory capacity in the discussions. Greetings from Presbytery were brought by Rev. A. C. Aicken and the camp report by Rev. G. A. Cunningham. A Life Membership was presented to Miss Brigham of Stoughton for her many years work in the Women's Missionary Society. Mrs. John Shaw was pleasantly surprised when she was presented with an Honorary Life Membership.

Indian Head Ladies Aid conducted the worship service to open the afternoon session. After further reports, and discussion of these, the new officers were installed by Miss L. Macarthur, the President being Mrs. Edwin Sneath. Dr. N. D. Kennedy pronounced the Benediction closing the sessions.

During the past months missionaries who have been guests at Knox Presbyterian Church, **Yorkton,** are Miss M. Williamson of India and the Rev. A. Reoch from British Guiana, each speaking to the Women's Guild. At another meeting Mrs. R. Conron of London, Ont., who is a Y.W.C.A. worker, told the group ways in which they could be of service to newcomers to Canada. This group sent a large bale of clothing and old Christmas cards to the Dicksons in Formosa.

At the Christmas meeting the Barvas Women's Group were present and Miss Eliz Cseke, who is Deaconess to the Hungarian congregation in Yorkton, gave an interesting account of the meeting of the World Council of Churches at Evanston.

Rev. M. S. McLean installed the new officers of Knox Women's Guild at their first meeting in 1955. He took as the text for his message Phil. 3:13, 14.

SASKATOON PRESBYTERIAL—Mrs. E. H. Biggar, who is the official visitor from the St. Andrew's W.M.S. in Saskatoon to the City Hospital, conducted the devotions at the February meeting, taking as her topic "Power is needed for sin sick souls and Christ is sufficient." Mrs. P. Dawson led the study of India, taking the topic "Agriculture". She was assisted by Mrs. N. Grieve and Mrs. D. Mitchell. She stressed the many and varied methods used, varying according to education and financial ability.

A moment of remembrance was observed for Mrs. I. Munro who recently passed away. She was a life time worker in the W.M.S. and a long time member of St. Andrew's W.M.S.

The Women's Missionary Society of St. Andrew's Church, **Wilkie,** had a visit from Miss G. Bone, Regional Secretary. She was introduced by Rev. J. D. Lister of North Battleford. Miss Bone spoke on Literature and the assistance her department gives to any group in the church. The devotional period was conducted by the Rev. Lister. The members were happy to share this period of fellowship with Mr. and Mrs. Lister.

MANITOBA

MRS. JAMES GIBB, 308 S. MARKS ST.,
FORT WILLIAM, ONT., PRESS SECRETARY

SUPERIOR PRESBYTERIAL — "We cannot all be missionaries, but we can aid them with our prayers and our givings" said Mrs. H. J. Loney, President, during opening session of the 41st Annual meeting of Superior Presbyterial of the Presbyterian Church, held March 2 in St. Andrew's Presbyterian Church **Fort William.**

"If we are to be followers of Christ we must not be selfish, but must share our love of Christ with others," she continued. "And no greater privilege was ever given to followers of Jesus Christ than that of "Witnessing to Him," she said.

Christians must be mindful, she felt, that it was not enough to enjoy their Christianity in the comfort of their homes, but must bring that Gospel to the millions in the world who had not yet heard it.

The sessions, attended by upwards of 50 delegates as well as a large number of visitors, saw Mrs. Loney re-elected as president for the coming year.

The report of the nominating committee was presented by Mrs. R. C. Browne.

Guest speaker for the sessions was Miss L. Macarthur, National Secretary for Children's Work, who brought greetings from Council Executive and led in discussions.

To reach Out: The need for, and the importance of a "further reaching out" to people with no church affiliation was stressed by Miss Macarthur at the morning session who discussed the topic, "What of the Future of this Presbyterial?" That this "reaching out" was reaping a reward was evidenced by the fact that recently a young Chinese girl, educated in the Christian religion in China, had been brought to Canada by a group of Canadian Chinese in Montreal. Miss Macarthur urged the members to always "extend a welcome to newcomers" or to those who were on the fringe of church life.

It was important to any church that these people be gathered in to participate actively in the life of the church.

It was also important, she said, to see that Home Helpers are made to feel they have a work to do for the church, and should be afforded an opportunity of participating in program planning and preparation.

Annual Reports

For this year's annual meeting reports had been prepared in printed form and were reviewed briefly by various leaders. The President, Mrs. H. J. Loney leading a panel discussion on "The Executive Looks at the Presbyterial."

Reports as compiled by the various secretaries showed a gratifying progress in the missionary activities. These reports were reviewed by Miss Jean Stevenson for the Adult groups; Mrs. R. Wallace, Evening groups; Mrs. J. Goodfellow; Young Women's groups; Mrs. J. Fidler, Girls' groups; Miss Mary Hogarth, Children's groups; Mrs. J. W. Fraser, Finance.

The early part of the afternoon session was given over to research groups under the leadership of Mrs. J. W. Fraser, Finance; Miss Jean Stevenson, Adult groups; Mrs. W. J. Stirrett, Welcome and Welfare. These groups met for discussion and exchange of ideas and afterwards reported their findings to the meeting.

Mrs. W. A. Hunter gave a talk on books and Mrs. A. H. Johnston had charge of Mission bands exercises.

Prayers were offered by Mrs. W. B. Macadrum and Mrs. Lookman, and Mrs. A. H. McEwen was organist for the day sessions.

Luncheon and tea were provided delegates and at 6 o'clock there was a banquet in the lower hall where Mrs. Loney again presided. Rev. A. H. Johnston asked the blessing and also extended greetings from St. Andrew's Kirk Session and congregation. Mrs. R. C. Browne welcomed the gathering. Mrs. J. McLeod replying and extending an invitation on behalf of First Church in Westfort to hold the next annual meeting there.

Greetings were also extended from Kirk sessions; First Church, Port Arthur, Rev. J. A. McMahon; Church of St. Andrew, Port Arthur, Rev. B. Davidson; Oliver Road, Port Arthur, Rev. Walter Ross, and First Church, Westfort, Mr. J. Brown and from the moderator, Rev. W. B. Macadrum. Miss I. Hunter of St. Andrew's Church was welcomed back after working in a mission field in India.

Mrs. Nairn read greetings from the Brandon and Winnipeg Presbyterials, and from the Manitoba Synodical Society.

Mrs. McDougall voiced the thanks of the gathering to the ladies of St. Andrew's for the banquet, Mrs. D. Walker responding.

At a public service in the evening, presided over by Rev. A. H. Johnston, officers were duly installed by Miss Macarthur. Mr. Norman J. Kleven was organist.

WINNIPEG PRESBYTERIAL—The forty-first Annual Meeting of the

Winnipeg Presbyterial Women's Missionary Society was held in the new Calvin Presbyterian Church, February 16, one day session. The President, Mrs. Cormack Smith presided at all sessions. The morning session Worship Service was led by Calvin auxiliary. "We Are Labuorers Together With God" was the theme. The welcome to the delegates was given by the minister, Rev. J. Dean C. Smith. Greetings from Manitoba Synodical were given by Mrs. D. H. Ross, President. Greetings from Brandon and Superior Presbyterials were read by Corresponding Secretary Mrs. M. E. R. Baudreau.

Discussion of Recording, Corresponding, Finance, and Treasurer reports were led by Mrs. S. V. A. Gordon. The President, Mrs. C. Smith in her address told of the work in India, British Guiana and Formosa. She said we cannot all go as missionaries, but we can be missionaries at home in our own country. Rev. Douglas C. Hill, Superintendent of Missions for the Synod of Manitoba, pointed out three projects of the W.M.S. in the Synod of Manitoba; the hospital visiting by hospital visitor Mrs. G. W. Bradley, the work at the Cecilia Jeffrey Indian School, Kenora, and the Indian school at Birtle.

The problem at Kenora is how to reach the Indian people after they have finished school when many resume their life in the reserve on Lake of the Woods.

Rev. Hill made reference to Miss Carol Chiam in training at the Deaconess Home in Toronto before going back to her native land of Formosa, also to Miss Margaret McNaughton who had been Regional Worker for the Synod of Manitoba. Discussion of reports led by Mrs. S. V. A. Gordon were; Recording Secretary, Corresponding, Treasurer.

The Treasurer Mrs. Gordon, reported $3286.00 was sent to Synodical Treasurer. It was decided all auxiliaries be allocated. Service of Remembrance was conducted by the President. Discussion of reports, Literary, Press and Supply were led by Mrs. W. S. Simth. Mrs. Harbottle, Supply Secretary packed one tenth of clothing in her own home, but in future the bales would be packed in First Church. In an address by Mrs. G. W. Bradley, Hospital Visitor, she said it was very important to notify her of Presbyterians in hospital. Hymn 582 was sung and the Elmwood Auxiliary closed the morning session with prayer.

At a basket luncheon Mrs. S. V. A. Gordon announced a drive to raise $100,-000.00 for a new Presbyterian Church home in Toronto. Only $2.00 from every woman in the Presbyterian Church would be required to raise that amount.

Afternoon session opened at 2.00 p.m., with the President presiding.

First Church auxiliary discussion of reports led by Mrs. D. H. Ross were; Life Membership, Mrs. J. Campbell; Home Helpers, Mrs. D. W. McRae; Welcome and Welfare, Mrs. D. H. Ross. Mrs. Campbell reported 10 Life Membership certificates, 3 Honorary certificates were given. Mrs. Ross, Welcome and Welfare Secretary, reported visits to new Canadians, nursing homes, and shut ins. Miss Margaret Dunwoody Girls' Secretary on Synodical, stated 3 new Girls' groups had been formed. Mrs. A. H. McKay, Adult Auxiliary Secretary, reported 12 auxiliaries, 1 associated, with a membership of 321. Hymn 326 was sung, followed by discussion of reports by Mrs. A. H. McKay; Glad Tidings, Girls' Work and Adult Work. Calvin Mission Band sang two choruses "Jesus Saves Me" in Hindi, also the "Whisper Song". Hymn 546 was sung, closing prayer by member of St. James' auxiliary. Dinner was served by the ladies of Calvin Church, convened by Mrs. W. S. Smith.

Words of welcome were given by Mrs. W. S. Smith, President of Calvin auxiliary. Mrs. J. P. Duffin gave the Blessing. Response to words of welcome were given by Mrs. Allison of Roland. Greetings from Presbytery and Synod of Manitoba were given by Rev. J. D. Marnock. Greetings from Interchurch Council were given by Mrs. C. Taylor on Wednesday evening. Hymn 399 was

sung. Worship Service by the Presbytery of Winnipeg. Bible Reading was read by the Moderator, Rev. J. Dean C. Smith. Rev. J. S. Flook led in prayer. Calvin Church choir sang an anthem "Come Holy Spirit Come." The members of the Hildur Hermanson group of First Church presented a play, "Along an Indian Road." Discussion of reports led by Miss Winnie Nash were; Children's, Literature, Young Women's and Evening groups. Miss Elsie Miller reported a total enrolment of 279 in the children's department.

Mrs. D. H. Ross presided during the election of officers. Before leaving the chair, Mrs. Cormack Smith thanked all members of the board for their co-operation during her term of office. The report of the Nominating committee was presented by Mrs. N. B. Henry, convener. Installation by Mrs. D. H. Ross. Mrs. M. E. R. Baudreau was elected president. In her remarks she said, "W.M.S. women must set an example so that other women will want to become associated with us." The closing words were given by Mrs. M. Hutchisen. Rev. J. Dean C. Smith closed the sessions with the benediction. Organists were Rev. J. Dean C. Smith, Miss Andrews.

HAMILTON AND LONDON

MISS FLORENCE BAXTER, FRONT ST., CHIPPAWA, PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — The C.G.I.T. held a youth rally in Port Elgin with more than forty young people attending. A challenging address on the theme "Meaning Business" was given by Mrs. L. Wynne of Chatsworth, a theological graduate of Cambridge University. Miss Wynne stated that success in modern life was due to participants working and 'meaning business', and she called for a similar spirit in making Christian ideals a living force in every-day life.

Miss A. Gilchrist presided at the February W.M.S. in St. Andrews, **Owen Sound.** Miss Mary Sim and Mrs. T. Rutherford led the devotions and Mrs. Lyman Brown, Missionary herald, gave many news items, speaking of the work of Miss Ida White, R.N., in India, the Communist movement in China and of the veteran work so well executed under the late Dr. Goforth and Dr. Buchanan. Miss Christine McGregor discussed three chapters of a Missionary study book.

In **Walkerton** the Mission Band is busy knitting squares for an afghan and making colored scrap books for Mission fields. The Explorers group is also active and the Young Women's Auxiliary held a pleasant Valentine Tea. They are also knitting and making quilts. The study book, "Face to Face with India", was presented by Mrs. E. Krampp. Mrs. Donald Cameron and Mrs. W. Brown conducted an interesting discussion period.

CHATHAM PRESBYTERIAL—Chatham Presbyterial Executive busily planned for Miss Anne MacEachern's March visit to the Presbyterial, and also for the observance of a seventieth Presbyterial Birthday in May at their spring executive in First Church, Chatham.

New St. Andrew's **Dover,** used the World's Day of Prayer program for their February meeting and had Mrs. F. A. Creasey, of Chatham, the Presbyterial Children's Secretary, as their guest speaker.

Dresden also heard Mrs. Creasey. A splendid report was given of the Presbyterial Annual meeting. A Mission Bander, Patsy Slack, of Sunshine Mission Band, sang a solo accompanied by her Mission Band leader, Miss Helen McVean.

....**Leamington,** Knox, heard fine reports of the Annual Presbyterial as given by Mrs. F. Harold, the Girls' Work Secretary.

The Explorers Leaders' Council of **Windsor,** met in St. Andrew's Church in February and presented a gift of $25.00 to go to the Vellore Christian Medical College in India. The Senior W.M.S. of St. Andrew's recently collected and delivered 125 Magazines to the Essex Sanitorium and have been active in Welcome and Welfare visiting.

HAMILTON PRESBYTERIAL—The Evening Auxiliary of Knox, **Burlington,** added a first seal to a Jr. Membership Certificate of Beverley Lowrey.

Salem Cottage Evening Auxiliary, **Caledonia,** heard an interesting letter from Mrs. Jas. Dickson, Formosa, in which she described Christmas parties at the orphanage, also the work in the leper colony and in the prison.

Many members and visitors were present for the twenty-seventh birthday party of Calvin Senior Auxiliary, **Hamilton.** Mrs. Frank Duvall, Presbyterial President, spoke on "The Road Ahead". Corsages were presented to Mrs. Alfred Curno and Mrs. E. Galloway, the two Oldest Auxiliary members present. A former President, Mrs. Robert Thompson, very graciously supplied the Birthday Cake.

Mrs. Victor Vallance was honored by St. Paul's Senior Auxiliary.

A tribute was paid the late Mrs. W. J. Shepherd of Erskine Senior Auxiliary, who was a very faithful W.M.S. member during her life.

A new Young Women's Group has been formed in Chalmers Church.

A play, "Problem and a Challenge", was prepared by Mrs. T. G. M. Bryan for a recent meeting of St. Columba Senior Auxiliary. It presented the difficulties the people of India encounter in making a living.

The Alice MacDonald Y.W.A. of St. John's Hamilton, had as their guests, for a second Anniversary, the Young Women's Auxiliary of St. Enoch's and Erskine Churches. Slides entitled, "Christ is the Answer", taken by Miss Helen Bricker, were very interesting. Mrs. N. D. MacDonald, the founder of the group, cut the cake.

Dr. Jessie Findley showed slides to Southgate Senior Auxiliary, and gave an interesting talk on Vellore Medical College, India, where she served many years.

The C.G.I.T. of St. John, Hamilton, entertained their mothers, the Explorers, and W.M.S. friends at an Indian festival, in native saris, teaching Indian games and songs to their guests. A trip across India was presented via a large wall map and pictures, and the worship service led into the re-affiliation service in which the W.M.S. shared.

Miss Ann MacEachern, Regional Secretary, met leaders of C.G.I.T. and Explorers Groups at rallies in Knox and St. John Churches, and also visited several groups in Hamilton.

Mrs. D. M. Allan spoke on the Missionary Work of the Presbyterian Church in Canada to the Helen G. Mullen Evening Auxiliary of **West Flamboro.**

There was a good attendance of W.M.S. members and mothers at the affiliation service of the C.G.I.T. of Cheyne Church, **Stoney Creek.** Mrs. O. R. Farnan, Hamilton, addressed the girls. The service was held in the church and was followed by refreshments in the new Church Hall.

Mrs. J. Wilson McBurney was honored by **Walpole** Senior Auxiliary.

The monthly W.M.S. meeting of MacNab Street Presbyterian Church, **Hamilton,** was conducted by the President, Mrs. L. D. Learne. A film of Korea, as it was and later, was shown by Mrs. R. F. Thomson and Mrs. Faber, after which a cup of tea was enjoyed.

LONDON PRESBYTERIAL — Hamilton Road Presbyterian Church, **London,** was the scene of a happy gathering the evening of March 7th, when the Women's Missionary Societies of the London Presbyterial of the Presbyterian Church in Canada met for a social evening to honor three Missionary workers of the Church. These missionaries, Miss Bessie MacMurchy and Miss Mary Nichol, both of India, and Miss Ruby Gopaul of British Guiana, are all at present studying in London in preparation for further services overseas. Miss MacMurchy, who has had her furlough extended to allow her to take her B.Sc. in nursing, expects to return shortly to India. Miss Nichol, who is with the Eastern Division of the W.M.S., will be accompanying her.

The Presbyterial President, Mrs. J. K. West, introduced the guests of honor and presented each one with a gift from the Presbyterial. Mrs. J. A. McLean, Dutton, gave Miss MacMurchy a personal gift of a steamer rug. Each expressed her appreciation of her gift and spoke briefly of her work.

Rev. O. G. Locke was present and showed a film entitled, "Village of the Poor", depicting scenes of village life in India. Rev. Locke also led in prayer, closing a brief worship period conducted by Mrs. West. A half hour of singing, games and stunts was much enjoyed and refreshments were served by the ladies of Hamilton Road Church.

Wilkie Evening Auxiliary of St. George's, London, heard interesting reports of the recent Presbyterial meeting held in New St. James Church, as given by Mrs. Harold Vacey. Mrs. J. R. Waldie and Mrs. Donald Morrison were in charge of the devotions and Mrs. Archie Mitchell modelled several native costumes of India in connection with the new study book, introduced by Mrs. L. C. MacDonald.

Knollwood Park W.M.S., London, enjoyed a quiz program on "Women of the Bible", at a recent meeting; also interesting discourses on India—the country, its customs, and marriage lore.

Miss Mary Nichol, a Missionary Nurse on furlough from Central India, was guest speaker at a supper meeting put on by the Afternoon Auxiliary of New St. James Church W.M.S. Pictures of the principal beauty spots of India, and the Jobat Hospital, where she works among the Bhils, were shown. Miss Bessie MacMurchy introduced Miss Nichol and also led the Worship service.

A playlet, "India Calls", written by Mrs. J. H. Childs of London, was presented by the following cast: Mrs. K. Darch, Mrs. T. S. Trout, Mrs. S. A. McLeod, Mrs. Richard Stewart, Miss Anne Howson and Miss Janet Wallace. This same playlet with the same cast high-lighted a meeting of Goforth Evening Auxiliary of New St. James Church. At this meeting dinner was served by Miss Margaret McDonald and committee, at tables centred with white mums and red tapers, in honour of St. Valentine. Miss Bessie MacMurchy led the worship period, taking as her theme, "That they might have life".

Highlights of recent meetings at Elmwood Ave. Presbyterian Church included the following: A very faithful member, Mrs. Elizabeth Smillie, was honoured at a recent meeting held at the home of Mrs. L. J. Hartwick and Miss Maude McCready.

Members of Gilmore Evening Auxiliary are busily turning in old Christmas Cards and jig-saw puzzles for mailing to the auxiliary's adopted missionary in Formosa, Mrs. James Dickson. It was announced that the special collection taken before Christmas would be sent to Miss Dorothy Douglas to aid in her work in Formosa.

NIAGARA PRESBYTERIAL — Presbyterial Executive met in **Drummond Hill** Sunday School hall for their spring meeting. Plans were made for district meetings and delegates appointed for the coming Synodical. It was especially urged that Senior Auxiliaries within the Presbyterial put forth added endeavour to interest more church women in W.M.S. membership.

TORONTO AND KINGSTON

MRS. C. A. MCGIBBON, 70 GLEN MANOR DR., TORONTO, PRESS SECRETARY

ALGOMA PRESBYTERIAL — The annual meeting of Algoma Presbyterial was held in Westminster Memorial Hall, **Sault Ste. Marie,** Ontario, Miss Dora Hunter, Presbyterial President, presiding. Mrs. George Grant, Honorary President, gave a very helpful address on "Labourer's Together With God". Mrs. George Torrance, corresponding secretary, gave a very comprehensive report on the year's work, showing progress in all the auxiliaries. A young women's auxiliary was organized in Westminster

Church by Mrs. J. C. Agnew, Young Women's Secretary. Twelve members joined at first meeting.

Westminster Afternoon Auxiliary enjoyed their visit to Nagpur, India, where they took part in a radio broadcast. At the close they presented a Life Membership to Mrs. G. Harbottle. Her two daughters sang a beautiful duet, and then presented their mother with a W.M.S. pin.

We are looking forward to a visit from Miss Marion Williamson, Amkhut, India, during May.

Installation of officers for 1955 was conducted by the Reverend J. H. Williams, who closed the meeting with prayer.

BARRIE PRESBYTERIAL — The congregation of **Hillsdale** and the Women's Missionary Society suffered a great loss in the passing of Miss Christina Turner. She was interested in every department of the church's work and had an outstanding gift of leadership. She served as a teacher in the Sunday School and treasurer of the Women's Missionary Society for many years. Her passing is felt far beyond the bounds of her own congregation.

Miss Beatrice Scott, on furlough from the Bhil Field, India, completed most successful deputation work in Barrie Presbyterial in November, 1954.

In **Stayner** the C.G.I.T. group conducted the program for the evening most creditably. In **Bracebridge** a "men's chorus" led the singing and provided two very fitting musical numbers — a most unusual event men leading the singing at a W.M.S. meeting. They were very much enjoyed by all and we just could not let this opportunity pass without mentioning them. Miss Scott spoke at an afternoon meeting in **Barrie** and in the evening in **Orillia.** The meeting in Orillia was presided over by the Young Women's Auxiliary. In **Midland** the Evening Auxiliary was in charge of the meeting. This was the largest and best attended meeting and called forth representatives from the widest area. In **Cookstown** the Mission Band assisted with the music of the evening. Miss Scott's messages, based principally on the subject "New Creatures in Christ", were inspirational and challenging. She made us feel our primary duty and the duty of our churches is to evangelize and dedicate ourselves afresh to our great motto "The World for Christ". Her beautiful colored slides, depicting the life and work among the Bhil people, were quite effective in impressing her address. Modelling of Indian saris during the social hour was interesting and novel.

The W.M.S. of First Presbyterian Church, **Penetanguishene,** held their sixtieth anniversary, with Mrs. Gendron, President, presiding and Dr. and Mrs. A. T. Barr welcoming the guests. Mrs. A. C. Stewart, Midland, Sectional President, and Mrs. Wm. McEachern, Orillia, Presbyterial President, brought greetings. Mrs. J. M. Simpson read an interesting history of the auxiliary. A daughter, grand-daughter, and great grand-daughter of a charter member were present.

The annual supper meeting of the Women's Missionary Society of the **Orillia** Presbyterian Church was held February 16 with over two hundred women in attendance.

Mrs. D. L. MacDonald presided, and the guest speaker was Mrs. A. J. Cherry, Toronto Secretary for Christian Literature, Council Executive (W.D.)

Mrs. Cherry told of how the illiterate nations of the world are fast becoming literate, and how important it is that Christian literature reach these people before that of the Communists. The speaker told of the large quantities of beautifully printed and colored Communist literature on sale at all news stands throughout India and the small amount of Christian literature available.

Mrs. Cherry made an earnest plea for our offerings and prayers for the work of her department.

An "In Memoriam" certificate was presented by Mr. B. H. Price in loving memory of his wife, a beloved and faithful member. Mrs. D. H. McNabb made

the presentation, assisted by Mrs. R. A. Doak.

GUELPH PRESBYTERIAL — The Explorers of Knox Church, **Waterloo,** presented a fine pageant depicting "The Nativity Scene". The pageant was planned and directed by Mrs. M. L. Richardson, who also made the colorful costumes and stage scenery. It was a very effective presentation and many who saw the performance requested that it be repeated. If any Explorers Groups are looking for a Christmas pageant that can be produced with a little cost and effort, Mrs. Richardson will be pleased to offer suggestions.

PETERBOROUGH PRESBYTERIAL — The Women's Missionary Society of St. Andrew's Church, **Campbellford,** and the Peterborough Presbyterial, suffered a great loss recently in the death of Mrs. Reginald C. McCulloch. Mrs. McCulloch's great interest lay in the Women's Missionary Society. She was secretary of St. Andrew's Auxiliary and First Vice-President of Peterborough Presbyterial. A highly esteemed resident of Seymour Township she also took an active interest in all that pertained to the well being of the community where her faithful leadership and generous support will be missed. Surviving are her husband, three sons and a daughter.

St. Andrew's Women's Missionary Society of **Hastings** recently lost a beloved and valued life member, Mrs. Thomas Richardson. A pulpit fall was dedicated to her memory at the morning service by the minister, the Reverend T. E. Kennedy.

SAUGEEN PRESBYTERIAL — The fortieth Annual meeting of Saugeen Presbyterial was held in the Presbyterian Church, **Arthur,** Ontario, with Mrs. G. B. Anderson presiding. Words of welcome were given by Mrs. H. McQueen. Arthur Presbyterial business was dealt with and all departmental reports given by Mrs. W. McGowan, Durham. Mrs. Anderson's remarks were based on the theme of the day, "Behold I come quickly". All reports showed a successful year and with a more concentrated effort the President felt we could do better in 1955. Dinner was served by the ladies of Arthur Presbyterian Church.

At the afternoon session, Miss Ruby Walker, Regional Secretary stressed the need of a better Missionary Vision, our aim should be "The World for Christ". Mrs. Karl Schaefer and Mrs. W. Machesney sang a duet, "Follow Me" which was very much appreciated. Reverend Leggett, Arthur, brought greetings from Presbytery. Installation of officers for 1955 was conducted by Miss Ruby Walker, and the meeting was closed with Prayer by Mrs. J. Gillespie, Mount Forest.

TORONTO EAST PRESBYTERIAL— A very interesting and inspiring evening was enjoyed by those attending the Inter-Church Missionary Meeting in St. Clement's Anglican Church, Jones Avenue, on Monday, February 7th. Miss Beatrice Scott of the Presbyterian Church, spoke on India and told of incidents in connection with hospital work and teaching.

Dr. Winnifred Bryce spoke on the 5-year plan and the difference it is making and will make if continued. She told of one young couple who had attended schools and received books telling them how to build a cattle shed and also a smokeless kitchen, and of each offering to help the other to make their home more modern. The prize given for the best home in the village was won by this couple. This prize was a picture of Christ blessing an Indian woman as she cooks and entitled "Blessing the Pots".

A very interesting display of curios was shown and explained by **Mrs. Phillimore** whose parents were missionaries in India.

MONTREAL AND OTTAWA

MRS. H. R. ROBERTS, 580 KIRKWOOD AVE., OTTAWA, PRESS SECRETARY

QUEBEC PRESBYTERIAL — The Associate Evening Auxiliary of the W.M.S. of **Sherbrooke** held their

final meeting for 1954 on December 4th in St. Andrew's Church Hall, following a supper convened by Mrs. Harold Walker. The meeting took the form of a candle lighting service. Those taking part were Mrs. Herbert Mayhew, Mrs. Harold Turner, Mrs. E. Wells and Miss A. McBain. Miss Thelma Crawford rendered a solo. A new slate of officers was installed for 1955 with Mrs. A. D. Savage as President. The meeting closed with a benediction sung as a prayer.

The Women's Missionary Society of Stanley Presbyterian Church, **Westmount, Quebec,** closed a most successful year December 31, 1954, having met their allocation of $1,175.00.

On February 1st, the forty-first Annual Women's Missionary Society Presbyterial was held at Stanley Presbyterian Church with the W.M.S. as hostesses. Supper was served to 276 guests.

Special speakers for this occasion were Mrs. Arthur J. Cherry and Miss Margaret Webster. Mrs. Cherry delivered a most interesting and inspiring address both at the afternoon and evening meetings on "Christian Literature".

The surplus funds left over from Presbyterial supper have been forwarded to Mrs. Cherry for Christian Literature and is being used by her to send a complete "Village Lending Library" to India.

February 22 meeting on Meditation Prayer and the Abundant Life, was conducted by Mrs. G. W. Grier.

A PRAYER FOR PEACE

Keep me quiet, Master,
Patient day by day,
When I would go faster,
Teach me Thy delay.
Restless, oft I borrow
From the future care.
Teach me that to-morrow
Shall its burden bear.
From Thy full provision
Daily richly fed,
By Thy clearer vision
Ever safely led,
Let me to my brothers
Turn a face serene,
Sharing thus with others
Peace from the Unseen.

— William Adams Brown

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Women's Missionary Society, W.D.

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THE GLAD TIDINGS

VOLUME XXXI

JUNE, 1955

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THE GLAD TIDINGS

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THE GLAD TIDINGS

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Editorial

RACE prejudice, as we know it today, is a comparatively modern development. Culture prejudice caused the Greeks to regard all others, of whatever race, as Barbarians. Religious prejudice between Christians and Jews, between Moslems and Christians and Jews, between Christians and heathen operated with little or no regard to the races involved.

It was 17th century exploration, followed by the development of trade, of imperialism and of colonialism which gave rise to race prejudice as we know it.

The explorer who disturbed the traditional social patterns of primitive races, the trader who bartered trinkets for spices or fire-water for furs, the governments or chartered companies which seized rich territories and exploited their resources and people, the colonists who settled among primitive peoples, ever extending their holdings at the expense of the natives, the planters who tried to compel the aborigines to work for them and then in desperation imported slaves from Africa, the mining companies wanting cheap native labour – all these, being mainly Europeans and at least nominally Christians, had to justify their conduct as best they could.

They did this quite effectively by a process of rationalization, justifying their attitudes and practices as necessary or even legitimate, since those dispossessed, exploited, or even partially exterminated, were of a lower order of being – "lesser breeds without the law."

This psychological defense of economic injustice was reinforced with colour-consciousness, for historic reasons more powerful in the case of North Europeans than of South Europeans, the latter long exposed to racial invasions and race admixture from Asia and Africa. To the above was added strong feelings of culture superiority, compounded of natural pride in developed European culture and failure to appreciate the better features of primitive cultures. Finally, the Christian Scriptures were ransacked for religious sanctions. The Old Testament was drawn upon in naive reliance upon Noah's curse of Canaan, son of Ham, to perpetual slavery, or the more plausible reference to the example of Israel in relation to "the nations" that know not God. The New Testament was

used to justify the institution of slavery, inasmuch as the early Christian community did not take issue with slavery as such. The Christians did welcome men and women of all races, colours, cultures and economic positions, including slaves, but this was conveniently ignored.

However, all of these self-justifications and evasions were subordinate to the economic motivation. The fundamental requirement was to justify economic injustice – dispossession, exploitation or partial extermination of native peoples.

Unfortunately the economic injustice and accompanying self-justifying race prejudice still exist – gradually disappearing in the United States, becoming worse in South Africa under *apartheid,* segregation short of complete economic breakdown.

At the same time there are signs that this modern malady is making its last desperate stand. The work of the United Nations is beginning to tell. Not only does it provide a forum of publicity and of popular education, but its Trusteeship Council can bring the pressure of world opinion to bear where needed. The recent decision of the Supreme Court of the United States against segregation in education and the growing trend among Southern denominations to open their churches and seminaries are hopeful developments.

At the same time West Africa is moving rapidly toward a series of independent states in which race prejudice will not be tolerated. The Federation of Rhodesia and Nyasaland seeks to avoid the Mau Mau terroristic revolt in Kenya. Quite recently in South Africa, a Conference of representatives of all the Protestant churches and of all the racial groups involved, discussed the situation frankly but in good spirit and agreed to provide for continuation of the useful consultations so well begun, looking toward some new and creative solution of an old problem, based on equity and Christian principles. The Christian Church elsewhere may well pray that South Africa may yet solve its multi-racial problem, basically and in time.

Meanwhile the pattern of human contact is being reversed. People of numerous Asian and African races are travelling to Europe, to the United States and to Canada, for study and training for service and leadership in their home lands. This process is likely to continue and to develop still further, provided we Christians treat these students and trainees with the basic respect and simple courtesy due to temporary guests of whatever race, colour or creed. Thus we may make some amends for the economic injustice perpetrated by our forbears, leaving us with a legacy of lingering race and colour prejudice to overcome with positive Christian goodwill and helpfulness.

—L. S. ALBRIGHT

Prayer

WE bow before Thee, our Heavenly Father, with a deep sense of our unworthiness to approach Thy throne. Grant us, we pray, the consciousness of Thy presence, and cleanse our hearts, in Thine infinite grace, from everything that hinders our communion with Thee, and our prayer power.

We would intercede especially today, for the work among French Canadians, which has been carried on by our church for so many years. We thank Thee for Thy manifest blessings upon it since its inception, and for the consecrated leaders whom Thou hast called to this special ministry.

May Thy divine unction rest upon all ministers, and their helpers, in the French Canadian churches in eastern Canada; and especially upon the newly organized congregation in Quebec city, also the "French Christian Mission" in Manitoba.

Grant that Thy servants, by their teaching and consistent Christian living, may experience the joy of leading many souls into abundant life in Christ. May the power of the Holy Spirit rest upon them, that ever increasing numbers may be brought into the glorious liberty of the Gospel, and know, with absolute certainty, the fulness of the redemption which the Saviour purchased for them in His atoning death and resurrection.

We pray, also, for Thy promised blessing upon the distribution of Christian literature. May the Holy Spirit use it to open the eyes of many who could not be reached otherwise. May the entrance of Thy Word which giveth light, bring forth abundant fruit which shall abide.

Guide us, through our missionary studies, into a deeper understanding of the trust committed unto us, and renewed consecration to Thee for its fulfilment.

In Jesus' name we ask it all and for His sake. Amen.

BRAZIL—
UNLIMITED FIELD FOR EVANGELIZATION

by DR. HILTON BAPTISTA

BRAZIL is the largest country in South America, with a territory a little smaller than Canada and a population of fifty-five millions, among whom only two millions are Protestant – a small minority. The same proportion or less we have in the unversities where the Protestant students are very few.

The majority of the Brazilian universities belong to the government and their organization is different from the American or Canadian universities. The faculties are in different places of the city and they work without "the spirit of university". The students from one faculty do not meet those from another. It makes very difficult the job of the Student Christian Movement. In Brazil we call this movement A.C.A. (Associacao Crista de Acâdemicos).

How different from S.C.M. at the University of Toronto where all students meet at Hart House or in the chapel to attend the religious services.

We have to face two problems in our work among the students: to keep the faith of the Protestant students that come to the university and to influence others that don't know Jesus.

It is very important to give spiritual help to the young people that come from small churches in the country to study and live in the large cities where the Brazilian universities are. It is very hard for them to keep their faith living among the colleagues that don't believe in religion and belong to various forms of philosophic thought. If we don't care for these people they will be absorbed by the majority.

My readers must be surprised that I am talking more in Protestant terms than in Christian; but in Brazil of the fifty-five millions of Brazilians who are called Christians many, many are only nominal Christians. The Roman Catholic Church in Brazil has left its people, and they live in ignorance and superstition. Only the Protestant church has shown to the Brazilian people the real Christian way of life.

It is very hard to attract the students to our group but each year the number of them has been increased. I remember when I myself was a medical student in 1946, the attendance at our meetings was only eight or ten students. Last year we had meetings with one hundred and fifty. A good number of students are working and praying with great hope.

My visit to Toronto and my contact with The Women's Missionary Society of The Presbyterian Church in Canada was of great value and gave us a big impulse.

Now, in Brazil, is summer time and we are realizing that the lectures for the students will begin soon. In March, when they come back to the university, we will start a big campaign to bring new members to A.C.A.

The other face of the problem is to make influence among the unbelievers — students, teachers and the authorities of the university. It has been very difficult, but we are improving each year. In the graduation time at the university they had Roman Catholic services. Only but a few years ago we started to have a Protestant service too in many faculties. Last year we had a religious service at the celebration of the Faculty of Medicine birthday. We ask our students to fight to be the top in their classes to conquer influence among the colleagues and the teachers. We believe that our witness is very important in our work.

Last year we had two camping activities. With the help of some students from the U.S.A. we had, last July, the first international camping work at the Presbyterian Orhpanotrophy. They built two houses for the teachers' residence. We had with us students from Rio de Janiero, Sao Paulo, Belo Horizonte, Recife and Campinas.

Brazil is a large country where the majority of population is considered to be Roman Catholic but truly they are unhappy with their church and very anxious to have the real truth of the Gospel. Brazil is a great field for a big evangelization campaign. The Protestant churches have been increased tremendously.

The same we may see among the young people. Many people who were students a few years ago are now the top men and women in the churches, giving their faith and wisdom to the Kingdom of Jesus Christ.

God help us to keep the Protestant students in the right way of Christ and help us to bring others to our movement.

There is a real hunger for truth in our country and we may give the food that millions are awaiting.

The Brazilian youth is an unlimited field for those who want to work.

WITH OUR TWO MISSIONARIES IN NIGERIA, WEST AFRICA

Taken from a letter from Miss Joan Rochemont, B.A.

"I HAVE been allowed to take the choir in Slessor Girls' School. Miss Green asked me to do it and Chrissie (Denham) said I could. If I cannot attend, the teacher in charge takes it, so it does not tie me down at all. I do enjoy it too. I am teaching them, among other things, "O No John" and you should see how pleased they are to learn it. Africans find it very hard keeping on key in European songs and they tend to drag them. I have taught them "Steal Away" and they do it very well.

They love to put in harmony, too. Sometimes it is very poor, but in this case it is well done. I usually try to tell them the story behind the Negro Spiritual when I know it. I hope to teach them others, and Agnes (Gollan) is going to teach them some camp songs which they can use in their Guide campfires, etc. The Slessor girls all speak English so we have practically no language difficulty here.

"Now Agnes wants me to give you a description of Uburu. It is such a different countryside to Arochuku that at first we did not like it. It is grass land, and while here we are surrounded by forest, bush and jungle, there one can see for miles over the undulating country. However we found it grew on us and we rather liked it by the end of the week.

The women are very backward here and the tribes are more warlike. They build round mud huts rather than the square ones of our district, and they build them close together with a wall joining each so that they can easily be defended. When you get near Enugu these huts are actually enclosed within a tall mud wall. It was only a few years ago that human flesh was found being sold in the market at Uburu and it is doubtful that the practice has completely stopped.

We have two women from this district in our course. They are from Uburu and Okpossi. Here they are together as sisters in Christ, when only a month or so ago their tribes were at war with one another. In fact the case was to come to court while we were there and the Okpossi woman at Uburu Hospital always walked the eight miles to Okpossi for class rather than risk

going to class in Uburu. Again we see the Gospel of Christ making one those who before had been enemies.

Amaseri district where Miss Denham wants our house built is the most backward of all, and it is more bushy. The Church has land about three miles west of this town so it may be built there.

While at Amaseri class one of the women came up to talk to me. In Ibo she said this would cost her great pain as even now when she came to class the women laughed at her and said, 'You silly woman, where do you think you are going?' The headmaster interpreted for me. She realized it would cost her a great deal to be a Christian. He told her she must not listen to the unlearned folk but to listen to the missionaries who had knowledge and were sent of Jesus Christ.

I felt very sorry for her as she has no one to take care of her and receives little encouragement. She took heart and said she would attend the Church Sisters classes. It would really cost to be a Christian in that area and the work would be challenging because of its great need."

Seven Nigerian Church Sisters of the Presbyterian Church of Eastern Nigeria trained in 1952-53 by Miss Denham of the Church of Scotland.

Uniforms—White with blue head ties, or green with yellow head ties.

Back row: Isu Ikona, Agnes Gollan, Alice Unoh, Joan Rochemont, Lucy Arua.

Front row: Inyang Ekanem, Nanenaya Kanu Achi, Miss Chrissie Denham, Mary Umana, Grace Uwen.

"YE SHALL BE WITNESSES UNTO ME"

I AM often struck by an anomaly in the practice of us members of the W.M.S. We make strenuous efforts — even to the point of sacrifice — to send our missionaries to far-flung outposts in Canada and to the ends of the earth overseas but how many of us feel interest or obligation to obey Christ's last command by "preaching the gospel" to the "creatures" we meet right here?

So we at home are seldom missionaries explicitly but—and this thought should give us pause—whether we want to be or not we are *all* witnesses in our daily walk and conversation but the witness of that may be *against* our Lord. Our lives and personality speak more loudly than our words.

In the following article our new editor, Mrs. Philippa Gould, has pungently pointed out ways in which we can be more effective in our witness. I commend it to your thoughtful perusal.

—Alice Inkster.

ONE way for us, as members of the W.M.S., to witness is through our own magazine—The Glad Tidings.

It is important for us to remember that the Glad Tidings is the witness of the Society, to those outside the Society, and is therefore the responsibility of all W.M.S. members.

I think, perhaps, if more members *realized* that the Tidings is the *voice,* the only voice, of the Society, and accepted their full responsibility to witness for the Society, we would have more subscribers.

Statistics tell us that the daily time alloted to reading by the average person is only half an hour, this includes newspapers, Time Magazine — which we nearly all read, and all those other magazines with eye-catching covers that we buy when we see them on a bookstall.

It is therefore important that our magazine be good—it *must* be good in order to be able to compete in that very brief daily half hour given over to reading.

This is our aim. To make the Glad Tidings as attractive on the outside as some of these other magazines. You will see we have started with our April issue. We must first lure the public into the

pages before we can make our voice heard. But—having succeeded in getting them to pick up the magazine we must not disappoint them as to the content.

We must make the news of our work both at home and abroad, so interesting that they will want to find out more about it.

Too, we must make our witness by voicing, perhaps in Editorial form, what we feel about important questions and social problems of the day. And in this we must not be backsliding.

There is a desperate need in the world today for leadership which can chart a course, point a direction, provide dependable guidance.

There is a need for a journalistic voice which will speak out in the name of a "right"—an "ought" —a "justice"—which does not waver with the demands of expediency, but remains a fixed point of anchorage.

We can be this journalistic voice, but we must be liberal—liberal in the sense of being forever open to new truth in whatever field of knowledge.

We must emphasize the relevance of religion; not only to the inner life of the individual, but to the whole structure of society.

We must look at problems of the day in the light of moral law and approve or condemn them in that light. Are they right or are they wrong?

Our responsibility as a journalistic voice is not to lightly entertain the reader—not to cater to special interest—not to write impressive and scholarly sounding words.

Rather is it to help people see, as clearly as possible, the implications of moral law for the life of their times.

In our own hands we have this powerful instrument to witness, not only to our own group—not only to the Dominion—but to the whole world.

We don't all have to be those missionaries who go into the dark places of the earth to preach the Gospel, indeed, this would not be possible. But we can do this right here by accepting our responsibility to the W.M.S. and its voice, "The Glad Tidings"—thus obeying the first command of the Risen Christ, "Go ye into all the world and preach the gospel to every creature."

—Philippa Gould.

Follow with reverent steps the great example
Of Him whose holy work was doing good.
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

— WHITTIER

"Big Sister" — by hospital custom the newcomer's friend, Joan Robertson of Snowflake, Man., affixes a pin on Winnipeg General's first Indian nurse-to-be, 20-year-old Betty Bunn of Birtle, Manitoba.

— Courtesy Winnipeg Tribune

MY THREE YEARS AS A DEACONESS

by MARGARET NEAR

SO often we are asked the question, "What does a deaconess really do?"

A deaconess's training includes a good deal which falls under the general heading of Christian Education, and for many deaconesses this is their major sphere of activity. In the Church School and the Mid-week groups the deaconess's work may involve active leadership or, more probably, it will be the training of leaders. In fact, help is often given to all aspects of organizational work. Usually there are the Adult Women's groups to which she can give some assistance.

The kindergartens which are carried on in conjunction with the Chinese work and at Tyndale House are partly under this heading, but, more important, they are a means by which contact is established between the Church and the community through which families are enabled to hear the Gospel.

For the deaconess working under a Presbytery, each summer means two things—Vacation Bible Schools and camps. These are wonderful opportunities for concentrated Christian teaching such as are not possible during the winter months.

The deaconess may assist the minister or she may take complete charge being responsible for recruiting and training leaders, etc., depending on where the school is held. The deaconess may be the director of the Presbytery Girls' Camp or she may serve in other capacities.

It was my happy privilege to serve for a time as Deaconess in the city of Regina doing extension work as well as helping to organize and supervise groups. Here also, I was called upon to give assistance at Vacation Bible Schools and leadership at camps.

In one area the Church School in a small town camped together for a week. The experiment proved such an effective and happy means of Christian Education that the deaconess was asked to lead another one the following year.

I learned that summer that Vacation Schools are tests of a pioneer spirit, for makeshift living conditions prevailed and we had to make the best of the situation. In the past three years I have learned that a deaconess requires a wide variety of accomplishments. For she is often called upon to do things

which may seem a little out of the line of duty.

Visiting is an essential part of deaconess work for in her visiting she becomes acquainted with the families of the congregation. I learned too, in extension work, that the word survey takes in a great deal for it is the preparatory step in the building of a congregation in a new area. To make a survey means walking, knocking at doors, talking, then walking, knocking and talking again at every door for many city blocks. But it has been the beginning of a number of new churches.

There have been occasions when I have been asked to conduct a service and I have done this in great fear and trepidation after much preparation.

Hospital visiting is also a very important phase in the work of a city deaconess. It is one of the most satisfying tasks yet nothing is more physically or spiritually tiring than to go among the sick. At all times one must be cheerful remembering it is a message of comfort that must be brought.

For a year now I have worked among the Chinese in Toronto. Here again, I have been called upon to make another adjustment because now I am meeting with people some of whom are not Christian. But the work brings much joy and happiness.

As the deaconess goes about her duties the truth of Paul's words

MISS MARGARET NEAR

concerning the "flesh warring against the spirit" is very real. Is the deaconess to have any social life outside her work or is her every waking hour to be taken up by those among whom she labours? Where do family and friends fit into the scheme of things? Is what she wants to do what God would have her do or is she being selfish?

In the midst of all our duties, we see Jesus Christ who is Himself the Way, leading us, showing us the way. There are times when only the certainty of God's leading prevents us from being discouraged. Yet when the path is darkest His Light shines in our midst reviving our spirits and opening new paths of service in His name and for His glory.

NATIONAL NEWS

SEVEN summer appointees are serving in areas from British Columbia to Quebec.

Miss Lois Powrie — Westminster Presbytery, British Columbia.

Miss Joan Fryer — Peace River Presbytery, Alberta.

Miss Frances Clark and Miss Marie Jack — Rocky Mountain House Van, Presbytery of Red Deer, Alberta.

Miss Marion Baron and Miss Fern Birtch —Prince Albert Presbytery Van, Saskatchewan.

Miss Dorothy Preisler — Brandon Presbytery, Manitoba.

Miss Lois Dove — Ports of Montreal and Quebec.

Miss Muriel Judd, who has been on furlough, has completed three months' study at Westminster Choir College, Princeton, New Jersey. Miss Judd will again spend the summer months in the Peace River area, for most of July and August on the Alaska Highway.

Our members of staff need to be versatile and ready to adapt themselves to any situation. These words came to my mind as I read a recent letter from one of our staff working among the Chinese. She writes of the kindergarten attendance and activities, young people's rally, of the women's group meetings, the Sunday School, and concluded her report with, "Other activities of the month have been: two visits with a Chinese lady to a lawyer concerning a business transaction, getting appointments with doctors for sick folk, visiting the sick.

One of our children had a ruptured appendix. The mother is a newcomer and was terribly worried. I hope I was able to help a little. One of the mothers had an operation. One of our former kindergarteners has been hospitalized suffering from a T.B. spine . . . so it has been an exceptionally busy month."

F.E.M.

PARCELS FOR PORT WORKER

NOTE — Please send all parcels for Miss Hilda Blackwell to: 633 Dominion Square Building, Montreal.

PRESBYTERIANS OF NORTH AMERICA MEET IN OTTAWA

By MARGARET WEBSTER

THE ALLIANCE of Reformed Churches throughout the World holding the Presbyterian System (popularly known as The World Presbyterian Alliance) meets in General Council ordinarily once in five years. The 17th General Council was held in Princeton, New Jersey, in July, 1954.

To promote fellowship and cooperation of Presbyterian and Reformed Churches in particular areas of the world, several Areas of the Alliance have been defined. North America forms one of these Areas. The North American Council, representative of Presbyterian and Reformed Churches in North America, meets annually.

• • •

Two important points which Presbyterians should keep in mind were stressed at the meetings of the North American Area Council of the World Presbyterian Alliance held in Ottawa earlier this year.

- Presbyterians have an important and significant conntribution to make to our world today.
- Presbyterians cannot divorce themselves from the ecumenical movement which is becoming so evident in this century.

Dr. John A. McKay, President of Princeton Theological Seminary and President of the Alliance, set the tone of the discussions. "The Presbyterian Church has a great heritage", he said. . . . "Reformed churches make up a large fellowship—a fellowship of at least 40 million people around the world. . . . The Reformed Churches recognize the prophetic task of the Church in the situation of the day. They see the need of man under the light of God."

To be true to our heritage and to our task, Presbyterians must redouble their missionary effort and go forward to accomplish greater things for Jesus Christ.

"While we realize that we have a unique role to play in this world of revolution, we must also realize", Dr. Mackay went on to say, "that we belong to a confessional group which is part of the whole Church of Jesus Christ and loyal to ecumenicalism".

He reminded the meeting that the medieval reformers led by Calvin were not attempting to form a separate Church but to reform the Church from within. "The Church is the congregation of those for whom Jesus Christ is Lord – the fellowship of those whom Christ has called and who have responded to that call. We cannot be truly reformed and Presbyterian unless we have a place in our affection for the whole family of God."

It was pointed out, however, that the World Council of Churches, under Reformed Church influence, has gone on record as being not in favour of a "unified super-structure organic Church". There is a place for the rich heritage and unique contributions of all the confessions in fulfilling the common purpose which faces the Church of Jesus Christ.

• • •

An interesting session for the women in attendance at the meetings took place at a dinner hour when thirty women, representative of seven Presbyterian and Reformed Churches* on the North American continent, heard of the formation of the Department of Women's Work of the World Presbyterian Alliance. Mrs. A. Ian Burnett, President of Ottawa Presbyterial, welcomed the women to Canada and to St. Andrew's Church.

(*The Associate Reformed Presbyterian Church, The Free Magyar Reformed Church, The Presbyterian Church in the U.S., The Presbyterian Church in the U.S.A., The Reformed Church in America, The Presbyterian Church in Canada, and The United Church of Canada.)

NEW TREASURER

Mrs. I. G. Sinclair who took over the duties of treasurer in January, has been a member of Council Executive for three years.

The treasurer's job is an arduous one and Mrs. Sinclair is deserving of our fullest co-operation.

MRS. SINCLAIR

1955 GRADUATES

PRESBYTERIAN DEACONESS TRAINING SCHOOL

By MRS. G. D. RALSTON, Principal

MISS MARION N. BARON was born at Ituna, Saskatchewan. When Marion was five years of age her family moved to Carberry, Manitoba. Here she received her Public and High School education. Before coming to the Training School she worked during the summer months for the Board of Missions in the Presbytery of Brandon. Her practical work throughout her course includes experience in Toronto Church Schools, in the Synod of Manitoba and in Newfoundland. Following her graduation Miss Baron expects to work for the Women's Missionary Society doing Van work in Northern Saskatchewan.

MISS MARION N. BARON

Miss L. Jean Black, B.A. was born at Nashville, Ontario. She attended Coleraine Public School and Weston Collegiate. In 1954 she graduated with honours from the University of Toronto in English Language and Literature. She was an outstanding student at Victoria College throughout her entire course and upon her graduation received the Joliffe Gold Medal, the Governor General's Silver Medal and the Governor General's Gold Medal, awards in English. In the summer of 1954 she was employed as a Regional Secretary pro tem in the Synod of Saskatchewan. After her graduation Miss Black will begin her work as a congregational deaconess at St. Andrew's Presbyterian Church, Port Credit.

Miss Carol Chiam was born in Formosa. She received her Public School education in Tainan and her High School education at Tamsui Girls' High School. She came to Canada as a Scholarship student of the Women's Missionary Society, W.D., and began the General Course at the Missionary and Deaconess Training School. Miss Chiam's practical experience in the work of the Canadian Presbyterian Church has been wide and varied. During her stay in Canada she has endeared herself to many interested friends across Canada. Miss Chiam expects to return to her own country very soon after her graduation and is looking forward to serving the church in Formosa.

MISS CAROL CHIAM

MISS L. JEAN BLACK, B.A.

Miss JoAnne Tillisch was born in Banff, Alberta. When she was quite young her family moved to Calgary, where she received her Public and High School education. Miss Tillisch's practical experience includes teaching and observation in Toronto Church Schools, work on the van in the Rocky Mountain House district and survey work in the city of Vancouver. Miss Tillisch is engaged as a congregational deaconess in Rogers' Memorial Presbyterian Church, Toronto. She will begin her duties there in May.

MISS JOANNE TILLISCH

MISS NORMA KENNEDY

ORGANIZATION STAFF NEWS

THE Organization Department is happy to announce the appointment of another Presbyterian Regional Secretary — Miss Norma Kennedy.

Miss Kennedy was born in Guelph, Ontario. She has studied at Geulph College, Prince of Wales College, Charlottetown, and the University of Toronto; and graduated this year from the Presbyterian Missionary and Deaconess Training School.

Considerable experience in church group leadership has given Miss Kennedy a good preparation for her work. She has taught in church school classes, led Mission Band, Explorer and C.G.I.T. groups, and participated in programmes for young adults. She has served as leader and director at summer camps for children and girls.

Before entering the Training School, Miss Kennedy had business experience. For three summers during her course she worked for the Women's Missionary Society, last year as a temporary Regional Secretary.

Miss Kennedy's first permanent appointment as a Regional Secretary will be in the Synodical of Alberta.

CANADIAN GIRLS IN TRAINING CAMPS

Many Presbyterian girls will go to camps this summer—some to Presbyterian camps and some to Canadian Girls in Training Camps. This article provided by the Canadian Girls In Training Committee, describes what camp can mean for Canadian girls.

WHAT does camp mean to me? "It means gaiety, laughter, pleasant companionship, and always the happy assurance that we are part of this great organization —the Canadian Girls In Training —striving together to be the 'girls that God would have us be'," responded one camper when asked the question.

Another camper expresses it in a slightly different manner, "Camp means a time to form friendships with girls who enjoy the same things you do and with leaders who are willing to help you in so many ways."

C.G.I.T. camps have definite purposes. They recognize camping as a purposeful and educative life experience; they aim to provide natural and democratic learning opportunities; they attempt to integrate all the factors of the camping experience so that every part of the experience makes its contribution to the life of the camper.

Christian objectives are furnished by actual living experiences within the camp. The C.G.I.T. camp situation provides an unparalleled opportunity to have an ideal community run on Christian principles.

C.G.I.T. Camps aim:

—to provide safe living conditions at all times;

—to provide mature and experienced Christian leadership;

—to provide opportunities for worship and for Bible Study;

—to provide the best in interest groups, which include music, dramatics, crafts, etc.

—to provide an opportunity in which campers may learn skills such as swimming, archery, etc.

—to provide opportunities for creative recreational activities.

—to provide opportunities for truly democratic planning and organization;

—to increase the understanding of the C.G.I.T. movement. Girls from different churches and communities have the opportunity to share their ideas about C.G.I.T. and feel themselves a part of a larger movement which is part of the Church and the world Christian community.

We invite all girls between 12 and 17 to come to camp (Senior camps are for girls over 15 years and Intermediate camps are for younger members.) At all camps there will be swimming, hikes, games, interest and discussion groups, ceremonies and fun.

Camp means discovering new beauty; at camp we know the adventure of exploring wooded trails, of watching flaming sunsets, of building fires on rocky shores and listening to the friendly crackle of burning wood, of sleeping under canvas in God's out-of-doors and marvelling at the immensity of the heavens.

This closer acquaintance with the beauty of our own land should make us better Canadians so that each may say,

"I am content with Canada
And ask no fairer land than
has been given me,
No greater joy; no more inspiring task
Than to upbuild and share
her destiny."

Girls should get in touch with the provincial C.G.I.T. Secretary for camp dates, and plan to camp in 1955.

(Information about Presbyterian camps will be available through your minister.)

FUN AT CAMP

"PARTING IS SUCH SWEET SORROW"

A Tribute to Miss Lily MacArthur

By MRS. JEAN S. WALLACE
Secretary for the Department of Children's Work, Council Executive

A fair haired young girl in her early twenties graduated many years ago from the Missionary and Deaconess Training School with a strong conviction in her heart of the power and love of God as revealed through His word and an eagerness to serve Him throughout her whole life wherever He should will her to go. The blessing of a fine Christian home had been hers where she had been aware of the constant presence of God through the close daily walk of loving parents with their Lord.

With joy and humility Miss Lily Macarthur began her first deaconess work in Toronto and later in Montreal. Her genuine love for and understanding of people of all ages has been her unique gift for Christian service, enabling her to make real to them the loving mercy of God. Hearts were changed through personal contact with her and homes were blessed as she entered to share joys and sorrows and to represent the cause of Christ in the community.

In 1918 the Women's Missionary Society (W.D.) of The Presbyterian Church in Canada was fortunate to have Miss Macarthur enter its employ as port worker at Montreal and Quebec. During the ten years after the first world war, Canada saw a great influx of new citizens. Many confused, frightened or weary immigrants received their first impression of Canada from the helping hand and friendly smile of our Miss Macarthur, who was often much more weary than they.

Newcomers were cheered by the genuineness of the welcome she gave them on behalf of the Presbyterian branch of the Christian Church and the warmth of the invitation she extended to become a part of that denomination in whatever community they would settle. After 1925 and the loss of many of our personnel, she stood alone to represent our Church at the St. Lawrence ports of entry.

In the late nineteen-twenties when the Presbyterian Church in our Western Provinces was reorganizing the remnants of her shattered congregations a pressing request came from Regina for Miss Macarthur to go and render there the type of service for which she was so

well fitted, and she returned to her beloved deaconess work. There is a very warm place for her in the hearts of the people in Regina whose lives she touched and there are some who still pray for her daily.

The effectiveness of the work she did there through the power of God is known to many. Her unusual gifts had become so well appreciated that she was asked to assist in the task of organizing a new congregation in Kirkland Lake and from there she fulfilled a difficult and successful assignment in Val d'Or. When the second world war presented new problems her wide experience, wisdom and tact were most valuable in the new field of interdenominational cooperative service in a war-time housing development at Brantford.

Ten years ago our Women's Missionary Society needed someone with very special capacity to fill the position of Secretary for Children's Work and the choice was Miss Macarthur. Anyone who had seen her in the midst of little children holding them enthralled as she presented the Christian message in terms even a tiny child could understand was enthusiastic about her appointment. This ability now had to be used in training and inspiring leaders of children to aim at similar effectiveness. The fact that the leader's success depends basically upon the personal relationship

MISS LILY MACARTHUR

with God has been the foundation of all her teaching.

Leaders throughout the whole territory served by our Society can bear witness to the sympathy and understanding she has had for their problems, the encouragement and help she has given and the inspiration of her own shining faith and love as she has been in touch with them through fine materials prepared, through correspondence and through personal contact as she has travelled across our country so many times.

As Secretary for Children's Work she has made a very valuable contribution in the field of co-operative inter-church Christian education. In the Presbyterian Church in Canada serving both the Women's Missionary Society (W.D.) and the Board of Christian Education, Miss

Macarthur has been of inestimable value. Confidence and trust are placed in her wisdom not only by the women of our Church but by our ministers and the officials of our Church Courts.

For 37 years Miss Macarthur has served as a member of the staff of the Women's Missionary Society. Now the time has come when our Society must lose her services because of our policy of retirement. Through God's grace her building has been strong and beautiful and others will add to it.

The many lives inspired by her deep spiritual conviction, the little children she has influenced directly and indirectly to commit their lives to their Saviour and the respect and affection of her co-workers have more than fulfilled the joyous expectancy of her life dedication when a fair haired young girl in her twenties. She is not leaving the service of her Church. She could not, for her commitment was for all her life.

We of the Council Executive part from her in her official capacity as Secretary for Children's Work with gratitude, regret and love. We pray for Miss Lily Macarthur God's richest blessing in whatever capacity He may call her to serve Him.

By the present Declaration of the Rights of the Child, commonly known as the "Declaration of Geneva", men and women of all nations, recognizing that Mankind owes to the Child the best that it has to give, declare and accept it as their duty that, beyond and above all considerations of race, nationality or creed:

THE CHILD must be given the means requisite for its normal development, both materially and spiritually.

THE CHILD that is hungry must be fed; the child that is sick must be nursed; the child that is backward must be helped; the delinquent child must be reclaimed; and the orphan and the waif must be sheltered and succoured.

THE CHILD must be the first to receive relief in times of distress.

THE CHILD must be put in a position to earn a livelihood and must be protected against every form of exploitation.

THE CHILD must be brought up in the consciousness that its talents must be devoted to the service of its fellow-men.

BOOK TALKS DRAMATIZED

An Indian Version of the Twenty-Third Psalm

THE Great Father above a shepherd Chief is.

I am His and with Him I want not.

He throws out to me a rope and the name of the rope is love and He draws me to where the grass is green and the water not dangerous, and I eat and lie down and am satisfied. Sometimes my heart is very weak and falls down but he lifts me up again and draws me into a good road.

His name is Wonderful.

Sometime, it may be very soon, it may be a long, long time, He will draw me into a valley. It is dark there, but I'll be afraid not, for it is in between those mountains that the Shepherd Chief will meet me and the hunger that I have in my heart all through this life will be satisfied.

Sometimes He makes the love rope into a whip, but afterwards he gives me a staff to lean upon. He spreads a table before me with all kinds of foods.

He puts His hand upon my head and all the "tired" is gone.

My cup He fills till it runs over.

What I tell is true. I lie not.

These roads that are "away ahead" will stay with me through this life and after; and afterwards I will go to live in the Big Tepee and sit down with the SHEPHERD CHIEF forever.

Book Talks Dramatized

WORD has been received in the office during the past few months regarding interesting experiments that have been tried in programmes for Presbyterial Annual Meetings. From Prince Albert Presbyterial came an account of "book talks" which were presented by people in costume.

The facing picture shows those who presented these book talks (from left to right: Mrs. F. Sinkiewicz, of Meath Park; Mrs. Vermeesch of Sylvania; Mrs. G. Armstrong, Tisdale; Miss Marjorie Abey, Tisdale, with John Agar, whose parents served on the Bhil field in India; and Mrs. Robson of Melfort, with the Glad Tidings.)

Pentecost Prerequisites

ECUMENICAL "faith and order" discussions have had a way of coming to an impasse over the nature of the Church.

Pentecost, the "lost Holy-Day" of the Christian year, may hold the key that will unlock tough theological differences that beset the modern Church, and which make it difficult for churches to appreciate and live up to the God-given unity which already unites them.

For this reason it is highly appropriate that the "recovery" of Pentecost, as the third great festival of the Christian year, should be a concern of the ecumenical movement, as represented by the World Council of Churches, and the member churches of that body.

Pentecost Sunday is "the birthday of the Church," the time when one of Jesus' last promises to his disciples was fulfilled. He had assured them that he would send the Holy Spirit to be with them always, to guide, comfort and inspire them, and work through them.

When the Holy Spirit came to the disciples on the first Christian Pentecost, it brought them, for the first time, a vision of Christianity as a religion with a world mission. Up to this time the disciples had been on the receiving end. Now they began to realize their own social responsibility.

In the early Church Pentecost was thought of as a day when the ongoing dynamic power of Christ, through his Church, was made manifest. It was a period of great evangelistic effort, based on the story which we read in the Second chapter of Acts.

It was traditionally a time for baptisms and the receiving of new members into the Church, the happiest season of the Christian year. Indeed, in New Testament times, Pentecost (not yet Christmas or Easter) was *the* great church festival. We find Paul hastening to Jerusalem or tarrying in Ephesus, to be on hand for the gathering of the Christian brethren at Pentecost.

One of the perennial theological discussions, deals with the problem of free will, and has been pointed up of recent years by the theological controversies between the "social salvationists" and the "neo-orthodox".

Recently it has been suggested that the story of the first Christian Pentecost, the coming of the Holy Spirit, and the birth of the Church, might be the best Biblical reference on the subject.

That story (like most references in the Bible concerning the descent of the Spirit) would seem to agree with the neo-orthodox in placing the initiative with God rather than

man. The Holy Spirit could not be forced, bribed, or cajoled into descending upon a person or gathering, but came, sometimes with the gentleness of a dove, sometimes with the force of a mighty wind. It came of its own – not of man's – will.

There is, however, another side to the story. At that first Pentecost, there was so much left up to the disciples themselves that one is rather amazed, with all the human frailties they had exhibited a few short weeks before, that they were ready for this new assignment when it came to them. What was *their contribution* toward the Pentecost experience?

First, they *believed* – all doubt seems to have been swept aside, and they came together, for this Pentecost since Jesus' death and resurrection, with great expectations. They did not, apparently, try to analyze the exact nature of their expectations or hopes, but came with open minds, awaiting the Lord's directives. They had Jesus' word that a "comforter" or "protagonist" would be sent to them, and that was sufficient.

Second, they *obeyed.* Many programs of action must have been discussed in those days after the first Easter, and there may have been relatively as many ideas on how the little group's very limited budget ought to be spent as are put forward in the average church meeting today. But their instructions were to tarry in Jerusalem and wait for Pentecost. This they did.

Third, they were *"of one accord".* Gone, at least temporarily, after Jesus' example in washing his disciples' feet, were the rivalry and contention as to who should "be first in the Kingdom of Heaven". And the theological, philosophical and semantic problems of Christology were still in the future; these men had known Jesus Christ personally–they did not need to argue about his "nature". They were, truly, out of their experiences with their Master, "one in Christ".

Finally, they opened their hearts in *prayer,* and waited, receptive, for God's commands.

If each Christian, each congregation, each communion, and the Church as a whole could await this Pentecost with the fullest measure of faith, obedience, mutuality and prayer, surely then the Holy Spirit would come upon us and show us, also, the way in which we can become channels to bring Christ to the unbelieving and sadly troubled world.

Does this also give us some light on at least one requisite of a Church?: followers of Christ, strong in faith, explicit in obedience, constant in prayer, united in Christ, and conscious of a responsibility to be ready at all times and in all ways to be a channel for the work of the Holy Spirit.

INTRODUCING THE THEME FOR 1955-56

By LOUISE A. REITH

Secretary for Adult Work

The attention of groups is directed to the study theme in June in the hope that packets may be secured in the early summer and the programmes begun in September.

WHAT kind of world do we live in? What is the responsibility of Christians in this world? Have you ever considered these questions seriously?

Members of Adult groups — Senior, Evening, and Young Women's —are going to think about such questions during 1955-56 when the theme for study is "The Christian Mission in a Revolutionary World". This is a theme which should be a very personal one for every professing Christian.

To assist groups in considering this theme a study packet has been planned by the Committee on Adult Work containing the book *They Reach for Life* by John E. Skoglund, which tells the stories of individuals from many lands whose lives have been revolutionized by the power of the Christian gospel, and five programmes on the theme prepared by the Secretary for Adult Work. The programmes are planned to present, by the use of a variety of methods, the "revolutionary" situation in the world today; the plight of many of the world's peoples as the result of war and political conditions; the various solutions offered for the world's problems; what the Christian Church is doing in the midst of this

MISS REITH

revolution and the share which the Presbyterian Church in Canada is taking in the world mission.

In addition to the five meetings on the theme the packet will contain two extra programmes. These "extras" were planned and prepared in response to requests for programmes which would help towards a clearer understanding of the mission of the Church and the responsibility of individual church members. These meetings are on the subjects, "What is the Mission of the Church?" and "What Does it Mean to be a Member of the Church?" and can be used as introductory meetings to the main theme or at any time those responsible for programmes deem best. We hope that all adult groups, auxiliaries, affiliated, and any others desiring to do so, will make use of these programmes and adapt them as is necessary for their own use.

The programmes as outlined are merely suggestions as to ways the information might be presented. An endeavour has been made to give variety in the presentations and to use a number of people in each. Groups that have tried some of these methods have reported enthusiastically of increased interest aroused, both in those participating in the programmes and in those who heard the presentation and took part in the discussion.

Discussion is very important to the study for through it individuals have their thinking clarified and are enabled to come to decisions as to their share in the work which has been the subject of the meeting.

It is hoped that these programmes will help all who share in them to understand the total mission of the Church more clearly and to feel their responsibility for its fulfilment.

A MOTHER'S REWARD

I do not ask that you repay
The hours of toil and pain.
The sacrifice of youth and strength
Shall not have been in vain.
I do not ask for gratitude
But only this, my child,
That you shall live your life so well
My gifts be not defiled.

The nights I watched beside your crib,
The years of love and care
Will amply be repaid if once
I see you standing there —
An upright and an honest soul
On whom success has smiled,
That I may say with humble pride
— "THAT is my child!"

— Ona Freeman Lathrop, *contemporary American.*

WHAT'S AHEAD THIS SUMMER

By MRS. DONALD SINCLAIR

THE articles appearing on the Girls' Page this month and next will have to do with holiday plans — whether you go away or stay at home. It is our hope that through reading them, each one of you will find something that will be helpful to you and your group in making your summer happy and profitable. The first instalment has to do with "stay at home" plans and the second with holidays away from home.

When the Erskine C.G.I.T. met on Tuesday evening, their leader, Miss Carr, asked them to divide into two groups—one to be composed of the girls who were planning to be away during the holidays and the other for the "stay-at-homes". She asked the members of each group to discuss their plans for the summer and she herself spent some time with them.

Let's first visit the girls who are spending the holidays at home. When Miss Carr joined the group, one of the older girls was telling the others that she was going to spend part of the summer helping in a Children's Playground.

"I want to be a kindergarten teacher," she said, "and my people think this will be a good way for me to find out whether or not I really like working with children."

"I think that is a wonderful idea," said Doris. "I want to be a nurse, but I'm still too young to work as a Nurse's Aide during the summer. Next year though —"

"I guess I'm lucky too," said Lois who had never thought of being anything else but a dress designer. "Of course I can't start working at designing yet but mother has promised to really work with me at my sewing this year. Or maybe I should say let me really work with her! Wait till you see my new clothes for fall!"

"I have seen them," said Sally. "They're nothing but a lot of materials on the shelf in your closet."

"You all know by this time," said Cathy, "that I want to be a deaconess or a missionary. I'm so happy the holidays are here because I'll be able to go to the church to help Miss MacNaughton with some of her office work in the mornings — and not just after school whenever she happens to be there. Last week I ran off

the church calendars on the mimeograph machine."

"Well I folded them," said Doris. "You don't have to want to be a Deaconess to be able to do that."

The girls all laughed and then Irene said quite seriously, "I think you girls who know what you want to do are very fortunate. So far I haven't the foggiest idea. But just as soon as I'm old enough to work in the summer I want to try several different kinds of work. I think the more varied experience I have the better equipped I will be for whatever I decide to do later."

Sally had a cousin visiting her from outside the city and now it was her turn —

"Well I'm having a short holiday away from home now because we are so busy on a fruit farm during the summer. Usually in the summer my best friend and I go on a Bird Hike every week or so. Sometimes we take our bikes, travel along the country roads and record all the different kinds of birds we see.

Our C.G.I.T. leader likes to know in the fall what we've been doing. My friend has a camera and we have lots of fun at our first meeting displaying our snaps, even to the one of the bird that got away before we clicked the shutter."

"You know," said Sally, "I guess we really ought to think more about how we use our holiday time. I think I'll ask mother to let me be responsible for a number of meals each week this year. Not breakfast though! One thing I do know is that I'm going to learn something about running the whole house when my mother and dad are away for two or three days in July.

VACATION SCHOOL

My brother Bart, who is nineteen, and I will be in charge. Mother is going to help me work out a schedule of what I shall do each day. She thinks it's important that girls learn how to organize household tasks and keep a home running smoothly as well as know how to do individual jobs around the house such as cooking, mending and dusting."

"I don't think you're going to have much time for Bart," said Lois who had had a soft spot in her heart for Sally's brother ever

since she was old enough to stand up in her playpen and watch him race up and down the street on his tricycle. "Maybe I could look after him."

"You know", said Miss Carr, "I'm wondering if there are some things you girls would like to do together this summer. I'm not going to be here, but Jean's and Sally's mothers have agreed to help you if you decide to do some things together."

"Oh, let's have a hike," said Doris. "I love hikes."

"Yes we know you do," retorted Lois, "but only if they're at least ten miles long. Last time we went on a hike you walked me so far that we had to phone your father to come for us."

"Well, let's plan a hike to a certain place — how about going to visit the ruins of that old Fort on the edge of the city? There's a nice place there to eat lunch," added Sally, who was always interested in the food at the end of the journey.

"We're really old enough to go a few places by ourselves this year. Supposing we decided tonight on six different places we'd like to visit," said Doris.

"That's a good idea," said Lois. The girls busied themselves for a few minutes and before they were through had thought of at least twelve places they would like to visit during the summer.

"Aunt Mary wondered if some of us would volunteer to help with the Vacation School at the church," Irene spoke up now.

"Of course some of us will be there anyway as pupils. She says it takes more energy than she has to play games and run around with the small children at recess time. She also asked me to find out if two of the Senior girls would help with some of the story-telling and handicraft periods. Some of us should be able to tell stories anyway after all the time spent getting ready for our story-telling festival this year."

After the girls had agreed to this and Miss Carr was just about to leave the group, Cathy, who had been quiet for a few minutes, spoke up, "You know I think one of the most important things for us to remember during the summer months is just what Miss Carr talked about in Sunday School on Sunday—and that is not to forget our own Bible Study and prayer time in the summer. It's easy enough to do when we don't have a regular routine like we do the rest of the year. Believe me I found that out last summer. But this year I'm determined to do better."

"Thank you, Cathy," smiled Miss Carr. "Words like that coming from one of you make me feel sure that my summer is going to be a good one too."

Try Making A Peep Show

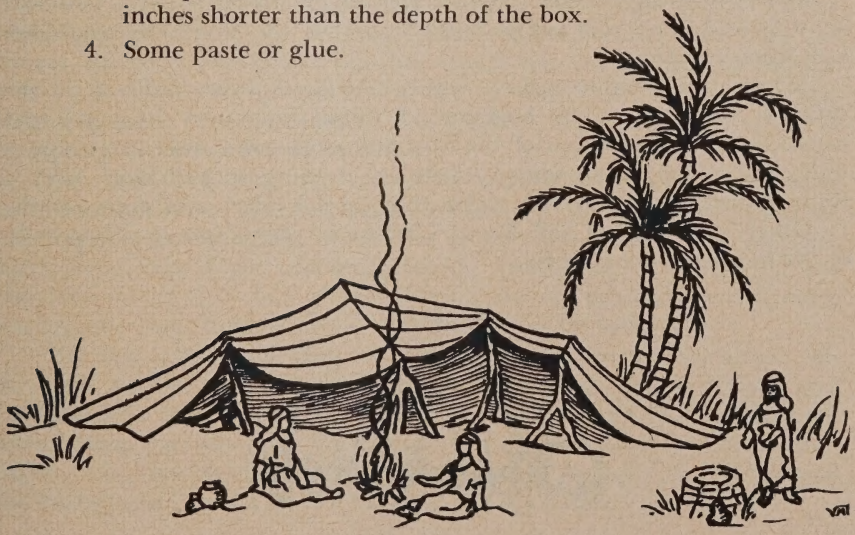
by LILY M. MACARTHUR

A PEEP show is always fun! Have you ever made one?

What is a peep show? It is a scene set up inside a box. The scene may illustrate a story; it could show an outdoor scene of some country across the sea, or it might show a home scene of our own country.

You have decided to make a peep show! You will need:—

1. A large shoe box. (Do not destroy the lid of the box.)
2. Some white, blue or yellow tissue paper or cellophane.
3. Some pictures for the background scenery, and some of people, animals, and objects which you will paste to the bottom of the box to make your scene. Choose colored scenes from pictures in magazines suitable for what you want to tell in your peep show. Church School Papers often have fine pictures of Bible times. They should be one to two inches shorter than the depth of the box.
4. Some paste or glue.



Directions for making your peep show:—

1. Cut a hole about 1 by 2 inches in one end of the box. You look through this hole to view the scene.
2. Cut a strip of paper long enough to go around two sides and one end of the box. Paste scenery pictures on this strip of paper and then paste it in place inside the box.
3. Roughly cut out pictures of people, animals and objects and paste them on to card-board, or stiff paper, so that they will stand up. Cut them out carefully leaving a quarter inch to turn under to paste to floor of box.
4. Looking through the opening you have cut at one end of box, place the people, animals, trees, flowers, etc.
5. When arranged so that all may be seen, paste to bottom of box.
6. The bottom of the box will need to receive some attention. For a summer scene cut green paper into short fine strips, spread paste on the "floor" and pat down the green grass. For a scene pat down small pieces of absorbent cotton.
7. Paste tissue paper or cellophane over the top of the box. Blue paper is best for a night scene, yellow for sunshine and white or pale pink for a daytime scene. The cover of the box will protect the tissue paper, but will have to be off when the peep show is being viewed.

When viewing be sure a light falls on the tissue paper. You will be surprised that your scene is so beautiful the first time you look at it when complete.

Maybe you want to make a scene showing a desert camp as in the time of Abraham. The background would be mostly blue sky and sunshine. On the bottom of the box put some palm trees in groups, a well, and a fire, some tents, (made by draping striped cloth over a frame which is taller in the centre than at the sides) and some people.

Other scenes could tell about Christmas, springtime, a sheep fold, or life in some other country.

Literature Page

by HAZEL REAVELEY

LIVINGSTONE THE PATHFINDER—BASIL MATHEWS
DAUNTLESS WOMEN—WINIFRED MATHEWS

THE biography of David Livingstone is the amazing chronicle of a great Christian who refused to understand defeat. This latest reprint of "Livingstone the Pathfinder" is a testimony to the popularity of the subject and its treatment by the author. As this writer follows Livingstone into the depths of the 'unknown continent' his reader is soon eagerly travelling with him.

"If Livingstone had been obliged, like most explorers, to pay for all his carriers, he could never have accomplished his exploring—for he had very little money. But his wonderful power of winning the trust of the Africans helped him to get good and faithful bearers just for love . . .

"No man ever traveled so perilous and long a journey with so little provision, but Livingstone believed that brains and pluck were the best travelling baggage . . .

"As his canoe skimmed swiftly round a corner, he heard the crocodile splash from the bank into the water while the quaint iguana reptiles, which had been sunning themselves on the branches over the stream, dropped like stones into the water—but not before the Barotse man in the bow of the canoe had with a swift, sure aim of his light javelin speared one for supper . . . In the shallows a tall vermilion flamingo gazed down on the little fish . . ."

But travelling was not always so colourful as this. Sometimes Livingstone had to ride his bad-tempered ox, Sinbad, chosen because his broad back was softer than that of the other oxen, and his long horns were bent down and hung loosely, preventing him from hitting his rider in the belt with them. But on several occasions, in his more vicious moments Sinbad threw Livingstone from his back.

"At last, after travelling for more than six months by canoe, on ox back, and on foot, through marsh and forest, through river and flood, in fever and hunger, in peril of savage men and wild beasts, over fifteen hundred miles of territory that no white man had ever seen before, Livingstone came out on a high plain in sight of the sea and the Portuguese city of Loanda—the goal of his journey."

This was his first great journey. In the course of the years that followed he made others, triumphing over unbelievable odds to carry the gospel of love and freedom to men whose lives were shadowed by the horror of slavery. It was alone in the midst of these men that Livingstone died in the heart of Africa and it was five of his faithful African companions who bore his body back to the coast that it might be carried to England.

A fitting book mate to this inspiring biography is "Dauntless Women" — a striking pen-portrait gallery of seven missionary wives. Each made her own individual contribution of love, courage and faith, not only in supporting the missionary husband whose life she shared, but in serving the great mission to which she and her husband had made a life long dedication.

In the prologue the author tells us her reason for writing such a book.

" 'In Christian heroism she proved the equal of her intrepid husband, and in patient endurance his superior.' Thus wrote the biographer of John Williams about Mary, the wife of that Christian pioneer and martyr of the South Seas. A reading of that biography and many similar stories of Christian heroism created a desire in the writer to rescue Mary Williams and other missionary wives from the musty volumes in which their stories lie embalmed and to present them as women of flesh and blood who acually lived and suffered and triumphed in the past century."

With warmth and understanding the author has sketched in the poignant human details that became the backdrop for the suffering and triumph of these great Christian women.

"Mary (Moffat) always remembered one particular day as among the happiest days of her long and busy life. A little group of African Christian women, in clean cotton dresses in place of the red ochre and grease that had formerly covered their bodies, came to the mission house and asked her to teach them to make candles. In the Bechuana villages no artificial lighting of any kind was known, and as soon as the sun set the people were forced to sit in their huts in complete darkness . . .

So Mary gladly showed them how she made candles to light the mission house . . . Soon little points of light shining through the darkness from African huts gave the Moffats new cause for rejoicing."

For Mary and her husband had taught the men to read, and had printed Bibles and hymns for them, and now they wanted to be able to see to read in the evening after the day's work was done.

"The year 1875 in Tanna (one of the South Sea Islands) was a

period of earthquakes, hurricanes, war between rival factions, murders, suicides, threats . . . After reading a detailed account of these occurences, in which the Watts received a full share of unwelcome attention, we feel perhaps Agnes Watt is understating the case when she remarks, 'I must confess I felt rather uneasy, and in this state of uncertainty we slept but little'."

Notwithstanding the general excitement however, the Watts succeeded in getting a new grass church and other buildings put up, Agnes acting as architect.

"Ann Judson died in 1826 at the early age of thirty-seven . . .
Was it worthwhile? Years of toil and suffering, a handful of converts, a grave in a clearing in the jungle – with such beauty, courage, charm and unusual capacity, surely Ann would have used God's gifts to greater advantage in her own country . . .

We have our answer in Adoniran Judson's translation of the Bible, the foundation stone of the Christian church in Burma . . . He could scarcely have survived his prison experiences without Ann's self-sacrificing and courageous devotion.

We find it in the multiplication of those converts, so that a hundred years after Ann's death the church in Burma had one hundred and seventeen thousand Protestant members. We find it in the splendid Burmese woman, granddaughter of one of the Judson's converts, who was one of the Burmese Christian representatives at the world meeting of the International Missionary Council at Madras in 1938."

"Without these missionary wives their respective husbands would have been like birds trying to fly with one wing. If they had not worked among the women while their husbands taught the men, the churches established as a result of the men's work would have lacked depth and permanence."

These two inspiring books hold up to us, Christians of the present day, not merely the challenge to do what we can, but the more searching challenge – to do what we cannot.

"Livingstone, the Pathfinder" was the first biography for young people that Basil Mathews wrote. Throughout his life he remained especially interested in the problems and achievements of youth and wrote many books for young people. His wife, Winifred Mathews, author of "Dauntless Women", served for many years as an editor of the United Council for Missionary Education, working with authors in preparing missionary education material and writing several books of her own.

For many years she worked in close collaboration with her husband who died in 1951.

YOUR MISSIONARY DOLLAR AT WORK

FINANCIAL REPORT

Three months ended March 31st, 1955

General Fund

Receipts

Synodicals:		
British Columbia	.....	
Alberta	$ 411.25	
Saskatchewan	.....	
Manitoba	980.00	
Toronto and Kingston	4,800.00	
Hamilton and London	4,225.18	
Montreal and Ottawa	2,570.00	
		$12,986.43
Special Gifts		1,592.10
		$14,578.53

Expenditures

National Missions	$13,523.18	
Overseas Missions	29,050.12	
Organization	8,830.45	
Publications	3,651.02	
Administration	5,188.03	
Christian Literature	7,950.00	
Insurance and Taxes	448.96	
Grants	1,010.00	
Visual Education	4.00	
General Contingency	258.50	
Special Gifts	960.12	
Council Expenses	2,574.80	
		$73,449.18

Special and Trust Funds	**Receipts**	**Expenditures**
Indian Residential Schools:		
Cecilia Jeffrey	$10,802.55	$11,935.39
Birtle	14,426.47	12,364.38
Supply Fund	354.10	1,370.94
Pension and Retirement Fund	1,358.67	667.49
Special Reserve Fund	166.25	.....
Legacy Fund	1,653.78	3,032.18
Peace Thanksgiving Fund	862.75	1,332.30

As we submit to you the Financial Statement for the first quarter of 1955, we would draw your attention to the great difference between our receipts and expenditures. Our appreciation is extended to each one whose contribution, however small, has been received.

Never before in the history of Mission Work have there been more urgent calls and greater needs than we are facing today. Let us endeavour with God's help to go forward to maintain the work that has been entrusted to our Society.

HELEN P. SINCLAIR,
Treasurer.

ATTENTION - Programme Committees!

We wish to announce

— a new filmstrip and recording

"THE BHILS SEE CHRIST"

by MARGARET KENNEDY

- 38 frame filmstrip (colour)
- Recording by Miss Kennedy on long play ($33\frac{1}{3}$ r.p.m.) record

Excellent for Thank-Offering or special meetings as well as regular group meetings.

Available from:

VISUAL EDUCATION DEPARTMENT,
63 St. George Street,
Toronto, Ontario.

NO RENTAL CHARGE.

Through the Society

BRITISH COLUMBIA

MRS. T. FISHWICK, 1639 E. 29TH AVE., VANCOUVER, B.C., PRESS SECRETARY.

AT their Annual meeting held in Cooke's Church, **Chilliwack,** Mrs. Maurice Clifford was elected President of the B.C. Synodical, succeeding Mrs. W. J. Murdoch, who presided at all sessions.

Rev. Bigelow welcomed the delegates to Cooke's Church and conducted the opening devotional, stressing that our task is to transform the present by witnessing for Jesus Christ.

Speaker on the first evening was Rev. M. Pollock of Mission who, in a forceful address, reminded us that to each is given the command to preach the gospel but if we have no love our Church work is of no avail. Our Christian security is in the sure promises of our Lord and He will supply all our needs.

Reports of the secretaries showed advance in all phases of the work with increased interest, membership and givings. The treasurer gave an encouraging report, noting an increase of $653.00 over the total amount raised last year.

Delegates and visitors received help and inspiration from the messages of the speakers on Wednesday evening. Rev. M. Blackburn, appointed Minister to Fraserview, Vancouver, told of the work now being carried on in that district. Sunday School is being conducted at present in five different homes. A new church is to be built there by June of this year.

Rev. Douglas Herron, Moderator of the Synod of B.C., emphasized that we are entering into a new phase of work and our Church must look forward. The isolated areas in B.C. need attention.

Officers for 1955 were installed by Rev. D. Herron. A presentation was made by Mrs. Clifford to the retiring President, Mrs. W. M. Murdoch, on behalf of the Synodical.

Tribute was paid to the work of Mrs. Murdoch during her four years' service as President and the advance shown in all branches of the society is due to a great extent to her outstanding leadership during that time.

ALBERTA

MRS. L. E. SHAVER, 234-2ND ST. S.W., MEDICINE HAT, ALBERTA, PRESS SECRETARY

EDMONTON PRESBYTERIAL — We are happy to report that the following new organizations have been formed at Knox Presbyterian Church, **Lloydminster.**

On February 22, a W.M.S. Evening Auxiliary with seventeen members. Officers: President, Mrs. J. W. Williams; Vice-President, Mrs. Alan Young; Treasurer, Mrs. Lorne Willoughby; Secretary, Miss Winnifred Salt, 44th St. West, Lloydminster.

On February 15, a C.G.I.T. with five members. President, Ardene Webb; Vice-President, Marjorie Shortt; Treasurer, Sylvia Lillemoen; Secretary, Karen Skinner, 5106-48th St., Lloydminster; Leader, Mrs. J. W. Williams; Assistant Leader, Mrs. W. G. Skinner.

On February 16, an Explorers Group with eight members. President, Carol Browne; Vice-President, Curt Webb; Treasurer, Raymond Kosteriva; Secretary, Marilyn Rendell, 4304-50th Ave.; Leader, Mrs. J. W. Williams.

On February 14, a Mission Band with ten members. President, Evan Bottomley; Secretary, Lovana Webb; Treasurer, Linda Pitts; Leader, Mrs. J. W. Williams.

SASKATCHEWAN

MRS. ROY MANNING, BOX 85, ROSETOWN, SASK, PRESS SECRETARY

MOOSE JAW PRESBYTERIAL — The Women's Federation of Knox Presbyterian Church in **Weyburn** held their annual spring thank-offering meet-

ing on the evening of April 6th.

The meeting was held in conjunction with the affiliation of the C.G.I.T. group with the Women's organization. It was ably conducted by their leaders and Mrs. D. McGillivary, representing the Presbyterial.

A pleasing feature of the meeting was the showing of "The Bhils See Christ", a film strip and recording by Miss Margaret Kennedy.

A social hour followed with refreshments served by members of the Burning Bush Circle.

MANITOBA

MRS. JAMES GIBB, 308 S. MARKS ST., FORT WILLIAM, ONT., PRESS SECRETARY.

BRANDON PRESBYTERIAL — A well attended Family Night was held at St. Paul's Church, **Hartney,** Manitoba, under the auspices of the Senior Auxiliary. The devotional period was led by Mrs. P. Hopkins and Mrs. R. Vandusen, members of the Evening League.

Two children from the Explorers Group and two from the Mission Band took part in the meeting.

The meeting was addressed by Rev. W. A. Douglas of Melita who took as his subject "India, A Mission Field." Slides of the work of the Jhansi and Bhil Fields were shown.

* * *

The W.M.S. Auxiliary of Hartney reports the passing of a valued member, Mrs. Mary Will. A life member of the W.M.S., she served faithfully for many years as teacher in the Church School, in the W.M.S. and Ladies' Aid, until forced to retire because of ill health.

SUPERIOR PRESBYTERIAL — The forty-first annual meeting of the Manitoba Synodical of the W.M.S. was held on March 23 and 24, in Norwood Presbyterian Church, **Winnipeg.**

"Faith without works is dead", was the theme of the meeting.

Mrs. Douglas H. Ross, who was re-elected President, gave highlights of the work of Manitoba Synodical during the past year.

Greetings were brought by the Presbyterial Presidents and reports presented from the various departments.

A large number of delegates and members attended the session, at which the speaker, Rev. W. C. Inglis of First Church gave an address on "The Supreme Task of the Church." He emphasized the importance of overseas missions.

Dr. M. E. R. Boudreau of Norwood Church and Rev. Jas. D. Marnoch, Moderator of Manitoba Synod, conducted the communion service.

The dinner meeting was sponsored by the Ladies' Aid of Norwood Church.

Mrs. A. H. McKay conducted the rededication service.

The Women's Missionary Society of First Presbyterian Church, **Port Arthur,** held their March meeting on the 22nd.

Highlight of the meeting was an address given by Rev. McMahon on Presbyterian Church History and Affairs. "The Presbyterian Church is the right of the people to govern themselves and make their own decisions, a truly democratic church," he stated.

At next month's meeting Mr. McMahon will speak on "The Duties of Elders".

WINNIPEG PRESBYTERIAL—The March meeting of **Old Kildonan** W.M.S. was held at the home of the Misses McBeth with Mrs. Cormack Smith presiding. Miss J. McBeth led the opening devotions reading from the eighth chapter of St. Matthew's Gospel.

Mrs. N. MacLennan then reviewed the third and fourth chapters of the study book, "Face to Face with India". These dealt with "Food" and "Health". A combination of primitive working methods and superstition makes it extremely difficult to help these people. Previous chapters on "Work" and "Education" were reviewed by Miss M. McBeth and Mrs. H. Macdonald.

An excellent report of the forty-first annual meeting of the Winnipeg Presbyterial was given by Mrs. J. R. Mc-

Donald.

A meeting of **Morden** W.M.S. Auxiliary was held at the home of Mrs. Dudgeen. Officers were elected for 1955.

The Past President, Mrs. E. C. Henderson, was not able to be present because of illness, but we were pleased to welcome two new visitors. The study book, "Where'er the Sun", was used for the study period.

At a recent meeting of the W.M.S. of First Church, **Winnipeg,** an honorary life membership was presented to Mrs. W. G. Maclean, Treasurer of the Auxiliary.

At the spring thank offering meeting, Rev. Peace Montgomery of Old Kildonan who has recently come from Ireland, was the special speaker. He spoke of the intimate relations of Jesus and the twelve disciples whom He had chosen.

HAMILTON AND LONDON

MISS FLORENCE BAXTER, FRONT STREET, CHIPPAWA, PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — In **Chatsworth** the W.M.S. and Women's Auxiliary of St. Andrew's Church held a combined spring meeting, at which Mrs. Galbraith presided, and arrangements were made for the re-opening of the newly decorated church.

The Y.P.S. of **Hanover** presented a missionary play, "The Cross in the Village" for the Easter Thank-offering meeting. Three scenes took place in India and the story revolved around the lives of Christian missionaries and nationals including Dr. Wood and Miss Beatrice Scott.

Knox W.M.S., **Walkerton,** met at the home of Mrs. W. A. Henderson. An interesting presentation of the story, "Face to Face with India" and Christian education in Government Schools was followed by a most helpful discussion period.

Rev. and Mrs. Joseph Muchan were visiting in the Bruce Presbytery during the third week of March. Mrs. Muchan spoke of the vast task in our British Guiana work, and Mr. Muchan showed some very interesting slides of British Guiana.

Burgoyne — the W.M.S. held the World Day of Prayer meeting, the Young People of the church forming the choir. Rev. C. E. Fisher spoke on "Prayer".

Paisley — The Mission Band held a Valentine Tea and bake-sale at which a nice sum was raised for mission work.

CHATHAM PRESBYTERIAL — The Eleanor McKechnie Evening Auxiliary of St. Andrews, **Windsor,** recently presented an interesting skit on "Women of the Bible."

In March the Ellen Douglas Auxiliary and the Senior W.M.S. held a joint meeting in Knox Church at which Miss Ann MacEachern was the speaker. The work and organization of C.G.I.T. groups was carefully outlined, colored slides being used to illustrate the talk.

Miss Jessie Smith spoke on "India's Health Problem" at the March meeting of the Alexander Bartlet Group in St. Andrew's Church.

In Mount Zion Church, **Ridgetown,** the W.M.S. Senior Auxiliary served a complimentary spring supper at a rally of Teen Age Girls of **Turin, Duart** and **Ridgetown,** at which Miss Ann MacEachern spoke.

Leamington Senior W.M.S. held a contribution tea following their meeting, in aid of the Expense fund.

HAMILTON PRESBYTERIAL — At the first executive meeting of the year a presentation was made Mrs. D. M. Allan on behalf of the members in recognition of her years of service as Presbyterial President, from which office she has retired.

Miss Jean Horning, a laboratory technician in the Kanna Leper Settlement in Northern Nigeria was a very interesting speaker at the Senior Auxiliary of Erskine, **Hamilton.**

Rev. Joseph and Mrs. Muchan were guests at the joint thank-offering of the Senior and Evening Auxiliaries, **Hamilton,** when the C.G.I.T. assisted. A reception followed giving many friends an

opportunity to say good-bye prior to their returning shortly to their work in British Guiana.

At the thank-offering meeting of the Elizabeth Lyle Senior Auxiliary, Central Church, Hamilton, Mr. R. H. Beattie, probation officer of the Hamilton Family Court, spoke about people and their needs. As a tribute to their faithful work in the Auxiliary Mrs. Cecil Jackson and Mrs. Lilian Shoots were honored.

The C.G.I.T. organized in Knox, **Burlington,** last October with eight girls now has a membership of twenty-five.

Dr. Jessie Findlay showed colored slides illustrating the work of the Christian Medical College in Vellore, India, to the Senior Auxiliary of St. Colombo, Hamilton.

At the evening service on Bible Society Sunday the C.G.I.T. girls of Chalmers, Hamilton, dramatized the story of the founding of the Bible Society. Their leader, Mrs. W. E. McCutcheon is instituting a project of teacher training to include the use of visual aids, and an opportunity for practice lessons in primary and junior class work for some of the girls who are now interested in teaching Sunday School.

At the joint Thank-offering meeting of the Senior Home Circle and Kate MacGregor Auxiliaries of St. Paul's Hamilton, Mrs. D. H. MacKay of the Friends of Israel Mission gave a demonstrated talk on the Jewish Passover.

The twenty-fifth anniversary of the Mildred Soutar Evening Auxiliary, Erskine Church, Hamilton, took the form of a joint thank-offering with the Senior and Mildred Gehman Y.W. Auxiliaries.

The honored guests included Mrs. A. E. Soutar, mother of the late Mildred Soutar, Mrs. R. J. Wilson, Mrs. C. E. Dougan and Mrs. Ross Thomson. Dr. Jessie Findlay, who served with distinction as a surgeon and teacher in the Medical College and hospital at Vellore, India, showed slides of the work and life at the college.

Mrs. Louis McMillan and Mrs. Frank MacKenzie were honored with a presentation. A short but very interesting history of the Auxiliary prepared by Miss Mae Sellar was read.

The Evening Auxiliary of the W.M.S. of McNab St. Presbyterian Church, **Hamilton,** with the Senior Group, the C.G.I.T. girls and St. Cuthbert's W.M.S. held a meeting this month which was led by Mrs. Ashton.

The Rev. S. Coles of Oshawa showed pictures and gave an address on the Evanston Conference.

A life membership was given to Mrs. W. Osler and a memorial for the late Mrs. Susie Bayne by the Misses McOuesten.

LONDON PRESBYTERIAL—A rally of all teen-age girls in London Presbyterial was arranged by Mrs. J. M. Stirling, Girls' Work Secretary, and held March 19 at Elmwood Ave. Church, **London.** The program included a period of recreation and singing, a demonstrastration of family life in Jobat, India, conducted by Miss Bessie MacMurchy, and colored pictures of life at the C.G.I.T. Camp at Port Ryerse shown by Miss Marion Hunter and Miss MacEachern.

Closing worship was conducted by members of the C.G.I.T. group of St. George's Church, London.

MAITLAND PRESBYTERIAL — A new C.G.I.T. group was affiliated with the W.M.S. in Melville Presbyterian Church, **Brussels.** The service of affiliation was in charge of Mrs. Bernard Thomas, **Bluevale,** Secretary of Girls' Work, assisted by Mrs. H. T. Colvin and leaders of the group. Miss Bessie Moses, President of the W.M.S. welcomed the new group and presented each girl with a C.G.I.T. badge.

Miss MacEachern showed slides and told her audience of the satisfying experiences of our deaconesses in localities from the Western to the Eastern coasts of Canada. The W.M.S. served refreshments at the close of the service.

TORONTO AND KINGSTON

MRS. C. A. MCGIBBON, 70 GLEN MANOR DR., TORONTO, PRESS SECRETARY.

TORONTO-KINGSTON—The annual meeting of the Toronto and Kingston Synodical of the W.M.S. (W.D.) was held in Central Presbyterian Church, **Galt,** with Mrs. A. S. Curr, Synodical President, presiding at the three day sessions. The Presidents of the twelve Presbyterials represented gave splendid reports of their work, especially of renewed interest and an increase in membership. The many delegates who attended were given a real welcome to the city of Galt by his Worship the Mayor.

Meeting highlights were the addresses, one given in the afternoon by Mrs. W. E. P. Rumball, Kobe, Japan, and another in the evening by Reverend W. E. P. Rumball who showed beautiful slides of the country and of his work, assisted by his daughter Janet.

Encouraging reports were given indicating our allocations had been met. Mention was also made of the interesting and helpful panel discussions of all departments conducted by Miss Ruby Walker, our Regional Secretary.

Mrs. Gould, our Director of Publications, was introduced and gave us many new suggestions and help regarding the reporting of items for the press.

We were delighted by the sincerity and simplicity of a pageant the Goodwill Mission Band presented.

It was a privilege to have with us the Moderator of the General Assembly, the Reverend J. L. W. McLean, who told of his recent visit to Formosa, the Island Beautiful.

Also Reverend James S. Roe of Sudbury, Moderator of Synod, who took for his address "The Open Door". He then conducted the election and installation of officers for 1955-56.

LINDSAY PRESBYTERIAL — The Willing Workers Mission Band held a special meeting in **Port Perry** to which the mothers were invited. The children conducted the devotions after which the leader, Mrs. B. D. Armstrong, called on the guest speaker, Miss Margaret Stuart, who has been a missionary nurse in India for fourteen years.

Miss Stuart brought a number of Indian costumes which some of the adults displayed, also a number of Indian curios.

NORTH BAY PRESBYTERIAL — St. Andrew's W.M.S., **Parry Sound,** enjoyed a very pleasant evening, February 22nd, when Miss Ruby Walker, Regional Secretary, visited their Auxiliary.

The President, Mrs. Logan, opened the meeting with prayer. Devotions were given by Mrs. E. Morrison, who took for her topic, Brotherhood Week.

Mrs. Logan then introduced the speaker who told us of the work done among the Chinese, the new Canadians, and the Indian Missions.

It was a very interesting and profitable meeting for all present and we hope to hear Miss Walker again in the near future.

Mrs. Croswell closed the meeting with prayer, after which an enjoyable social hour was spent.

Another highlight, the March meeting, was our Easter service, which was taken from the Glad Tidings.

The President, Mrs. Logan, opened the meeting with prayer. Mrs. Maxwell and Mrs. Teneycke took part in the devotions. Mrs. Daly gave a very interesting reading, "Why I am in India". This was answered from Matthew 28:19, "Go ye into all the world and preach the gospel, and lo I am with you alway."

When the business part was over, Mrs. Thos. Croswell read an address to Mrs. Donald Dow who is leaving Parry Sound, and Mrs. John Cochran presented Mrs. Dow with a Life Member Certificate. Mrs. W. Taylor followed with an address and presented her with a Life Membership pin on behalf of the Guild.

We were sorry to lose Mrs. Dow as she had been our Treasurer of the

W.M.S. for a number of years and was a faithful worker in the W.M.S.

A social hour was spent afterwards when all members expressed their best wishes to Mrs. Dow as she goes to her new home.

The Women's Missionary Society of St. Andrew's Church, **Burks Falls,** held their Thank Offering meeting March 17th. Visitors were present from Magnetawan, Port Carman, and Sundridge Auxiliaries, and members from the local Baptist Church Mission Circle.

The Easter Service of Worship from the Glad Tidings was followed. Numbers by the Junior Choir under the leadership of Mrs. D. C. Graham included an anthem by the choir, a duet, solos, and a skit on "Book Talks".

Mrs. Fairbrother of Magnetawan brought the Easter message using as her theme, "He is risen—the resurrection is the basis of our hope". She also spoke of some of their experiences when serving as missionaries in China.

The Women's Missionary Society also took part in the World Day of Prayer Service which was held in the Baptist Church.

ORANGEVILLE PRESBYTERIAL—The W.M.S. Executive of Orangeville Presbyterial met in Tweedsmuir Presbyterian Church, **Orangeville,** on March 1st. Reports were received from Secretaries.

Plans were made for the W.M.S. Auxiliary Rally in Bethel Church, Price's Corners, and the Mission Band Rally at Claude, both to be held in May.

Mrs. E. Martin, Inglewood, is the new Home Helpers Secretary, taking the place of Mrs. J. O. Boyce, who found it necessary to retire.

Mrs. E. C. Reynolds outlined the Presbyterian Church in Canada, Home for Girls' Campaign for $100.00, and urged the support of all the women in the Presbyterian Church.

TORONTO EAST PRESBYTERIAL — The Westview W.M.S. Evening Auxiliary, organized in November 1954, now has eleven members and two Home Helpers. The auxiliary held its first Thank-offering meeting on Sunday evening, April 17th, as part of the evening Church service.

Mrs. N. H. Smith, President, Mrs. R. Kidd, Secretary, and Mrs. F. Jones, Glad Tidings Secretary, conducted the service. Miss Ruby Walker gave an address on missionary work.

At a fireside hour following the service Miss Olive Grant showed slides of her trip to England and Scotland. Those serving refreshments included leaders of the Explorer Group.

The Arvilla McGregor Auxiliary of Knox Presbyterian Church, **Oshawa,** celebrated its 15th anniversary with a birthday supper.

Seated at the head table with the President, Mrs. James Heath, were several charter members. The history of the Auxiliary was given by Mrs. Bruce McGregor.

Devotions were led by Mrs. George Hamilton and Mrs. Stewart Soones.

Mrs. William McRoberts of Toronto, a former member of the Auxiliary, was guest speaker.

Mrs. James Cormack and Mrs. Archie Smith brought greetings from the Senior Women's Missionary Society.

TORONTO WEST PRESBYTERIAL —At their January meeting the Senior Group of the W.M.S., York Memorial Church, **Toronto,** decided to name their Auxiliary the Margaret Thomson Auxiliary in honour of their first President who passed away in 1954.

At their March meeting they celebrated their nineteenth birthday. Minutes of their first meeting were read and the first roll called, seven ladies present still answering the first roll call.

Mrs. J. Sampson was guest soloist. Our minister, Rev. D. P. Rowland, gave an inspiring missionary message based on Mark 16:9, 10. With the use of a blackboard the group reviewed with him the growth of the W.M.S. from 1864 up to the present.

On March 15th the Senior group met the C.G.I.T. girls with their leader, Mrs. W. Bishop, in an affiliation service. Mrs. Sutherland, Library Secretary, West Presbyterial, conducted the service and also told the girls a few of the highlights of her work in the Presbyterial.

The Senior group presented the girls with their affiliation badges and entertained them with refreshments.

At St. Andrew's, **Humber Heights,** Toronto, there was held an evening church service on Sunday, March 13. It emphasized to the congregation as a whole and to parents in particular the close relationship between the W.M.S. and the Girls' Work of the church.

The Auxiliary had full charge with Mrs. T. Joyce presiding and music by the Junior Choir. Mrs. Curr, Synodical President, spoke on the text, "We are labourers together with God".

Following the address, Mrs. King, leader, and Miss Mary Nixon, Presbyterial Girls' Work Secretary, conducted the C.G.I.T. re-affiliation ritual. Badges were given to these girls and stars to the Explorers.

MONTREAL AND OTTAWA

MRS. H. R. ROBERTS, 580 KIRKWOOD AVE., OTTAWA, PRESS SECRETARY

OTTAWA PRESBYTERIAL — The Ottawa Presbyterial was happy to have Miss Ruby Walker, Regional Secretary, visit many of the auxiliaries during the early part of March. Miss Walker was a welcome guest at every auxiliary she visited, and the word she brought of many and varied aspects of the National work has helped greatly to make members feel they are participants in this great work rather than onlookers.

As a result of her visit to Stittsville the Ladies Aid there has decided to become affiliated with the W.M.S.

MONTREAL PRESBYTERIAL — A Daffodil Tea was held by the Explorer's Group and Mission Band on Thursday, March 24th.

In addition to the programme presented by both groups, Mrs. C. B. Christiansen, leader of the groups, presented an interesting flannelgraph story on India.

Five certificates — junior membership to the Auxiliary of the Women's Missionary Society, were presented by Mrs. J. H. Greig, First Vice-President of the society, to the following—Valerie Cerini, Janice Flook, Linda Playford, Eloise Christiansen, Evelyn Russel.

A certificate and pin were presented by Miss Barbara Dougherty, President of the evening auxiliary of the W.M.S. to Gail Colman.

Mrs. Christiansen introduced the following leaders of the groups, Mrs. D. Playford, Mrs. John Stewart, Mrs. L. B. Colman, Mrs. J. A. Caswell, Mrs. R. Thomas.

ENCOURAGEMENT!

"Glad Tidings" Secretaries!

If at first they don't renew
  Try, try again!
You can't tell what folk will do —
  Try, try again!
'Tis the law of womankind,
  Frequently to change her mind;
Call and see what you will find —
  Try, try again!

'Tis our magazine they need —
  Try, try again!
Full of such good things to read,
  Try, try again!
Tell them what it means to you,
  Make them want to read it, too;
Then they surely will renew —
  Try, try again!

— ADAPTED

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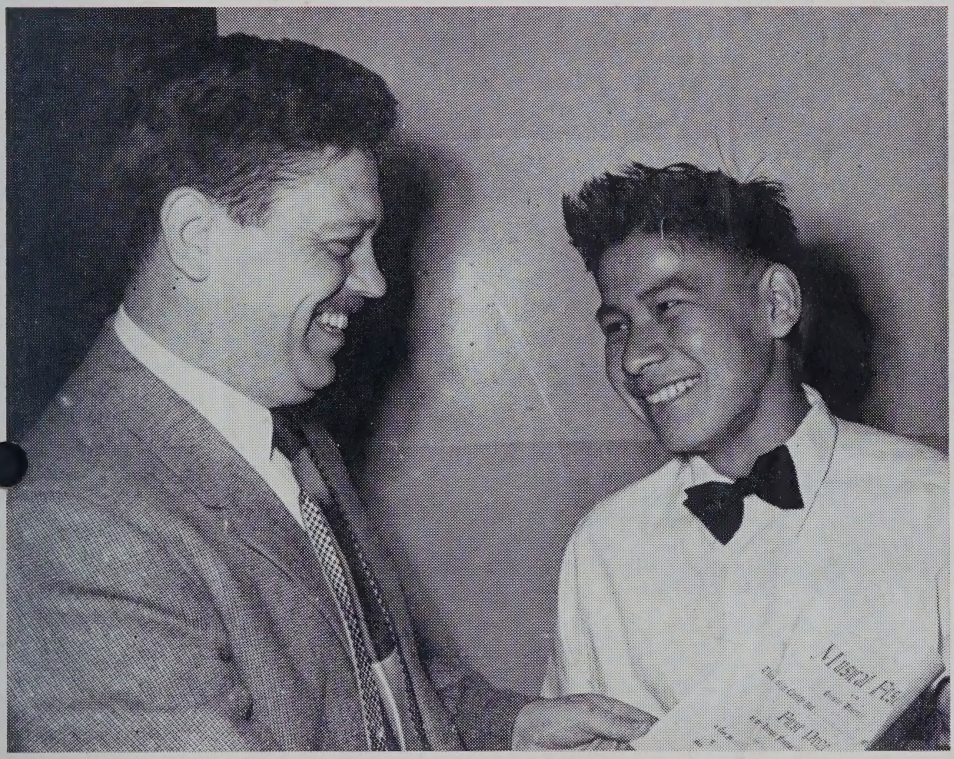

VOLUME XXXI

JULY - AUGUST, 1955

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THE GLAD TIDINGS

Vol. XXXI TORONTO, JULY-AUGUST, 1955 No. 7

Editorial

INCREASING partnership between clergy and laity was hailed as a major requisite for the Church in the building of a more Christian world, when the U.S. Conference for the World Council of Churches recently held its first major meeting since the Evanston Assembly.

Emphasizing the place of the laity in the Church as it plans for the years ahead, Dr. D. Elton Trueblood, a Quaker layman, speaker at the opening meeting Wednesday evening, told the churchmen that a new terminology is needed "to make clear to all that the distinction between layman and minister is an invalid distinction."

"Perhaps the way to do this," he suggested, "is to stress the universality of the ministry, implying that all are expected to be full-time Christians."

Laymen, he indicated, are moving away from lukewarm acceptance of religion as a "good thing" to a "powerful and unapologetic witness." "There are a considerable number of men and women in all denominations," he said, "for whom the Christian cause is now a matter of passionate devotion. They are not merely observers of an enterprise to which they give their assent and good will, but rather they are recruits in a marching army."

"Frequently," he added, "one man with this mood is more effective in the promotion of the Christian movement than a hundred who simply believe in God in some vague and abstract fashion."

Another significant development, according to Dr. Trueblood, is the layman's increasing use of working hours to demonstrate and advocate the Christian way of life. "Church members," he said, "no longer confine their chief Christian witness to singing in the choir, teaching Sunday school or performing some similar function specifically related to church attendance."

"We understand," he said, "that it is by men's daily labor that they are likely to serve the Kingdom of Christ most fully. There is no reason to suppose that God is chiefly interested in churches," he continued. "He may be far more interested in factories because men, whom he loves, spend more time there."

Dr. Trueblood declared that these developments are bringing about the emergence of a new Christian order. "This new order," he said, "cuts across all denominational lines, includes both men and women and both clergy and laity, the life of devotion and the life of practical service, the personal gospel and the social gospel, and both study and action."

Speaking on the question of Christian responsibility in technically under-developed countries, Dr. Richard M. Fagley told the Conference on Thursday evening that the problems of underdeveloped countries present "a call to Christian ministry that we dare not ignore. The problem of helping people in the midst of economic and social upheaval to find new bearings and spiritual anchors is one which deserves a major concentration of effort by Christians."

Dr. Fagley charged that up to now Christians have not faced up to their duty "to support and to supplement efforts to bring modern science and technology to the service of people burdened by poverty, disease, and ignorance."

"The struggle for economic and social development," he warned, "is a grim struggle, on which hangs the fate of hundreds of millions of human beings. It is a struggle which has hardly begun, and victory is far from assured."

As "one clear duty," Dr. Fagley stressed a need to seek maximum benefits from international aid programs which he described as "an earnest of the world's concern for social justice."

To this end, he urged Christians to help create an informed and dedicated public opinion in support of "generous and persistent" programs of technical and financial assistance. Such programs, he added, should be "disentangled as far as possible from short-range military and political considerations."

Dr. Fagley further recommended that Christian schools in under-developed countries should examine their curricula in relation to economic and social needs and enlist the services of technicians with a Christian motivation.

As an example of what can be done in this area, he cited the Allahabad agricultural training school in India, where technical training is being carried on, supported by a million-dollar grant from the Ford Foundation.

In the closing session, Dr. O. Frederick Nolde, Director of the Commission of the Churches on International Affairs said, "The basic contribution of Christians to living in a divided world is derived from their common faith, from their world-wide fellowship, and from their recogni-

tion that the will of God is relevant to the whole family of men upon earth."

As the practical program of Christian action in the present political realities, Dr. Nolde advocated "neither neutrality nor blind partiality, but responsibility dictated by principle."

"By the yardstick of Christian responsibility," he added, "totalitarianism must be condemned and exposed, wherever it appears and in whatever form . . . We must stand against submission to, engulfment by, or appeasement of totalitarian tyranny and aggression. We must also stand against the exploitation of any people by economic monopoly or political imperialism."

Missionary Graduates

MISS BESSIE MacMURCHY
Reg.N., B.Sc.

Miss Bessie M. MacMurchy, Reg,N., B.Sc., has just completed successfully a three-year course in the Science of Nursing at the University of Western Ontario.

This study was undertaken by Miss MacMurchy to prepare her for the task to which she goes in India at the request of the Mid-India Board of Examiners. She will direct the Post-Graduate Course of study for Indian nurses, which is the only one of its kind given in Hindi.

Prayer

OUR God and Father, we come into Thy Holy Presence relying upon Thy redeeming grace, and forgiving love. We realize our utter unworthiness to approach Thee; but we come because Thou hast "made us accepted in the Beloved". Trusting only in His merit, we present our petitions unto Thee.

We praise Thee for Thy boundless love and continued goodness to us, and for all the tender mercies with which Thou dost continually bless us. We confess that we have not shown our gratitude in our lives, and pray to be forgiven for all that has grieved Thee in our half-hearted service.

Open our eyes that we may realize something of our heritage, in this land of peace, plenty, and freedom of worship. By Thy Holy Spirit fill our hearts with the love of Christ, for those who know so little of any of these blessings. Create in us an earnest desire to be used in bringing them into the light and liberty of the gospel.

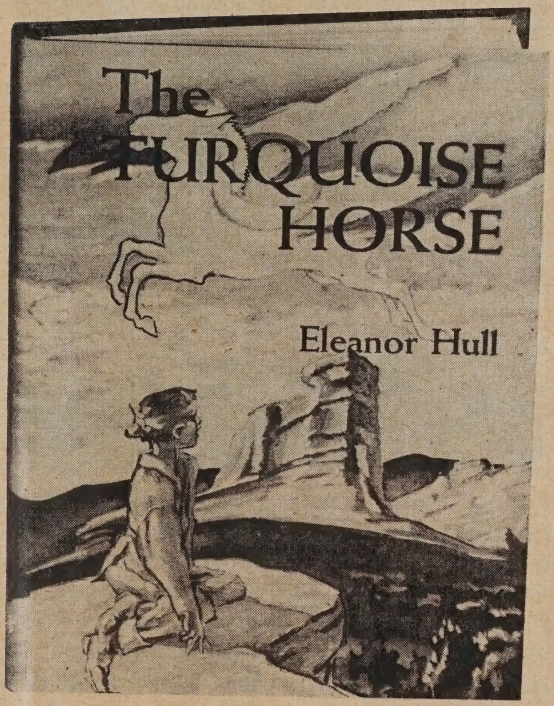
We would intercede, just now, for the various institutions where young people are being trained for Christian service. May their instructors be increasingly conscious of the great trust committed unto them in preparing the future spiritual leaders for their ministry. May these ambassadors of Jesus Christ go out into our homeland, and to the uttermost parts of the earth, filled with His love and sympathy, and endued with the power of the Holy Spirit.

Bless those to whom they minister, those in far distant lands, the strangers within our gates, and their own needy fellow countrymen. May the beauty of Jesus be seen in them, and may there be abundant fruit from their labors.

We ask all in the name of our living Redeemer. — Amen.

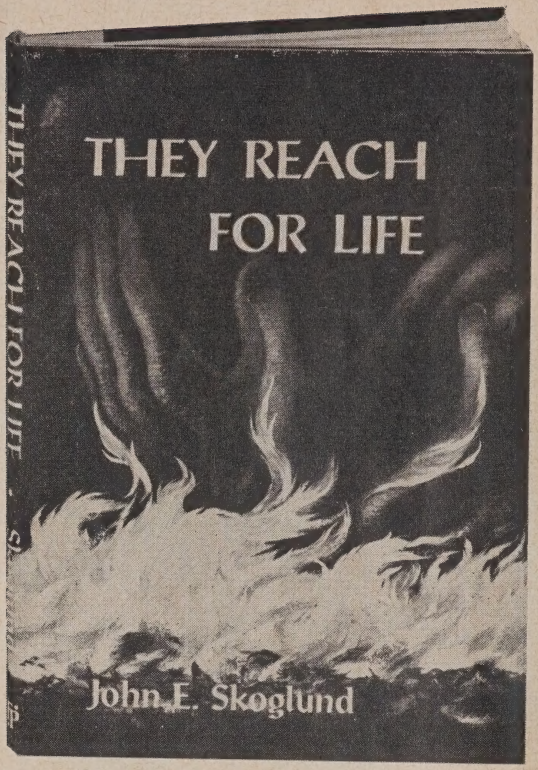
LITERATURE DEPARTMENT

By GWEN SHERRINGTON



THIS season has started off with the most promising enthusiasm In the Literature Department orders have been coming in for helpful and informative stories of our work.

Some spring meetings are still to come, and there are those long lovely summer evenings which will demand some good reading.



With just this in mind we have compiled a list of the best books available at the lowest possible prices, for 1955-56. Please write at any time for a list of these books for your Auxiliary or Reading Circle.

"MEDITATIONS" – recently this book has become quite popular. It is a devotional book for women. $1.25.

The book that will be included in the Senior study packet for this year is entitled "THEY REACH FOR LIFE" (book only) $1.25.

The book that will be included in the Junior packet is entitled "BRIGHT PATHWAYS" (book only) $1.25.

The book included in the Primary packet is entitled "THE SINGING SECRET" (book only) $1.25.

The book included in the Girls Groups is entitled "THE TURQUOISE HORSE" (book only) $1.25.

The prices of the studies accompanying the books are to be announced.

This We Should Know

By LAURA K. PELTON

IT is exceedingly important that the people of the Church understand what the Church's mission is in this present time of the world's history. That we live within a world revolution is commonly acknowledged by all who are aware of what is going on within the nations today. We are not sure that we are equally aware of the implications within the revolution for the Church's mission.

Much of our missionary response smacks of nineteenth century consciousness rather than mid-twentieth century. Because Jesus Christ is the same yesterday, today and forever we sometimes fail to recognize in His unchangeableness the contemporaneous and relevant word for every epoch in history and for each situation with which men and nations are confronted.

At our annual Council Meeting held in Glenview Presbyterian Church, Toronto, May 9-13, the Rev. E. H. Johnson, Secretary for Overseas of the General Board of Missions, gave an able and penetratingly analytical address on "The Christian Mission in a Revolutionary World". In his address Mr. Johnson pointed up the salient facts about which the members of our Society should think well and long. The following is a brief summary and comment on the address.

There were three main points which to us summarized the situation in which the Church must make her witness today.

1. The Church must speak today within a world whose nations were called backward and sleeping a few years ago, but who have now raised their voices for the white man to hear and they are saying, "We shall no longer be exploited and dispossessed by people who thought themselves superior to us."
2. We understood Mr. Johnson to point up some of what he considered to be failures and weaknesses in the Church's witness over the years.

3. With a ring of confident hope he called the members of Council to recognize in all the upheaval, and even closing doors, the new doors opening to greater possibilities than we have ever known before.

In analyzing the scope and character of the revolution, Mr. Johnson reminded us of the present situation in British Guiana where, when the first general election took place, the People's Progressive Party was elected. Neither Washington nor London was pleased. London stepped in and suspended the constitution, setting aside the elected party and setting up government by one man. While recognizing the rebellious character of the Party, Mr. Johnson pointed out the poor economic condition of the people who were rising to claim what they considered their rights.

Among the Koreans in Japan Mr. Johson drew for us a picture of another type of rebellion—Koreans who have no citizenship and who are people without a country. They are not wanted in Japan, they cannot return to Korea. They are caught at a point in the world revolution with little political or economic hope.

Formosa is part of the total revolutionary situation in China — partly economic, partly political.

In India we find a growth of nationalism which has arisen all across the non-white world in these last years. It will be more difficult, and perhaps at some time impossible, for our missionaries from Canada to obtain visas to enter India. Mr Johnson saw evidence that only those will be given visas who have some contribution to make to the life of the Church in India which cannot be made by the Indian people.

Completing this portion of his address, Mr. Johson sketched very briefly the character of the revolution on the great continent of Africa.

The second point Mr. Johnson made and which he touched briefly and somewhat indirectly was the failure of the Church to identify herself with the predicament of the people among whom her missionaries worked. Mr. Johnson believes that at many points we have failed to act positively and courageously in behalf of the people caught in a system of exploitation which resulted in economic conditions which were almost intolerable.

Emphasizing the all-embracing and comprehensive word of God for man, Mr. Johnson reminded us that we must speak to the total situation in which people live and help them to understand that Christ is concerned about their sickness, their disease, their poverty, their hunger, their illiteracy. With penetrating sharpness Mr. Johnson poised the question: was it left for communism to promise the things required, which the Church had failed to be concerned about?

Mr. Johnson continued, "As we see this situation, and experience some of its effects upon the missionary programme, what should we think of it in terms of our understanding of the Gospel of Jesus Christ and God's purpose of redemption of all mankind? God calls us, not to look at the thing we have been doing but to look below the surface to what is really happening. It is possible that this is not a time of closing doors, but the time when doors are opening up for the preaching of the Gospel beyond any time in the past.

Everywhere in the world today people have been shaken out of their complacency and the revolution is in a sense a world-wide expression of people trying to find more clearly the meaning of their own lives.

Jesus Christ is Lord of every situation. We go in the name of this Jesus Christ who has power not only in the quietness of the church, but in the noise and strife of the market-place. He is not the cultural by-product of western civilization, but One Who is the Saviour of men everywhere, of every nation and race. He is the One Who is King and Lord and has all power in heaven and in earth and Who sends us out with the promise that He will be with us as we are obedient to His command."

REV. E. H. JOHNSON

Rev. E. H. Johnson, B.Sc., B.Th., Secretary for Overseas Missions, The Presbyterian Church in Canada. From 1942-1947 Mr. Johnson served the Church as Secretary of Missionary Education and Visual Aids, resigning from that position to go to New York as General Secretary of the Student Volunteer Movement. In 1953 he was appointed to his present position by General Assembly and returned to Canada September 1st, 1954, to take up his duties.

Indian Boy 'Steals The Show'

A FOURTEEN YEAR OLD Indian boy stole the show at the 12th annual music festival in Kenora, Ontario, in April of this year.

Andrew Williams, an unknown Ojibway Indian pupil at Cecilia Jeffrey Indian School did not learn to speak English until he was eight years old, but with his great talent Andrew need never be afraid of the future. His rendition of "The Train Dogs" by Pauline Johnson, caused adjudicator, Miss Gertrude McCance, to rise from her seat and shout "Bravo".

For his performance he was awarded 88 marks, one of the highest ever recorded at a Kenora Festival.

The following day, Andrew again set aside all oppositon and gained the top mark of the day. In a class of 21 entrants it was his inspired speech on muskrat trapping which scored 86 marks.

He spoke feelingly of the lure of the wild, to which the Indian people respond naturally and unhesitatingly at the first signs of life along the shores of ponds, lakes and streams when the tracks are fresh on the spongy earth of spring, and when Oshushk, the Ojibway name for muskrat, is eager to come from his winter habitation to feed upon the tender twigs close to the shore.

Adjudicator Miss McCance, who as director of school broadcasting in the Province of Manitoba, has a wealth of experience in this field, told Andrew he had a Paul Robeson voice, both powerful and vibrating, yet pleasing and soothing. She said that with training and education he could rise to become a leader and councillor of his people. She went on to say "Your tone and poise are good and articulation excellent."

Much of Andrew's success is due to the splendid training given him by his teacher Miss Doris Skene, a very valued member of our teaching staff at Cecilia Jeffrey School.

Other pupils of the school who gave good account of themselves were Clarence Irvine who won first prize in a class of 42 entries. This was for his poem "Grass Hopper Green" and Francine Greene who came third in a very large class for Grade 2 spoken poetry.

Lorne Martin received 85 marks for "The Train Dogs" and the two girls who entered "Public Speaking" received very good adjudication.

ENGLISH CLASSES

CHINESE PRESBYTERIAN CHURCH

"THE hardest job that people have to do", says a writer, "is to move their religion from their throats to their muscles." But, we affirm, this is just what *is* being done by those working among the newcomers from China to the city of Vancouver.

For six years in succession, classes in English for these newcomers have been held on two afternoons and three evenings each week, throughout the school year. Come wind or weather, fog or power failure their teachers have wended their way to this place of lowly service free. Thirty-four of these Christian friends of humanity are at work here as elsewhere, their names unknown.

The total enrolment is now well over the hundred mark—all young men and women in their late teens or early twenties. Most of these pupils are unable to attend our public schools either because they have passed their twenty-first birthday and so become ineligible, or because they have to earn their living day by day.

Workers in a Chinese Center

For this group of students the course of study, "English for New Canadians", by Dr. Edith E. Lucas of the Provincial Department of Education is an invaluable aid. Mimeographed text-books, in loose-leaf sections, are supplied free of charge.

Among the students is a smaller group attending public or high schools, who come for extra help with one or other of their studies.

But mostly the teaching is simply, "This is a pen", or "That is a door".

Yet there is much more to this work than the mere teaching of English, essential as that is. Some of the young men are quite alone. They work all day, study most evenings, and help with the household duties where they live – often a "no-women's land". These young men need friendship, recreation and spiritual fellowship.

The Chinese Church in Vancouver has an active body of Christian young people and other workers whose aim is to render Christian teaching or service to these strangers within their gates. One or two of our English teachers manage to keep in touch with many or all of their former pupils, while others invite them to their homes occasionally. A half hour of Bible reading and teaching, with prayer, closes each school session, while singing of hymns varies the programme each week.

Quite a number of students respond and are to be found regularly in Young People's meetings, Sunday services or Sunday School. Last Christmas several members of the classes showed considerable ability in a Chinese and Christianized rendering of Dicken's "Christmas Carol".

Grateful acknowledgement is made to those Presbyterian churches in Vancouver which have given assistance in this work and also to the Volunteer Bureau of Greater Vancouver.

Much remains to be done, and much more can be done with more helpers, "Pray ye therefore, the Lord of the harvest, that He will send forth labourers into His harvest."

Chinese Ladies — Sudbury

GOOD NEWS FOR THE CHURCH

by HELEN E. BRICKER

WE'RE sure that all of the W.M.S. members in Canada are interested in having our Church increase its work among children and young people. That is why we know you will be interested in the final results of last fall's conferences for the promotion of new C.G.I.T. and Sigma-C groups in our Church.

The W.M.S. has always played an important role in the work among teenage girls, and during the fall conferences, W.M.S. members made a fine contribution at every stage in the planning, publicizing, carry-out and follow-up of these conferences. The Presbyterial Secretaries for Girls' Organizations have given excellent service in all phases of this work.

The effort involved has certainly justified itself. This was the opinion of those gathered for an evaluation conference this February. The Executive of the Board of Christian Education and the Organizations Committee of the Women's Missionary Society together discussed the findings, the statistical reports, the opinions from the field with regard to strengths and weaknesses of these conferences. Much valuable information was thereby gathered together.

We are indeed happy that there are in our Church at least one hundred new groups of each of the C.G.I.T. program and the Sigma-C program as a result of these conferences. This will mean that approximately 1,000 girls and 1,000 boys of early-teen years are now attending midweek groups who have not attended them previously.

In addition, in C.G.I.T., about another 100 new leaders of already established groups were enabled to receive much help for their group's work. All of this will be good news for you too, we're sure.

One of the features of the conferences that was felt to be most successful was the first evening, when representatives from many organizations in each church were invited to hear about our Church's plans and programs for teenagers. These evenings were very well attended everywhere, with an estimated one hundred people, on an average, attending each presbytery.

This means that between 4,000 and 5,000 of the responsible and office-bearing people in our Church are now better acquainted with

what should be done for teenagers in their churches. Much appreciation was expressed for this "education" of our people, who feel themselves so often in ignorance of what our Church's programs and policies are in Christian and missionary education for children and youth.

Some of the difficulties encountered and suggestions for solving them will be helpful to all of us in future work. There were the difficulties of getting information and publicity about the conferences to the right people in attendance at the meetings.

The net results of the conferences will however be seen only in the future. There may be many new groups for teenagers established this coming fall, as a direct result of last year's promotion work. We are hoping this will be so, and that you will do the best you can to see that such new groups are established in your congregation. All of these new groups are in need of continuing support from W.M.S. groups and adult church members.

A PSALM OF THE HELPERS

The ways of the world are full of hate and
turmoil. I will sing of the helpers who
travel in peace:

He that turneth from the road to rescue another
Turneth towards his goal.
He shall arrive, in due time, by the footpath of mercy.
God will be his guide.

He that taketh up the burden of the fainting,
Lighteneth his own load:
The Almighty will put His arms beneath him.
He shall lean upon the Lord.

He that speaketh comfortable words to mourners
Healeth his own heart:
In his time of grief they will return to remembrance.
God will use them for balm.

He that careth for the sick and wounded
Watcheth not alone.
There are three in the darkness together,
The Lord is the third —

Blessed is the way of the helpers,
The Companions of the Christ.

— VAN DYKE.

Notes From Council Meeting 1955

By PHILIPPA GOULD

DELEGATES to the Annual Council Meeting of the Women's Missionary Society, W.D. of the Presbyterian Church in Canada met for five-day sessions in Glenview Church, Toronto. The meetings opened on Monday, May 9th and continued until Friday noon, Mrs. W. R. Adamson, President, presiding at all sessions.

Dr. K. M. Glazier, minister of Glenview warmly welcomed delegates and visitors. Miss Mabel Booth, deaconess, gave every assistance and her help was deeply appreciated.

Delegates attending the meetings included:

British Columbia

Mrs. M. Clifford, Miss Sybil White, Mrs. A. McSween, Mrs. G. Cameron. Mrs. K. D. Grainger.

Alberta

Mrs. W. J. Kirkpatrick, Mrs. W. J. Graham, Mrs. Lucas, Mrs. A. L. Sutherland, Mrs. D. Elder.

Saskatchewan

Miss J. E. Walls, Mrs. L. Creswell, Mrs. R. G. Perry, Mrs. E. Sneath, Mrs. M. White.

Manitoba

Mrs. Douglas H. Ross, Mrs. H. J. Loney, Mrs C. LeCocq, Mrs. J. Andrews, Mrs. Cormack Smith.

Toronto and Kingston

Mrs. A. S. Curr, Mrs. Percy Ranson, Mrs. H. Mainprize, Mrs. I. A. Gollan, Miss Dora Hunter, Mrs. William McEachern, Mrs. Roy Black.

Hamilton and London

Mrs. Arthur Hamilton, Mrs. W. C. Wheaton, Mrs. L. H. Sinclair, Mrs. J. K. West, Miss Jennie Kinnear, Mrs. James Malcolm, Mrs. D. B. Gram.

Montreal and Ottawa

Mrs. D. M. McLennan, Mrs. G. Blow, Mrs. A. D. Stewart, Mrs. G. Anderson, Miss D. M. Coles, Mrs. F. M. Mooney, Mrs. J. Smith.

Mrs. H. M. Strickland, President, and Mrs. W. M. Clark, Secretary for Overseas Missions were guests from the Eastern Division of the W.M.S.

Members of Council Executive and Staff were in attendance at the meetings as well as many visitors.

Council Executive entertained

delegates and staff to dinner on Monday evening at Glenview Church. Recently returned from Formosa, the Moderator of the Presbyterian Church in Canada, the Rev. J. L. W. McLean, was among the honoured guests.

A number of reports were presented during the Monday afternoon session.

Supply

Mrs. D. F. Hazell pointed out that this is the first year all Synodicals had reached their money allocations, six having exceeded the amount assigned to them. She mentioned that clothing had been sent to Greece and Formosa where it was badly needed.

Christian Literature

Mrs. Arthur J. Cherry, who presented this report, said that Christian literature had been provided for Formosa, India, Africa and Latin America and small lending libraries costing $25 each, placed in newly literate villages. She referred to World Christian books which have been prepared for people who have recently become Christian.

Welcome and Welfare

Mrs. J. M. Burnett reported 3,500 more visits had been made in 1954 than in previous years. She stressed the importance of completing Removal Cards for members of congregations who move to another place as well as for newcomers to this country. Through the work of this department 355 women have become members of the W.M.S. during the past year.

Library

In the absence of Mrs. Harry S. Reid this report was read by the President. Much interest and enthusiasm have been manifested throughout the Auxiliary by sending church periodicals and good reading material to our mission fields at home and abroad and also to outlying places in Northern Ontario and Alberta.

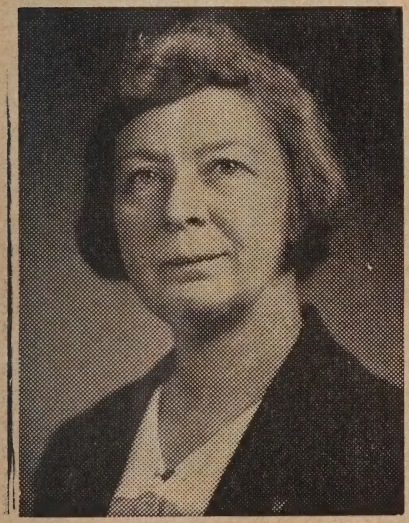
Highlight of the Monday evening session was the presentation of three long-service medals, to Miss Ellen Douglas, Miss Ellen Anderson, and Miss Helen Ross. Miss Douglas who became a member of our Overseas staff in 1930, served for many years as a missionary on

MISS ELLEN DOUGLAS

our Bhil field and has since served at home as a hospital visitor in Vancouver. Miss Anderson has served in Japan, Saskatoon, and since 1944 in British Guiana. Miss Ross joined the National Staff in 1930 and is now deaconess-secretary at the Cecilia Jeffrey Indian residential school.

A new plan was attempted this year in the nature of discussion sessions. The delegates were divided into four separate groups. Each director with members of her staff circulated from one group to the other so that every one of the four groups of delegates had the opportunity to take part in a discussion relating to each one of our four departments. The scheme seems to have worked out very well and gave to both the delegates and to the departments the opportunity to present problems and ask questions.

MISS HELEN ROSS



MISS MARY ELLEN ANDERSON

Publications

The process through which material must go before it actually appears in print in its final form was demonstrated in this group. The object of the demonstration was to give the delegates an understanding of why deadlines are necessary and why this department requires news and material when it is completely "fresh" so that by the time it appears it will still be news.

Synodical news was discussed in relation to what is only of local interest and what is of wider

MRS. P. M. GOULD, B.A.
Director of Publications

general interest to our women. Although it is true that the local touch does sell the magazine to some who are immediately concerned, broadening the Christian interests and knowledge of the women of our Church is of greater importance. As one delegate suggested synodical news should be cut to only what is of vital interest and more news be given of our missionaries.

It was pointed out that neither newspapers nor the general public are even slightly interested in the fact that "Mrs. Jones" led the devotions or "Mrs. Smith" poured tea. This is not news and the papers do not want to be bothered with it. When reporting for the press, stop and ask yourselves, "will this be of interest to people outside my group?" If the answer is "no" then don't bother the papers.

"Never 'sit' on a story. What's news today is no longer news tomorrow. Get your story to the papers the day it happens, and make it brief, clear and concise"

Another very thought-provoking idea that came from one of the members of the groups was the suggestion that the Glad Tidings is still suffering from asking too little for it in the past when times were difficult. The suggestion was made that the comparative cost of printing the Glad Tidings now and in past years should be set out on a

MISS LAURA PELTON
Director of Overseas Missions

prominent page in the magazine to make it clear that the present cost of subscriptions is relatively low.

Overseas

In a discussion in this group it was stated by Miss Pelton, "The missionary works as a partner not as a leader and he must remember he works within the church and has a responsibility to that church, whether it be Indian, Formosan or African.

Everything done overseas must be put to one test. Is it contributing to the growth of the church?"

National

Miss Matthews spoke briefly on the needs for the extension of our work in Canada. In speaking of the newcomers to Canada, she said that "Many of these people have a Church background, fine culture and extraordinary gifts of leadership and training which they are bringing to our country." For those of us in the Church who are welcoming these newcomers it is necessary to understand their background. Our approach must be different for those who have a Church background and for those who come from such countries as China, who have had little contact with the Christian Church. We are greatly encouraged with the new enthusiasm which has come to our work among the Chinese people.

Concerning the Indians of Canada, amongst whom our missionaries are working, mention was made of this study on policy, which is undertaken by the General Board of Missions in which we have a share and representation. Here again emphasis was placed on the understanding and patience which we must have with our Indian people. Special reference was made to the high standing achieved by some of the Cecilia Jeffrey School students at the Kenora festival.

MISS MARGARET WEBSTER, B.A.
Director of Organization

The members of the National staff who were present at the Council meeting were introduced by Mrs. A. Glenn Thompson, who is the Convener of the National Committee in the absence of Mrs. H. S. Reid. The following were

introduced, Miss Margaret Near, Miss Gee Bun Lee and Miss Helen Ross.

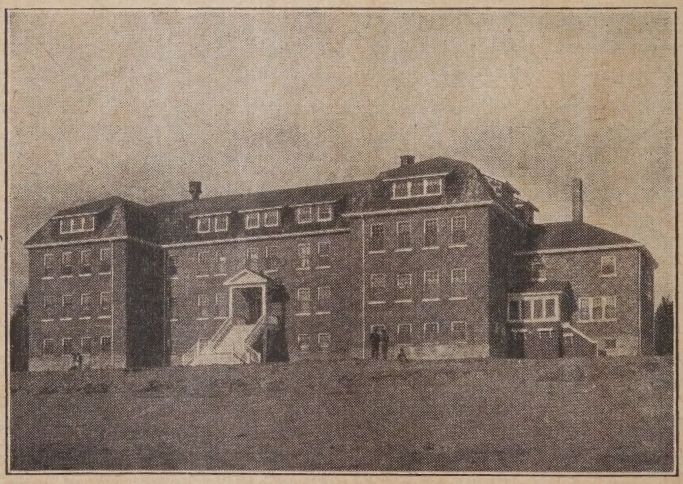
It was interesting to have in the National group an appointee of the General Board of Missions, Miss Beryl Miller, who is serving as a Deaconess on the Shoal Lake reserve near Kenora. In speaking, Miss Miller mentioned that the policy of the Church is to make the Indians a free and equal people. She spoke of the seasonal employment of the men in fishing, gathering rice and hunting and gave a word picture of the reserve on which she works and of the challenge to bring the message of Christ to these people.

Organization

"The Organization Department is, in the final analysis, the Society at work in its branches," stated Miss Webster. "The Organization Committee, the Organization Department Secretaries on Presbyterials, Synodicals, and Council, and the staff in the Organization Department exist to serve the Society as it carries out its work in the branches."

The large contribution of lay members in local groups, on Presbyterials and Synodicals, and in Council and national committees was stressed in the discussion.

Figures for 1954 indicate that



Cecilia Jeffrey Indian Residential School

there are 29,686 adult members in the Society (Senior Department – 22,257; Evening Department – 5,824; and Young Women's Department – 1,605) and 15,068 younger members (3,667 girls and 11,413 children), making the total membership 44,766.

The members of staff in the department spoke of several ways in which their work supplements that done by lay members. The Regional Secretaries give assistance to existing groups, help to organize new groups and provide training for leaders. The national age-group secretaries (children's, girl's and adult work) prepare programme materials, send communications to leaders and officers, and help to formulate plans for strengthening the work of their groups.

The chief purpose of the Organization Department was stressed: "To assist Presbyterian congregations in Canadian communities to help boys and girls, teen-agers and young people, and adults grow in Christian knowledge, faith, character, and responsibility."

"The Cross in the Village" a play written by Miss Pelton, was presented at the Tuesday evening session. The cast which was drawn from members of Toronto East and West Presbyterials gave a very genuine and creditable performance.

Miss Annie Tait Jenkins, Director of the Leader Development Department, Board of Womens' Work, Presbyterian Church U.S., addressed the Tuesday evening Session, and Wednesday morning conducted a most interesting discussion on phases of organization work.

A tea given in honour of Miss Lily Macarthur was the high light of Wednesday afternoon. Miss Macarthur is retiring after 37 years service as a member of the staff of the Women's Missionary Society.

Speakers for the evening session were Rev. E. H. Johnson, Secretary for Overseas Missions, and Rev. Paul S. Chan, in charge of the work among the Chinese in Montreal. These two addresses presented the theme "The Church's Mission to the Chinese at Home and Abroad."

On Thursday, the Treasurer, Mrs. I. G. Sinclair presented the Estimates for the year 1956, totalling $301,000.00.

In the evening the theme for the two addresses by Rev. E. H. Johnson and Rev. Mariano Di Gangi was "The Christian Mission in a Revolutionary World".

On Friday morning Mrs. Sinclair appealed to the membership for an appreciation of their sense of personal stewardship as they were challenged with this increased estimate so necessary if the work of the Society was to continue.

The increased estimates were accepted, and the new officers were elected.

A full report of the group discussions of each department will be mailed to all delegates.

MISS FRIEDA MATTHEWS speaking on the World Council of Churches said –

"The First Assembly of the World Council of Churches was held in Amsterdam in 1948.

The resolution establishing the World Council of Churches was in one sense the long awaited result of long years of careful planning of conferences and joint enterprises by the churches in the fields of faith and action and a process of growing together in common experiences. The message which came from that first Assembly had in part these words,

"We intend to stay together. Our coming together to form a World Council will be vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be His witnesses and servants among their neighbours."

The World Council of Churches was not to be a meeting place for eccliastics with specialized interests, not an expression of optional concerns of the churches, but a determined uniting of living congregations in their common life and witness, with prayer to God "to stir up His whole Church to make this Gospel known to the whole world, and to call on all men to believe in Christ, to live in His love and to hope for His coming."

MISS FRIEDA MATTHEWS
Director of National Missions

Evanston had a vision of evangelism as "a dimension of the total activity of the Church", rather than as a specialized or separable or periodic activitiy of the Church. Everything the Church does is of evangelizing significance. "Evangelism is the place where the Church discovers itself in its true depth and outreach."

Miss Matthews continued that it was stressed in the report on Evangelism that for our time there are some special ways in which the Church has to be alert in its

evangelistic task. They are as follows:

1. *Renewal of the Inner Life* — The first area of evangelism is our own inner life.

2. *The Witnessing Laity* — The laity stand at the very outposts of the Kingdom of God. They are the missionaries of Christ in every secular sphere.

3. *Christian Education* — Every new generation requires the fresh presentation of the Gospel . . . most of all Christian training in the home.

4. *Chaplaincies* — New forms of specialized ministries are appearing. In them the ecumenical approach of the churches working together can achieve what the various denominations acting separately can never bring to pass — chaplaincies in universities, schools, industry, hospitals and the armed forces and prisons.

5. *Parish Experiments* — Where the parish areas are breaking down it is urgent that the Church come to life in small neighbourhoods.

6. *Mass Media Communication* Literature and the arts play an increasing part in the shaping of man's outlook. But the impact of cinema, radio and television is overwhelming. The Christian Church must use these media, but they are to be used with care so that the Gospel is not secularized, vulgarized or diluted.

7. *A Trained Ministry* — Serious thought should be given to a more realistic training of the ministry, including provision for the service of theological students in industry and agriculure, and the addition of social studies and field work to the curriculum.

A previous generation would have provided a different list of concerns for ministries of Evangelism and the next generations will be compelled to discover new ones. For the Christian evangel is the good news for the world *in its own time.*

As we left the church that day and bade goodbye to friends we had made from countries round the world we realized again our great privilege and responsibilities — that we as we return to our own countries and to our own churches, must go out with Christ, recommitted to a great adventure, to a great task; to the making of disciples, to "the building up of the body of Christ, until we all attain to the unity of the faith."

COMPARATIVE COST OF GLAD TIDINGS 1947-1955

Set out below are the comparative prices for printing the Glad Tidings from 1947 to 1954.

These figures do not include the cost of cuts for the pictures.

As you will see by these figures, with under 19,000 subscriptions, many of them at the 75 cents rate, the magazine cannot possibly pay for itself.

It is for this reason that a grant of $3000.00 was asked for in the estimate.

— P.M.G.

September 1947 Glad Tidings:	
Printing and Mailing	$ 826.11
September 1948 Glad Tidings:	
Printing and Mailing	$1035.50
December 1951 Glad Tidings:	
Printing and Mailing	$1300.63
February 1954 Glad Tidings:	
Printing and Mailing	$1403.59
January 1955 Glad Tidings:	
Printing and Mailing	$1461.66
April 1955 Glad Tidings:	
Printing and Mailing	$1484.03
May 1955 Glad Tidings:	
Printing and Mailing	$1554.00

Let's Put On A Play!

By HAZEL REAVELEY

DIM the lights and ring up the curtain on an interesting and good performance – the setting, India – the people, illiterate villagers. But *who* are the cast? Regular, ordinary, W.M.S. women, some young (there were three children), some not so young, taking men's parts too.

Did we say they were "ordinary". We're not so sure. Depth of performance rather belies the term. It's amazing what a group of women can do when they bring imagination to bear on a task and back it up with steady week-upon-week hard work rehearsals. That's what good performance amounts to largely – imagination and hard work. Not overlooking that lilt of humour for which this script leaves plenty of scope.

Taken from Scene I

From left to right — Miss Hester Long, Miss Jean Jamieson, Miss Beatrice Barkley.. The children in the background, Susan Culham, Carol Carswell, and Marilyn Heath.

Taken from Scene II

Miss Mary Lankin, Mrs. A. E. Stacey, Mrs. Thomas Parton Sr., Miss Isabel Anderson, Marilyn Heath, Miss Jean Jamieson.

This is the reason we believe just about any group of auxiliaries can put on the same play. Usually there is someone around who *could* be a director. She needs to be able to shout, to pace the empty audience chamber in stunned meditation, while the cast, rehearsing to the bare walls try to figure out what she is striving to draw out of them.

A sense of humour is of course, indispensable at all times.

A knowledge of drama helps. But even without it the experiment is worth a try and one can learn a good deal in the attempt.

"The Cross in the Village" written by Laura Pelton was presented at Annual Council meeting. The main character features an illiterate Bhili villager who becomes a convert to Christianity. The play, in four scenes set in an Indian courtyard, points up the problems of a new Christian family.

This in its narrower sense may seem to affect only an obscure illiterate village family. But the significant undercurrent upon which the whole performance rides has much broader implications – implications which deeply affect the Christian mission in India today. If the non-Christian in India is to be evangelized we must realize this can only be effectively accomplished through the witness of the Indian Christians themselves.

This has been caught by the author of the play with simple but telling force. The cleverly written script handled with thoughtfulness and imagination carries all the punch of intense Christian insight (and for one who has never lived in India it reveals an amazingly thorough knowledge of Indian life).

To get into the spirit of this performance is a deeper achievement than merely to put on a play or to be entertained by watching it. It is to enter into the thinking of the Christian mission. The problems of the Mission may apply to a situation thousands of miles away, but responsibility relating to the problems is the concern of Christians everywhere.

Putting on a play fires the imagination and lifts the spirit — and may even transport a group of people into the thinking and living of other Christians on the opposite side of the globe.

Perhaps your group can stage it in only a rudimentary way. Or, maybe, more elaborately with proper stage props and authentic costumes.

Whatever way it may be possible — try it!

Earnest, genuine and imaginative performance has its double-edged reward in wider Christian understanding both for the performers and their audience.

THIS MONTH'S COVER

Our cover picture shows Andrew Williams, Kenora Festival winner, showing his diploma to Mr. Ivan B. Robson, principal of the Cecilia Jeffrey Indian School, Kenora, where Andrew has been a pupil for seven years.

The happiness shown on the faces of Mr. Robson and Andrew is reflected throughout the Society at this outstanding success of one of our Indian pupils.

Mission Studies

The following is a letter received by Miss Helen Bricker from an auxiliary member, in Moose Jaw, Saskatchewan.

"Dear Miss Bricker:

I have been going to write for weeks to tell you how much we enjoyed the missionary study 'Saris and Sandals" following the programme guide, prepared for us by you.

One of the highlights of the study was the 'mela', and ever since the event, the ladies have been urging me to send it into the Glad Tidings. When Miss Bone was here, she felt you would be interested in a more detailed account of how we carried it out. Not being much of a writer of articles, or of any thing, I've decided to give you quite a detailed account of what happened, and also enclose a short item which might find room in the Glad Tidings.

We planned to finish up with the 'mela', from the first night we discussed the missionary study making plans to carry it out. We followed your suggestions fairly closely, with a convenor in charge of preparations for the 'mela' all through the mission study.

She made invitations in the form of maps of India, delivering the invitations in person with a handful of rice. We tied little bags of rice made from tinted cheese cloth to each invitation, and had them handed out at the W.M.S. meetings, explaining the rice was a gesture of hospitality in India.

The convenor also took the lead in preparing place cards decorated with the flag of India made from green, yellow and white ribbon.

The garlands were made from coloured facial tissues, we learned to make them at one meeting and the rest the girls and their mothers made at home, enough to have one for every guest that would attend the 'mela', about 45.

Making saris and jewelry for costumes promoted interest too. We made saris from drapes, sewn together at the ends, bright coloured table cloths, sewn together, old bed spreads and sheets as suggested. Some of the girls were able to find yardage at home which their mothers had on hand long enough for a sari. One girl came with a length of tartan which created a good deal of fun, a piece of Scotch tartan being worn as a sari! We made ear rings from Christmas tree ornaments. These added bright colour to our appearance.

Finally we were all ready for the 'mela'. The church basement was transformed into an Indian setting, with palm trees we were able to borrow from Eaton's window dressing department adding a great deal. As the guests arrived they were sprayed with spices under their chins and a garland placed around their neck. Then they visited the market stalls, where the girls in saris were seated on the floor displaying their wares for sale. No sales were made of course, as their prices were very high at this religious occasion to which many customers had come.

The programme opened with the skit 'We're off to India' which was written about your own preparations for your trip to India. Another item was one of our girls taking the part of a Canadian missionary who taught the Indian girls the hymn, then using the same system taught it to the guests.

As another number on our programme we read the first few pages from the little book on the life of Dr. Ida Scudder, where she was rebelling against being a missionary like her parents, and continued to read to the point where she had come to see the people of India needed her, and had made her decision to take training to be able

to give the help so badly needed. At that point, we announced over sixty years had passed, then presented the scene on the veranda of Vellore Hospital honouring Dr. Scudder on her 84th birthday.

The worship was also Indian Christian girls seated on the floor worshipping God.

Just before we invited our guests to take part in an India feast, we read the story from 'Saris and Sandals' on your first Indian feast. Then invited them to the feast room, asking them to remove their shoes. The floor was covered with white sheets, and centered with an old fashioned wooden butter bowl filled with oranges, bananas, pineapples, coconuts, grapes, etc. This bowl was on an olive green table cloth.

Some of the ladies were seated against the wall on the Sunday school benches which were covered with dark green drapes and table cloths. Forming a circle in front of them, the rest were seated on the sheet-covered floor with fringed dark green paper mats to represent straw mats, provided to sit on. Some thought they were place mats until they were informed they were to sit on them. When everyone got into place, the girls washed the guests hands and dried them for them.

Then they were served Indian food, chicken pilau and vegetable curry with dark brown bread, served on the celery trays covered with green waxed paper we secured from the florists.

The evening came to a close by the C.G.I.T. group forming an inner circle and the ladies an outer circle for taps.

Yours in Christian friendship

Mrs. C. Logan

C.G.I.T. leader

Knox Church,

Moose Jaw, Sask."

"I Attended . . . Council"

By AN AUXILIARY MEMBER

AS an Auxiliary member I attended the Council Meetings of the Women's Missionary Society. I'm not an officer in my group nor on the Presbyterial, Synodical or Council Executive. I was not a delegate. I'm an Auxiliary member. As such I felt I should attend the meetings, share in the fellowship with those who represented the members from Quebec to British Columbia and collect all the information I could which would help me to understand better the Society to which I belong.

A short time ago when anyone asked me what my office was in the Women's Missionary Society I answered, "Oh, I'm just a member." I'm not going to put that little word "just" in my answer any more because I realize a member is the most important thing in the Society — we are the Society. It would not exist without us. Everybody at Council seemed to agree that what the Society needed most was more members.

Through the pages of the magazine you will find some of the information which I received about the work and workings of the Women's Missionary Society which made me realize, as I never had before, the extent of the Society's work and how the work of the different departments — Overseas, National, Organization, Publications and Administration — combines to contribute to the total Mission of the Church. As members we help to make the work possible in other lands, in other parts of Canada, and it came very clearly to me that it is our responsibility also to do a great deal ourselves right in our own church and community.

The theme of the Council was "Behold I send you forth." I have heard those words often but I always thought of people being "sent forth" to distant parts of Canada and other lands. I never thought of *me* being "sent forth" for any particular purpose. During the meetings, as over and over

again we heard of the responsibility of lay people, I began to think that perhaps that "you" did mean "me".

At two of the sessions we listened to and had discussions with Miss Annie Tait Jenkins, Director of Leader Development, the Board of Women's Work of the Presbyterian Church U.S. She recalled to our attention a number of familiar passages in the Bible as, "Ye are the salt of the earth – Ye are the light of the world" and asked the question, which I was asking myself –"Does that really mean you and me?" Her answer was – "Yes, it is all-inclusive – *you* can witness." She suggested that in the verse "There was a man sent from God whose name was John," each one of us substitute her own name for the name "John".

I must confess that I had never really thought that I was a "sent" person, that I had any "mission" in the world, and when Miss Jenkins quoted a statement of Robert E. Speer, "Except you live by the light of a God-sent mission you will never live at all," I wondered if I had been really living. Then I received another shock. The subject of Miss Jenkins' introduction to the discussion which she led was "An Idea Whose Time Has Come". The subject aroused my curiosity. The talk and discussion aroused me, for she said, "The time for acceptance of the idea of being called to the high vocation of leadership is come." Think of it, the time has come for *me* to think of being a leader. Why, I never have taken office of any kind. I always thought a leader was someone who stood out above everyone else and told them what to do. I have a new idea of what leadership means now. Some statements which we thought of and discussed have been coming back to me. "Christ is the Leader Supreme for all time – Leadership is discipleship – Discipleship is apostleship. Leadership is essentially service. We are called to a leadership which involves growth, increasing maturity and a depending comprehension of what it means to follow Christ."

Usually I have thought of leaders as being for children's and girls' groups, but I see now that every one of us members is a leader of some kind right in her own group and church. The question is, "How can we develop into better leaders?" First of all we can study as individuals, and then our church and society are providing more and more opportunities for us to get together to plan together how we can do better jobs of leadership. Sometimes we who are in adult groups think we don't need any help or training; that is only necessary for leaders of youth groups. However as we discussed different methods of presenting information, having all members participate in programmes and in the total work of the group, I decided that when-

ever an opportunity to get information and to discuss things together, such as the Fall Conferences in Presbyterials this year will provide, I was certainly going to take advantage of it.

I am an Auxiliary member. It is up to me to know all I can so that I can interest others in becoming members, to learn all I can about ways of making programmes more interesting and of material available, so I can help to make our meetings more inspiring; to be concerned about all the work for which our church is responsible; to pray and work for it, and each day as an individual come closer to Christ the Leader Supreme, that I may learn of Him. For if leadership is discipleship, and leadership is apostleship, and each one of us is called to serve, it is only as we learn of Him and follow Him that we can serve as He would have us serve and be the members and leaders He would have us be.

PRAYER

O God, I love Thee in the stars at night
Under the still eternity of sky;
Teach me to love Thee in the passer-by,
For Thou hast said that this is loving right.
I hear Thee in the stars whose silence sings,
And in the shout of dawn Thy voice I know;
Teach me to hear Thee in the joy and woe
Of men who speak of trivial earthly things.
I see Thee when the world is full of sleep
Walking upon the moon-path of the sea;
Teach me by all the tears of Calvary
To know Thee in the eyes of all that weep.

There are so many things that I would say,
God — soul of beauty, teach me how to pray!

— NADEJDA DE BRAGANCE

Holiday Prospects

By MRS. DONALD SINCLAIR

WHEN Miss Carr joined the girls in her C.G.I.T. group who were planning to be away from home for part of their holidays she found them deep in discussion of camp. Joanne was saying,

"Remember the night we had skits and Marcia was the Heffalump in Winnie-The-Pooh? Oh I'm going to miss camp!" But she didn't really feel too unhappy about it because she was going with her folks on a trip to the East Coast for a whole month.

"Next fall we'll be able to have a real Trans-Canada tour in our group!" exclaimed Marjorie. "Did you know that Eileen is going to Vancouver to visit her grandmother this summer?"

"And how many of you are going to camp?" asked Miss Carr. Four girls raised their hands and they scarcely had them down before Patsy burst out,

"I just love camp. This will be my third year."

"Why do you like it so much Patsy?" asked Miss Carr.

"Oh, the fun we have," said Pat, "and the leaders, and oh I don't know – there's just such a nice atmosphere about camp. The first year I was there I just took it for granted, but last year I started to think about it and you know I believe that at camp we come close to having what is really a Christian community. I think it's because most of our leaders are truly Christian and want us to know what Christ can mean in our lives too."

"Last year we had a Chinese girl at our camp," said Eileen. "I don't think I ever realized before how people in other countries actually live. Since meeting her I've really been thinking seriously of becoming a missionary."

"You know, Eileen," said Miss Carr, "you could find out a good deal more about our Church's missionary work on your trip this

summer. When you get to Vancouver or Victoria why not find out something about our work amongst the Chinese in Canada? I can give you the names of our workers there. I know the girls would love to hear about it when you come back in the fall."

And we have Chinese work in Toronto and Montreal too. Perhaps you'd have a chance to find out about it in one of those places on your trip, Joanne. Remember when Verna went to see Tyndale House in Montreal last year and how we enjoyed hearing about it in September."

"Last summer when we were in Toronto we went down to the Church Offices one day," said Marcia. "My Dad said that he had received so many letters from there as Clerk of Session that he wanted to see what the place looked like. While we were there we went in to see Knox College which is right next door, and then as we drove back up the street we saw the Missionary and Deaconess Training School. Mother went into the W.M.S. offices one day when we were down town. It's interesting to see some of these places that we read about."

"I think one of the most interesting meetings we had last year was the one when Eileen told us about the Indian Reservation she visited," said Anne.

"My, I'm glad you mentioned that Anne," said Miss Carr, "because our Mission Study next year is to be about the Canadian Indians. I was hoping that in your travels and in your reading this summer you would be finding out more about them. And I've brought this book for you to pass around among yourselves this summer."

She held up "THE FOREST IS MY KINGDOM" by Janet Carruthers.

"I assure you that this kind of introduction to our Indian friends will be a very pleasant one."

"Oh, yes," said Joanne, "I read that last winter and really enjoyed it. My aunt gave it to me for a birthday present. Why don't we pass some of our favourite books around during the summer too?"

"That's a good idea," said Eileen. "I think the girls who are staying at home all summer will think so too. Let's ask them when we get together again."

"I was just thinking," said Anne, "that we have a copy of "No Magic Carpet" by Helen Bricker. Let's pass it around too."

"Perhaps we could have a meeting in the fall when we could tell about some of the books we've read," suggested Marcia.

"Well one thing I'm going to remember this summer whether I'm in Calgary or Vancouver are some

of the worship services we had this year, with our C.G.I.T. purpose as the theme," said Eileen. "I feel that we know a lot more than we did a year ago about what it means to be the girls that God would have us be."

"And I hope you'll feel the same way a year from now too, Eileen," smiled Miss Carr. "I felt that we all learned a great deal through our planning and working together this winter. And now I feel that through our discussions tonight we have quite a few ideas as to how to have just as good a summer. Supposing we get together with the "Stay-at-homes" now and hear about some of their plans for the summer."

Vacation Scenery

VACATION SCHOOL IS FUN!

"HELLO, Bill. When did you get home?"

"Last night."

"Did you have a good time? What did you do on your holidays?"

"Oh, nothing much. We went to the zoo once, and swimming another day. What did you do?"

"I went to Vacation School. It's fun."

"You said you weren't going to go."

"Well, I didn't think I would, but one day Miss Mitchell came to see Mum to plan what they would do. I had to stay in the house because I had a cold, so I heard them talking. It sounded sort of interesting. Miss Mitchell left some books and Mum said that I might as well help her to make some tags and posters to use at the Vacation School, when I had to be in the house anyway."

"Were there many fellows there you knew?"

"There sure were, some from day school as well as from my Church School Class. Of course there were some I didn't know, but we soon got to know each other. We didn't need to wear the name tags for long."

"What did you do?"

"We played games. Sometimes we choose one we wanted, and the leaders taught us some new ones. One was Kubuddi, which the boys in India play. You sure have to have lots of breath to play that one. Then we made up some quiz games about people and places in our Bible stories. We all liked playing 'I visited Palestine and I saw ——'."

"It sounds like fun. What else did you do?"

"We made an outdoor map of Palestine. We worked on it almost every day. The girl's made a Palestine village scene in a carton."

"Where did you put it?"

"Over in the corner beside the evergreen trees. One day the little kids upset what we had done, but when their teacher explained what we were doing, they didn't touch anything. Everyday they wanted to see what we had done."

"Well how did you make the outdoor map?"

"We outlined the Sea of Galilee, the river Jordan and the Salt Sea with stones. We made pennants to mark the towns and cities, and put little strips in the Sea of Galilee. Some days we had our Bible study and worship beside our map. Jesus and His disciples travelling around the country seemed real to us there. Another thing – I liked the worship. We sang the psalms which Jesus and the people likely used when they were worshipping God. We read in the Bible about Jesus praying, and somehow we knew that God was listening to our prayers."

The two boys walked along for a while not talking. Then Harry said, "I was on the committee to plan some plays for the closing of the school. We had two, one was about ways we may follow the teaching of Jesus, and the other was showing the kind of school the boys in Jesus' day attended."

"What will we do today? I sure wish Vacation School hadn't closed. Come on over to the Church and I'll show you how we made our map."

This is the way you play "Kubuddi".

CHOOSE two teams. Each team stands on opposite sides of a white line. The captain of one team chooses one person to be first. This person runs out across the line into the "home" of the other team, but while he is there he must hold his breath and keep repeating "Kubuddi, Kubuddi". As long as he holds his breath he is safe and no one can catch him. But as soon as he has to take another breath the boys on the other team try to catch him before he gets back to his "home".

If he gets back to his own "home" without being caught it scores one point for his team. Teams take turns sending out boys and at the end of the time limit the team which has the most points wins.

Another game that is lots of fun is "Big Lantern and Little Lantern" played by boys and girls in Japan.

All the players sit in a circle and one person is It. "It" says to the person on either his right side or his left side "Big Lantern" and at the same time makes the form of a big lantern with his hands. This person is the new "It". He says to either the person on his right or his left "Little Lantern" and makes a little lantern with his hands. This person in turn says "Big Lantern" and makes a big lantern. The size of the lantern must always correspond to the size described. If the player does not make the right size he has to drop out of the game! Start playing the game slowly till everyone knows how to do it and then gradually go faster and faster. It gets to be much more fun.

Literature Page

By ADA ADAMS

Singing Secret — ELIZABETH ALLSTROM
Bright Pathways — ESMA R. BOOTH

MPEK and Mpo were seven year old twins who lived in an African Village. They had found out a lot of things but what they knew didn't come from books. "Mpek and Mpo knew things like this — how to use their short-handled hoes for work in the garden; how to jump over a procession of driver ants as it crossed the forest path in search of food; how to keep away from crocodiles in the river."

"They also knew some naughty things like this — how to hide the drummers' sticks so he could send no message through the forest; how to scare the village elder's goats until the frightened creatures ran baa-aaa-ing in all directions; how to chase each other past the hearth fire

and kick one of the burning sticks, making sparks fly and dangerously tilting the pot of cooking soup until Mother, eyes filled with smoke, screamed, 'Stop it! Stop it!' "

"Almost every day Mpek and Mpo found out something new – where parrots hatched their young, where mushrooms grew, which fruits and nuts were good to eat. But they never expected to learn what they did when Mother sent them on an errand."

The rest of the story is found in "Singing Secret" by Elizabeth Allstrom. There are nine other stories based on true incidents that 6, 7, and 8 year old children will want to hear. All of these are stories of ways in which the Church has been at work in far parts of the world.

There is the story of Sadao, a little Japanese boy who would like to play with his friends.

"One day while Sadao and his friends played, they heard a familiar sound.

Clap-clap-clap-clap! Clap-clap-clap-clap!

There, walking toward them, was a Story Man, striking his two wooden blocks together to announce that his story was about to begin.

"The kamishibai! The story show!" cried Sadao.

This Story Man was not the one the children were used to. This was a strange young man, but that did not matter. Marbles and tops were stuffed quickly into pockets, and all ran after the Story Man to see the pictures and to hear the story.

Clap-clap-clap-clap! Clap-clap-clap-clap!

Up the hill and beyond the vegetable market. . . ."

There is the story of Kamalam who lived in India, Haskie who lived on a Navaho Indian Reservation, Maurilio who lived beside a wide and winding river in Brazil and didn't even know how old he was because he couldn't read the slip of paper on which the date of his birthday was written and no one in his family could read it. They had never been to school for there was no school anywhere near.

The children will never be able to guess what happens in each story until the very end. Mrs. Allstrom writes stories which hold the attention of the young children. They are stories which they can understand but even more important they are stories they can thoroughly enjoy.

Mission Band leaders will find this book and the guide which comes with it in the Mission Study packet one that will stimulate a great deal of interest in the Mission Band programme.

"Bright Pathways" by Esma R. Booth is similar but is written for children 9 to 11 years old. It has fascinating stories of ways children have helped spread the Gospel.

There was Frederico of Brazil who was so shy that he seldom ever took part in any of the things his friends did. His one great interest was his guitar and the music he could make. One day the plane came bringing a missionary and some of his fellow workers. They came to make plans for a Church Vacation School. Frederico soon discovered that there was something he could do to help, and this led to some excitiing adventures in his own school and a plane trip to another place to help in their Vacation School.

Kamla in India found that the Church really wanted to help people who were in need when she visited the travelling clinic and the doctor healed her eyes.

There are eight other stories of ways in which the gospel reaches people.

Mrs. Booth has been a missionary in Africa for many years and has written many stories for children. One of her recent books is "Nyanga's Two Villages".

Bright Pathways is attractively illustrated by the well known artist Kurt Wiese. These illustrations add much to the value of the book.

There is also a guide which will help Counsellors of Explorers and leaders of Junior age groups make Mission study interesting and worthwhile for the children.

Mothers and Fathers too, will want to read these delightful stories to their children.

Through the Society

ALBERTA

MRS. L. E. SHAVER, 234-2ND ST. S.W.
MEDICINE HAT, ALBERTA
PRESS SECRETARY

THE Alberta Synodical of the Women's Missionary Society was convened on Wednesday, April 13th, and continued through Thursday, with the Synodical President, Mrs. W. J. Kirkpatrick of Red Deer, presiding at all meetings. Delegates were present from all presbyterials and the work of every department which was thoroughly reviewed, showed encouraging results.

On Wednesday evening a banquet was served by the Ladies' Aid of Knox Church at which Dr. F. B. Guows was guest speaker. Dr. Guows spoke on Africa, presenting and explaining the problems which face our missionaries and civilian workers in that country. He spoke with authority on the racial situation and other matters. Having been born in South Africa, he could and did give first hand information.

His address was interesting and informative. He stated that patience, tolerance and understanding along with education and the example of real Christian living would in time solve the difficulties for all races and colours.

On Thursday the business of the society was continued with reports, discussion and planning for the coming year.

Installation of officers was conducted by Miss Margaret McLaggan of Calgary.

EDMONTON PRESBYTERIAL — A special Church service was held recently when a large group of parents and friends attended an Explorer initiation and graduation ceremony and a C.G.I.T. affiliation ceremony. Mrs. A. E. Davies, Explorer leader, presided over the initiation ceremony of ten girls. Thirteen girls graduated from Explorers into C.G.I.T. exchanging their red ties for the friendship knots. Mrs. Ingram assisted in this service and Miss Peggy Lammie, C.G.I.T. leader, welcomed the girls.

The W.M.S. Auxiliary presented gold Explorer pins to six of the girls for faithful attendance and work.

Mrs. J. Price, Children's Secretary, representing the Presbyterial, conducted the C.G.I.T. affiliation service.

A delightful programme followed which included a short play and a display of the work on India and a film "Mary Jones".

The **Westmount** Explorers and Mission Band entertained their mothers and friends at a closing exercise in May. A short worship service was conducted by the children followed by a story by the Rev. Wm. Graham, The Childhood of Ida Scudder. The group showed their work and study on India, posters and an Indian village.

Strathcona Mission Band held a Mother's Day programme. Mrs. J. Price explained the work of the Mission Band and the study of India and the Indian home.

Strathcona Explorers held a Visitors' Day when mothers, friends and the Mission Band were their guests. The leader, Mrs. Woywitka, assisted by Miss Margaret Scott conducted the graduation service for five girls. The new members were welcomed by the C.G.I.T. leader, Mrs. J. Finlay.

SASKATCHEWAN

MRS. ROY MANNING, BOX 85, ROSETOWN, SASK., PRESS SECRETARY

REGINA PRESBYTERIAL — The Thank Offering meeting of the auxiliary of the Women's Missionary Society and the **Ruby Walker Guild** was held at Northside Presbyterian Church, **Regina.**

The guest speaker, Mrs. R. Bicks of Regina Avenue Christian Church, was born in India and lived there until 1947. She told of the seemingly insurmountable difficulties which beset missionaries in India. "This is a country where every thought and deed is controlled by fear of the god," she said. She saw great changes during her stay there, the effort to abolish the caste system in India and

make all people equal. The influence of the power of Christianity has effected many of the changes."

"Changes are most apparent in the higher status given to women. They are no longer isolated from the rest of the world and are able to go to school and have careers of their own. Changes are also evident in the treatment of disease and the practice of personal hygiene."

Guests were present from Walter Martin Memorial and Calvin Presbyterian Churches.

The Jean Francis Auxiliary motored to **Regina** and joined the Ruby Walker Guild and the Edna Bell Auxiliary in a combined meeting at the home of Mrs. G. A. Cunningham.

The meeting opened with the showing of a film on India under the direction of Miss Geortzen. She also led a panel discussion with four groups taking part.

The **Edna Bell Auxiliary** held their April Thank Offering meeting at the home of Miss Jean Law, **Regina.** Mrs. E. Sneath was guest speaker.

The life of Dr. Albert Schweitzer was discussed in a talk by Mrs. A. M. MacPherson at the Thank Offering meeting of **First Presbyterian Church Women's Federation, Regina.**

"Dr. Schweitzer marked his 80th birthday in January. He is actively engaged in missionary and medical work in Lambarene, South Equatorial Africa, and values the Nobel prize he received because it made possible the rebuilding of the village in which his leprosy patients are housed. Missionary, author, physician, philosopher and musician, he is considered one of the greatest men in the world today," Mrs. MacPherson said.

Members of the C.G.I.T., directed by Mrs. A. McRue, presented a skit on India.

SASKATOON PRESBYTERIAL — **Parkview** W.M.S. in **Saskatoon** held their Easter Thankoffering meeting in the church. Rev. L. Van Massel gave a short message and introduced the guest speaker, Rev. M. Nicolson of Vancouver, who is on a preaching mission in the city. The members of St. Andrew's W.M.S. were guests.

The Easter Thankoffering meeting of the **Rosetown** Women's organizations was conducted by Mrs. R. Wiseman. The film, "South of the Clouds", was shown and found to be very interesting.

MANITOBA

MRS. JAMES GIBB, 308 S. MARKS ST., FORT WILLIAM, ONT., PRESS SECRETARY

BRANDON PRESBYTERIAL — A very successful spring Thankoffering meeting was held in Knox Presbyterian Church, **Carberry,** on May 4th.

Guest speakers were Rev. George Johnston of Saskatoon and Miss Marion Baron, graduate deaconess. Miss Baron showed slides and spoke of her work in Newfoundland last summer. Mr. Johnston told of his work in Northern Manitoba illustrating his address with interesting slides.

The Explorer and Mission Band groups sang in English and Hindi.

The regular monthly meeting of the W.M.S. Auxiliary of **St. Paul's Presbyterian Church, Hartney,** was held at the home of Mrs. W. McPherson. Mrs. J. G. McBurney presided.

Mrs. Duchesnan and Mrs. H. A. McArter enacted a chapter of the study book on India.

The meeting closed with a memorial service conducted by Mrs. J. C. Duthie for four members of the St. Paul's Auxiliary who passed away since the beginning of the year, Mrs. M. Coulter, Mrs. Ada Perrin, Mrs. G. Will and Mrs. D. McCullough.

A presentation from St. Paul's Church was made to Mrs. R. J. Wood who is leaving to reside in Killarney.

The Easter Thank Offering meeting of the auxiliary of **First Church, Brandon,** was held on April 19th.

Mrs. S. Gillespie, house mother of the Presbyterian Training School in Medicine Hat, gave a short resume of the curriculum of the school and pointed out that

it is the only school of its kind sponsored by our church in Canada and should be made known to laymen everywhere.

Rev. Earl Roberts of St. Andrew's, **Virden,** was the special speaker and based his remarks on the text, "Lay not up for yourselves treasure upon earth".

The Easter Thank Offering Meeting of **St. Andrew's Auxiliary** was held on April 21st, Mrs. J. Muir presiding.

Rev. J. B. Inglis conducted the devotional period choosing as his subject "Giving and Getting."

The guest speaker, Rev. J. H. Harrocks, showed coloured slides of the World Council of Churches meeting held in Evanston, Ill., describing very informatively the content of the pictures.

The Service of Designation for Miss Marion Baron, graduate deaconess, was held on Thursday, May 5th, in Knox Church, **Carberry.** It was conducted by the Presbytery of Brandon, Rev. H. Crump, Moderator, presiding.

The presentation of the Deaconess Pin was made by Mrs. C. Le Cocq of Fort William. Rev. H. L. Henderson gave the address to the newly designated deaconess.

Synodical greetings were brought by Mrs. R. A. Davidson. Greetings from the Presbyterial were brought by Mrs. J. G. McBurney who presented Miss Baron with a Bible. Presentations were also made from Knox Church congregation and the C.G.I.T.

Miss Baron is taking over the van at Saskatoon to work in the north for the summer.

SUPERIOR PRESBYTERIAL — Miss Isabelle Hunter, recently of Landour, India, was guest speaker at the Easter Thank Offering held jointly by the W.M.S. and the Evening Auxiliary of **First Presbyterian Church, Port Arthur.**

Her inspiring address gave a picture of what India is like. "There is much to be done," she said, "and while we may not be able to go there we can remember them in our prayers and givings."

Miss M. I. L. Smellie, who had charge of the program, introduced and thanked the speaker.

Rev. J. A. McMahon also gave an interesting talk on Presbyterianism.

Mrs. E. S. Sherlock reported 76 visits to the General Hospital.

A special program highlighted the Easter Thank-offering meeting of the Women's Missionary Society of **St. Andrew's** Presbyterian Church. Mrs. R. C. Browne presided and outlined in detail proceedings of the Manitoba Synodical.

After a brief business session, the members joined with the **Evening Guild** in Grand Hall for study and a film on India.

Slides of interesting points in India were shown by Mrs. G. Blake with Miss Mary Hogarth as commentator. A sound film was also shown.

A social hour followed in Rowand Hall and Rev. E. H. Johnson, Secretary for the General Board of Misions, addressed the gathering and spoke of the work of missions in Formosa and Japan.

Mrs. H. J. Loney presided at a well attended meeting of **Superior Presbyterial** held in First Presbyterian Church, **Port Arthur,** April 14th.

Plans were made to have an overseas missionary visit this Presbyterial in the fall.

Mrs. Loney gave a detailed account of the sessions of Manitoba Synodical held in Winnipeg and Mrs. C. Le Cocq explained the changes in synodical officers.

Mrs. J. Fidler, Girls' Work Secretary, reported on the recent Day of Prayer for Youth, and gave a complete report on the work of the Girls' Work Board.

WINNIPEG PRESBYTERIAL — Rev. E. H. Johnson, secretary for Overseas Missions, who recently returned from Formosa, addressed a meeting at First Presbyterian Church, **Winnipeg,** on April 24th. He spoke on the "Difficulties and Opportunities of Missionaries Today".

He said that on his tour of the world the dense population in some of the Asian areas had impressed him greatly

and this situation posed great problems for us. He stated, "We have developed a great deal technically over a period of time but have we applied this knowledge to some of the problems of today?"

"There is (today) a greater intermixing between nations and this is an important factor in the situation today."

He also noted that the Asian Christians are becoming less dependent on the west and doing more on their own.

"We must also remember," he said, "that the majority of the world's population is dark-skinned and that this element of the world would soon be playing a bigger and bigger part in world affairs."

For eighty years the Presbyterians have been the only missionaries in Formosa but since China has been taken over by the Communists different Protestant denominations and sects as well as Catholics have moved in. This situation poses its own peculiar problems for the Presbyterian Church and is a challenge to greater leadership.

Mr. Johnson's talk was doubly interesting because of the fact that he spoke out of personal experience and made the situation more vivid to his listeners.

HAMILTON AND LONDON

MISS FLORENCE BAXTER, FRONT STREET, CHIPPAWA, PRESS SECRETARY

HAMILTON PRESBYTERIAL—The monthly meeting of **MacNab Street** Presbyterian W.M.S. was conducted by the President, Mrs. L. D. Learne.

A film on India, entitled "The Bhils Seek Christ" was shown by Mrs. R. F. Thomson.

BRUCE AND OWEN SOUND — Mrs. Florence Rowand presided over the Easter Thank-offering in Knox, **Walkerton,** when members from **Paisley** and **Hanover** W.M.S. were also present. All felt the address of Miss Winifred Warren, a returned missionary, on Mission work in India and China, was very challenging.

A moment of prayerful silence was the tribute to the late Mrs. J. G. Hibbert (Jennie Miller) who was a faithful W.M.S. member of Walkerton since 1908; a charter member of **Kinlough** W.M.S. since 1884, and a W.M.S. Life Member.

Mrs. Hibbert was 90 years of age at her passing but was most active in Christian good works as in 1951 she completed 41 years as Glad Tidings Secretary, Sunday School teacher and C.G.I.T. worker. Truly she was dearly loved by all ages, and her memory is a W.M.S. inspiration.

Bear Creek had quiltings at the February and March W.M.S. meetings. One quilt was for the bale and the other was made to be sold for the Expense fund.

All but two Church families are now subscribing to the Glad Tidings magazine, which is a wonderful record, and we congratulate Bear Creek. We hope before long they may have the outstanding honour of complete Glad Tidings family coverage. It would be interesting to hear if any other Societies within our Synodical have such an enviable record.

TORONTO AND KINGSTON

MRS. C. A. MCGIBBON, 70 GLEN MANOR DR., TORONTO, PRESS SECRETARY

BARRIE PRESBYTERIAL—The Easter Thank-offering of the Women's Missionary Society, was held in Knox Church, **Alliston.** Nearly two hundred people were present, coming from the local churches and Presbyterian churches in Mansfield, Baxter, Beeton, Cookstown and Tottenham. The guest speakers were Rev. and Mrs. Paul Rumball who work among the Koreans in Japan. Mrs. Rumball gave a most interesting talk on the work there, Janet sang hymns and folk songs in the Korean language and Mr. Rumball showed pictures of the work, telling of the love and devotion of the Korean Christians to Jesus Christ.

* * *

The April meeting of the W.M.S. was held at the home of Mrs. Fred Ritchie in **Elmvale.**

The programme topic, "The Sickest King in India," with the story of "Krem" was in charge of Mrs. E. Craighead.

Miss Jean Elrick was presented with a Life Membership pin and certificate by Mrs. F. Stephenson and Miss Ann Burton.

KINGSTON PRESBYTERIAL—The three W.M.S. auxiliaries of **St. Andrew's** Church, **Kingston,** held their joint Easter Thank-offering at an open meeting.

The film "Village of the Poor" was shown, a very interesting story of life in India. Mrs. R. J. Penney, and Mrs. R. J. Roth of the Catherine Fairlie Auxiliary operated the projector.

Members of the W.M.S. of Kingston Presbyterial have suffered a severe loss in the tragic death of Mrs. George Darling of Gananoque. A capable and untiring worker in her own church, St. Andrew's, she was also a valued member of the Executive for many years and from 1940-44 its very efficient President. Her faithfulness, dependability and genuine goodness were an example to us all.

NORTH BAY PRESBYTERIAL — Mrs. Paul Newton, Presbyterial President, was guest speaker at the **Christine Maxwell Auxiliary** meeting, held recently.

The Easter service of worship as presented in the Glad Tidings was followed.

Mrs. Newton spoke of the Synodical meeting held in Galt and attended by 241 delegates. She told of the messages presented by the various speakers.

Mrs. Paul Rumble, a missionary on furlough who works among the Korean people in Japan, said there are 600 members in the Women's Missionary Society. In order to become a church member in Japan one has to pass an examination.

Rev. J. S. Roe of Sudbury, Moderator of the Synod, told the members that the doors of opportunity were open to women as never before to help in Christian service.

The Moderator of the General Assembly, who had just returned from a visit to Formosa, also spoke. He referred to Formosa as the bread basket of the East, with its government showing good will towards the Christian Church.

A presentation was made to Miss Alexina Duff, Treasurer of the Auxiliary, who is leaving the city.

The forty-first annual meeting of the **North Bay Presbyterial** was held in St. Andrew's Church, **Burks Falls.** Delegates were present from Parry Sound, Magnetawan, Sudbury and North Bay and were welcomed by Mrs. H. Stewart of Burks Falls. The president, Mrs. Paul Newton presided.

Special guest speaker was Miss Marion Williamson, on furlough from the Bhil Field, India. She told of the life of these Bhil people, who are animists, spirit worshippers. She described the daily school routine, the church services and the hospitals, where some of the family always accompany the patient.

She touched on the struggle of the Indian people for freedom; told of how many times religious beliefs barred the way to help; and closed with the challenge to "go, give and pray for the work of the missionaries and for these native people."

Following the dedicatory prayer by Thomas Dodds, Burks Falls, an invitation was extended by Mrs. Alan Duncan, for the next Presbyterial meeting to be held in Sudbury.

PETERBOROUGH PRESBYTERIAL —The semi-annual meeting of the Peterborough Presbyterial Women's Missionary Society, was held in St. Andrew's Church, **Campbellford,** on May 4th.

The President, Mrs. A. E. Toombs, presided at morning and afternoon sessions. Twelve auxiliaries throughout the Presbytery were represented by the eighty-seven women who registered.

Interesting reports were presented by Mrs. G. G. Stephens and Miss Margaret Lees who were delegates to the recent Synodical Meeting at Galt, Ontario.

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Women's Missionary Society, W.D.

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The Glad Tidings

SEPTEMBER
1955
VOL. XXXI

Boys are boys—even in Africa

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VOL. XXXI TORONTO, SEPTEMBER, 1955 No. 8

EDITORIAL

by CHRISSIE H. DENHAM

AFRICA IS NO LONGER the "Dark Continent". The Light has come and Africa today is rising up to take her place among the nations of the world. Africa is growing up and at present is suffering from "growing pains". At such a time as this Africa needs wise guidance, sympathetic understanding and tactful assistance in training her to become worthy of the freedom and independence towards which she is striving at present.

In Nigeria many changes are taking place and among the women there are great contrasts. On the one hand there are the well educated women who are taking their place in the life of their country, while on the other hand there are the thousands of women who can neither read nor write. In the towns you will see many very sophisticated women who know nothing at all about their more backward sisters who live further up the river. There are large areas in Nigeria where women are still very backward, where twins are murdered at birth and the mother cast out from her busband's home, where all kinds of evil customs exist and where fear, ignorance and superstition keep women in bondage.

Evangelistic work among women and girls has always been an important part of the Scottish Mission's work in the Calabar Field and ever since the days of Mary Slessor there have been Women District Missionaries whose work it is to visit in the villages and conduct various kinds of classes for women and girls.

Four years ago seven African women were trained for full time Church work. They were trained at the Hugh Goldie College and later appointed

by Synod to work under different African pastors. At the end of their probation they were dedicated as Church Sisters and were given a uniform. Their work is strenuous, as each of them is in charge of a large District and each has many miles to cycle and walk to her various classes. As well as conducting classes for women they preach in the village churches. They are paid from Synod funds and are under the care and supervision of the Women's Work Committee of Synod.

Each year, at Synod time, we have a Women's Conference, where delegates meet from all over the Mission Field. Reports are given and donations are received from the various Member's Meetings which send delegates. Nearly every congregation has its own Women Member's Meeting and we are planning to unite these together under one organization—the Women's Guild. This will help to unite and strengthen our Women's Work.

At present, we are doing all we can to give more training to our Church women. Retreats have been held every second year, for the wives of our Pastors and Evangelists. Short Training Courses have also been conducted for women elders and women Class leaders. These have all been very well attended and have been very worth while.

We have many other plans for the future. Much work remains to be done but we believe that just as God has blessed and guided us in the past, so He will guide us in the future.

Let us pray, as the people of Africa pray:

"O God bless Africa;
May our leaders honour Thee,
May they fear Thee.
Grant them Thy grace.

O God give us one heart.
Help us to hear Thy voice.
Give us patience in work
Give us Thy grace.

God of love, dwell with us
And make us Thine."

FIFTY YEARS IN NIGERIA

by J. LOWRY MAXWELL

From an article in World Dominion, May-June, 1955

SINCE THE BEGINNING of the century, when the writer, in the year 1904, first attempted to open a new field of Christian evangelization in the eastern part of what is now known as Northern Nigeria, conditions of Christian mission work in the Nigerian Sudan have changed considerably.

The first, and most immediately striking element in the situation then was that Great Britain had only recently begun to bring order, peace, and settled government to that much harassed land.

One hindrance to our work was the poverty of the communications. There was, on our side of Nigeria, no railway. There were, for the most part, no proper roads either, only footpaths through the bush, which were sometimes cleared to a reasonable width, and sometimes left as mere winding tracks. Streams of any size were left to be forded as the traveller was able. All luggage had to be carried on men's heads.

Things are immensely better now, of course. Great main roads stretch out over the country, with a railway system as a backbone for them. Telegraph, telephone, wireless, and, above all, air transport, have made the distances shrink.

After a preliminary stage of about three years we opened out into three districts. The centres of effort in these three districts have moved, but to-day all three are occupied and prospering. Other districts have been added as opportunity offered, especially towards the east. In all except one the same or similar results have been obtained, and to-day we find a number of bodies of Christians, organized into a Fellowship of Churches, with at least the beginnings of an African pastorate, and of a self-governing, self-propagating and self-supporting Christian community. There is an army of evangelistic workers, some of them entirely unpaid, and around these are growing up ever-expanding groups of Christians, who have been won to Christ by Africans, and taught, baptized, and received into the body of the Christian Church by

Africans. Already they have met in an assembly of representatives from the various districts to take counsel over the shape that their organization ought to assume. So, one can look forward to the future, and think that, whatever the perilous days ahead of us may bring, at least the Church of Christ is in possession in this field.

The fact that there are such a number of different tribes in our area, each with its own language, makes it imperative to urge on the local churches the need to press forward with the work of evangelizing their fellow-countrymen. In no other way could we hope to meet the call of the situation. But the African Church has risen to the call, and with gratifying results, and the evangelizing of the districts is now done almost entirely by Africans. Some earnest Christian and his wife will volunteer to go and live at some place which has appealed for a teacher. There they make a new home, and a new farm, and gather the people for instruction and worship. They carry on the class for religious instruction, such as has been referred to. It is gratifying to think that so many of our people have given themselves to this sacrificial service.

There are two special respects in which the outlook to-day is different from that of earlier years. The first of these concerns the special need in our older districts. The vision of an African Church begins to emerge from the realm of hope into the region of accomplished fact.

Here is food for thought. Our Christians are not gathered into one solid body, all living in one community. They are scattered over the territory occupied by their tribes, and in each locality there is associated with them a larger body of adherents who, though interested, friendly, even earnest and eager, are not yet reckoned as members of the Church. Obviously, the provision of adequate instruction and example for scattered communities such as these is of the very greatest importance. The evangelists, God bless them, are the very salt of the earth, but, though willing enough, they may be unable to carry their people very far in the interpretation of the Scriptures and the application of their teaching to life and conduct. They have only a Bible in what is, to them, a foreign tongue. The background of their thinking is that of their animistic fellow tribesmen. Their ideas about matters such as the status of women, debt, treatment of children and animals, and so forth, are all coloured by the usages of their pagan communities. They lack all the uplift of our Christian upbringing and education, and all the rich inheritance of our incomparable spiritual literature.

So it does not require much deep thinking to realize that if we are going to build up a Church which

will really be a "light of the world," our African workers and their groups of believers and pupils will need a great deal of loving, kindly, prayerful fellowship and assistance. They need to have the Bible explained to them, and to be shown, by example as well as precept, what Christ-like conduct in everyday life ought to be. It would be dreadfully easy for a Church to grow up with a low standard of living, a sort of second-grade Christianity.

The outstanding and essential need, therefore, is for missionaries prepared to do the work of patiently and lovingly building up the African Church in the more thorough understanding of the Bible, and in the vision of what it is that constitutes that "holiness, without which no man shall see the Lord."

The second matter in which our outlook to-day differs from that of the earlier days is, inevitably, in the sphere of political development. Nigeria is on the very brink of emerging into self-government. What is going to happen in the next two or three years? Both in Northern and Southern Nigeria there are those who do not look forward too confidently to the future. One young teacher said: "I fear that the power may get into the hands of evil men." Another spoke of how "this country is cursed with bribery." The picture is not altogether dark, but it is certainly not altogether cheering.

But now, self-government is in the air. Many of these pagans, and ex-pagans now Christian, have served in the forces overseas, and they may not take too kindly to having their tribal yearnings ignored, or treated as criminal. (Who can blame them?) But meanwhile, what is the poor missionary to do? He is guide and friend, and a beloved father sometimes, to his people. So what more natural than that they should come to him with their troubles? And then the fat is really in the fire. If he deals unwisely with them, he may have them go away feeling that the Mission does not sympathize with them, but favours their bondage to their hereditary foes. Or if he is not careful, some chance word may be twisted to mean that he has encouraged or fomented sedition, and he may find himself ordered by the Administration to leave the district! The problem is a very live one at this present time.

But whatever may be the difficulty of rightly handling political troubles, there seems to be no need for fear that the Mission will be obliged to leave the field. For a while, there will be a very natural excitement in parts of our area. In some of the larger centres there may be an uneasy atmosphere while affairs are settling down. But the present leaders of the African Church will still be the leaders of the Church.

We may look forward with hope, as we look backward with thanksgiving.

PRAYER

OUR HEAVENLY FATHER grant us, we pray Thee, a vivid sense of Thy Presence, as we bow before Thee.

We thank Thee for the rest and refreshment of the summer, and for all the opportunities for service that await us in the coming months. We realize that we have missed many such in the past; and pray that Thou wilt keep our eyes open, and our ears attentive to Thy Voice, as never before. Make us sensitive to the promptings of Thy Holy Spirit, and obedient to His Voice. May He constantly reveal to us new avenues of service.

Deepen our sympathies and enlarge our vision. Help us constantly to remember our divine mission to the dark places of the earth; and to see more clearly each day, our place in Thy great plan for world redemption. Increase our sense of personal responsibility. Keep us each one faithful to our trust.

We would pray, also, for missionaries in all parts of the world. As they enter upon another season of service, may it be with a new realization of Thine all-sufficient grace; and a fresh enduement of power by Thy Holy Spirit. Give them ever larger vision of the need of souls; and fill them with the love and compassion of Jesus Christ. May they have the joy of seeing much fruit from their labors.

Be very near to those who are in specially difficult and dangerous situations. Make Thyself so real to them, even as we pray, that their faith may be strengthened, and their witness irresistible. Supply all their need, according to Thy promise.

We would rededicate ourselves to Thee, just now, in humble reliance upon Him Who is able to do "exceeding abundantly above all we can ask, or think"; and for His sake, Who gave His Life for us.

—Amen

The Pattern of Things to Come in Africa

by DR. GEORGE W. CARPENTER

Executive Secretary, Division of Foreign Missions,
National Council of Churches

(Excerpts from an address given at the Division Assembly Nov., 1954, Boston.)

THERE IS A FAMILIAR African story of a traveller on a safari who found one morning that his carriers refused to leave camp. When he asked the reason they replied: "We have come so far so very fast that we must give our souls time to catch up with us." It would be a blessing if Africa could have a day or a year or perhaps a century of repose in which her soul might catch up with her body, but the pace of change is inexorably swift. Never in history has a whole continent been forced to undergo such complete transformation in so short a time. Our own culture, here in the west, has been changing during the last half century about as rapidly as we could take it, yet we have asked the African, starting a thousand years behind us, to overtake us in a single generation. The result is an incongruous mixture of cultures that fascinates the beholder, but underneath are tensions and conflicts that amount to a revolution, a revolution that is racial, cultural, economic, social, political and religious all at the same time.

In the gold mining area of the Witwatersrand at least a million Africans are employed, recruited from all over Southern Africa. The vast majority are there without their wives, living in "bed-spaces" in overcrowded barracks, or perhaps in a rented shack in the most casual and temporary relation with a succession of women. Not until they approach middle age and settle in their villages for good after long years in the mines will many of these men be able to enjoy family life in any true sense. The whole system is completely destructive of African society and morality. In many tribes a contract on the Rand has taken the place of the old tribal initiation rites—it is the way a boy becomes a man, and everybody goes—all the boys and many of the girls. It

is quite unrealistic to suppose either that African society can be reconstituted or that a vital Christian church can take root as long as the vicious system itself continues to prevail.

There is of course, a sound alternative. Through many years' experience in Congo and more recently in other territories it has been demonstrated that when wives and children are brought with the men to the industrial centres, when decent homes are made available, and living wages are paid, then a stable, happy and increasingly skillful and prosperous urban population can be built up. With reasonably stable populations both city and country churches can grow strong, develop an adequate ministry and exert a powerful influence for moral, wholesome living.

Now the African does not go to the mines or seek other industrial employment for the pleasure of it. Adventure there may be, but fundamentally he is driven by sheer economic necessity. In many places his numbers are too great to live on the land that is left to him, impoverished as it often is by over-grazing, faulty cultivation and erosion. His wants have multiplied as commerce has brought European wares within his reach. Not least he wants education for his children so that they may take their place more effectively in the new Africa he sees opening before him, and to this end he will make great sacrifices.

Yet often, when he tries to advance in the European culture and economy into which he is thrust, the African finds himself thwarted by cruel barriers of race discrimination. The cultural differences between the tribesman and the European formed a natural line of separation at the beginning. The critical choice to-day is whether that separation is to be enforced by rigid permanent barriers based on race, or whether the differences of culture are to be progressively overcome in the interest of national unity and self-realization.

The white race, to which most of us belong, and we as members of it, need to repent for the many sins we have committed against our African brethren.

The first of these is racialism. We must abolish racial discrimination and segregation wherever it is found and embrace the brotherhood which Christ sealed in His own blood.

There is in fact a real danger that Africans will lose patience with men's pretensions of friendship and concern, which are so often denied in practice, and turn in revulsion against the whole culture of the West. To the extent that that occurs there will be a rejection of Christianity also.

Second, we must abolish human exploitation and establish community. The evil of migrant labor in Africa, especially the system that sends boys and young men to work far from their own homes for long periods of time, destroys home and family life for millions of people. This is probably the most flagrant

social evil in Africa to-day. It is the modern counterpart of the human slavery of the early nineteenth century. There is literally no hope for positive social development nor for a strong Church in a country where this system prevails. We must turn our attention speedily to the eradication of the evil and the substitution of family life in ordered communities if there is to be social health in Africa.

To do this will require the co-operation of many other agencies besides the Church. Governments and employers must be brought to realize that human waste means economic loss. There is need for more scientific study of these questions, and able scholars should be encouraged and supported in such work.

Third, we must repent of our divisions and affirm the unity which is ours in Christ. In this hour when Africa needs above all else a power-

African mother and child

ful affirmation of the judgment and the grace of God we cannot speak with one voice nor act with one mind because we are divided. There is division and weakness where there should be unity and strength.

Now as we face the task before us in Africa where should we place the emphasis?

1) I believe that a high priority must be given to the towns and cities, the plantations and industrial centres, which are growing at an unbelievable rate all over Africa. Too often we have deliberately turned our backs on the city. More than once missions have been offered choice sites in growing towns and have deliberately chosen instead to locate their work in rural communities. Of course rural work is easier. Of course the cities are full of iniquity; but our people are going there in throngs and droves and the church must go with them.

Within the urban church there must be groups, clubs, societies, and classes serving different age groups and helping the members to adjust themselves and help each other in any number of different ways. Where the church is reaching out in this way it is growing in power and influence. Where it neglects this side of its work it tends to become less and less significant in the total life of the community.

2) A still higher priority must be given to the Church itself, and this in two senses. First the Church must take precedence in our thinking and in our choosing over everything that competes with it for attention and support. I do not question the value or even the necessity of all the various tasks that engage us, but some of them could if necessary be done by other agencies, and some of them might perhaps even be left undone. But our first responsibility is to implant in Africa a living Church, composed of men and women who have found life and have been made new in our Lord Jesus Christ, so that even apart from us that Church may continue to be the channel of His love and grace and power. Apart from the Church I see no hope for Africa.

The second way in which we must give primacy to the Church is in relation to the mission. Far too often we still think of the mission first and the Church second. It should be the other way round. In fact, I am convinced that the sooner the mission loses its identity completely and merges itself into the life of the African Church the better God will be able to work through us. Too often the mission remains the means through which foreign domination of the Church persists long after it should have been eliminated. We may be unconscious of it when to our African brethren it has become a stumbling block and an offense.

3) Finally we must give the highest priority to the provision of creative leadership. Far too many missionaries are engaged in humdrum tasks of secondary importance from which they should be freed for crea-

Nigerian Church Sisters with Miss Christie Denham

tive pioneering. Far too many Africans are working in secondary posts which do not challenge their powers of leadership or initiative when they should be taking over major tasks that hitherto have been in missionary hands. We are far too hestitant to break with the inherited traditions of the past. Yet there are hopeful signs. In Uganda I was the guest of an African minister, an able and devoted man, who has recently succeeded a missionary as the head of a theological college. In Angola, where the number of missionaries we can send into the country is limited, more and more individuals are being freed from local station duties to give specialized oversight to one or another aspect of the work for a whole area. Along with that there goes the development of rural centres, staffed by Africans, and providing church, school, dispensary and agricultural leadership to a circle of villages embracing a considerable area. The number of such newly created developments should be multiplied many times over. For we have only begun to provide the leadership that is needed.

Above all else there must be constant spiritual renewal in order that the mind and spirit of Christ may triumph even in the weakness and human insufficiency of His servants.

Comings and Goings

MISS HELEN BRICKER, B.A.

For five years Miss Helen Bricker has served as National Secretary for Girl's Work of The Presbyterian Church in Canada. While this position is an appointment of the Board of Christian Education, the Girls' Work Secretary serves also with the Women's Missionary Society. Thus, Miss Bricker has shared in the work of the Organization Department staff.

The members of the Society will be sorry to learn that Miss Bricker has resigned from this position, so that she might undertake theological studies in the United States.

During the years in which Miss Bricker has served our Church, she has made a great contribution, and will be remembered particularly for her writing ability. Following her visit to our mission fields in Asia en route to the World Christian Youth Conference in Travancore, India, in 1952, she published "No Magic Carpet" and "Saris and Sandals".

The best wishes of members of the Society will go with Miss Bricker as she undertakes her studies. It is our hope that she will return to serve her Church again in the near future.

MISS MARGARET MacNAUGHTON, B.A.

Miss Margaret MacNaughton has been appointed to the important

position of National Secretary for Girls' Work in the Presbyterian Church in Canada by the Board of Christian Education. Miss MacNaughton was born in Briercrest, Saskatchewan, where she attended public school and high school. Always interested in education, she studied to be a teacher and taught school in Saskatchewan for two years.

Feeling herself called to serve in the Church, Miss MacNaughton returned to her studies and in 1949 she graduated from the University of Toronto and in the same year from the Missionary and Deaconess Training School.

Upon graduation she was chosen to be the Director of Christian Education in Grace Church, Calgary. Larger fields were soon opened to her and for four years she served the Church as the Presbyterian Regional Secretary in the Synod of Manitoba. For the past year she has been Director of Christian Education in Victoria Church, Toronto.

Miss MacNaughton brings to her new position a wide experience and knowledge in all aspects of Church work. By her Christian faith and training she is highly qualified for this important work in our Church.

The Board of Christian Education welcome Miss MacNaughton to this office in the Church and are confident that under her capable leadership the work will prosper.

The Organization Department also welcome her back to the staff on which she previously served as a Regional Secretary.

MISS MARY WHALE

After a year out of the country, Miss Mary Whale has returned home. As originally planned Miss Whale should have had six months in India. However, her prolonged stay was at the request of the Jhansi Mission Council, that she might work with Miss Magee in setting up a new and Indianized Board of Management for the School. This has meant long and arduous work for Miss Whale in addition to her first assignment.

Everywhere she has gone Miss Whale has identified herself with the life and problems of the missionaries and the Indian people. In her they have found a friend. She has won their hearts and in the communications from the field our missionaries have expressed profound thanks for Miss Whale and appreciation of her visit to them.

SINCERE FELICITATIONS

IT IS AN UNDERSTATEMENT to say that congratulations are in order for Bessie Margaret MacMurchy, Reg.N., who has recently received from the University of Western Ontario, London, Ontario, the highest honour available to a member of the nursing profession — that of Bachelor of Science of Nursing.

She wanted to *have* the best so that she could *give* the best. The course which she took at the University of Toronto School of Nursing during her last furlough was a step towards the goal. It must have been very difficult to come back to studies of an intensive and exacting nature after the strain and stress of missionary life in India, but we know from whence came her strength and are deeply thankful for the results. The Council Executive has proved wise in helping to make these achievements possible.

We are proud and happy that while she is still on our staff she goes back to India as our contribution to co-operative work in a very important position and by special request as Director of Post-Graduate Studies for the Mid-India Board of Examiners at Indore. She will be able to give instruction and administration according to the most modern and effective methods in her chosen profession and also to have daily opportunity for witnessing in the Christian way of life which is so consistently her own and which makes such a deep impression in all her contacts. In the same manner in which she has received so will she freely give.

MISS BESSIE MacMURCHY

MURIEL L. MCMURRICH.

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CHRISTIAN LITERATURE FOR AFRICA

by CLAUDE DE MESTRAL

THE INTERNATIONAL COMMITTEE on Christian Literature for Africa—I.C.C.L.A.—came into being in 1929, after a missionary conference held at Le Zoute, Belgium, in 1926, which studied educational work in Africa. Two facts which emerged from that conference led to the formation of I.C.C.L.A.: the great lack, in all languages, of adequate literature available in Africa; the non-existence of an over-all Christian Council for Africa.

I.C.C.L.A. was created to meet this double need, establishing closer liaison between the various Christian Council's literature committees in Africa, thanks to the joint action of American and British missionary societies or boards. It is sponsored by the International Missionary Council and its first secretary was Miss Margaret Wrong, a Canadian of outstanding ability (died April, 1948). Her great qualities, her contacts with people and groups in very varied walks of life, assured to I.C.C.L.A. a solid footing in Africa, and enabled it to build lasting ties with the missionary, governmental and independent bodies concerned.

The aim of I.C.C.L.A. is to meet the growing need for Christian books for the use of the churches in Africa, and to help the growth of good literature to keep pace with the many-sided developments of African life.

Since 1929 there has been a steady rise in literacy in most parts of Africa, though varying from one region to another. This fact implies a larger demand for literature, at various levels. There is already a wide choice of cheap, secular, often pornographic literature — which is probably a greater danger than Communistic literature. Such books have attractive covers and plenty of illustrations — a situation which challenges us to a better presentation and printing of Christian literature.

Thanks mainly to the initiative of Margaret Wrong, the British territories now have publication bureaux, which are responsible for the printing of school books and of health and community welfare literature, and which devote much attention to the needs of the reading public in the vernaculars. This has greatly helped in securing a larger measure of agreement as to orthography and grammar. It has also launched many African authors upon their careers.

Not only have commercial European printing firms which produce for Africa tremendously extended their sales, but we can see

in all territories an amazing growth of African presses and publications, especially of newspapers. Such expansion provides a welcome avenue for African writers, but it channels their creative efforts towards secular writing, offering them financial returns that few missionary presses can match.

The constant mobility of the African population and the creation of large urban centres are creating changes in the geographical areas of many languages.

Another factor is the rise in African income. If it is still extremely low, compared with European and American standards, it has risen in the last twenty-five years, far above that of most Asians. Thus, while reading for pleasure is not yet an established habit in Africa, those who buy books and periodicals can pay more for them. They can thus be more exacting as to what they will purchase.

Still another great change in Africa is the growth of cities and industries — following in this the development of the West. Former village-dwellers are somewhat at a loss in industry and towns: no chiefs or elders are there to remind them of their former social and moral codes. Their immediate neighbours are likely to belong to another tribe, with different customs. In Africa as in the West, Christianity has so far failed to meet the challenge of cities and industries; too often the available Christian literature is related to village folk and culture.

The need for African authors was one of Margaret Wrong's main concerns, but missions and churches are still a long way from using them at the same rate as the commercial and governmental agencies. Lack of funds is a real handicap. More dangerous is the attitude adopted that missions and churches are in Africa to work *for* the Africans — rather than to work *with* them. Yet it is self-evident that no real literature — and certainly no Christian literature — will be produced and take root in Africa unless it is the work of sons and daughters of the great continent. This is a crucial problem, made the more evident by the growing number of books by Africans published, not only in Africa, but even in Europe and North America.

Such a statement implies no slur on the unique contribution made by so many missionaries to Christian literature in Africa — their work has been invaluable and necessary. Present times, however, make it imperative that the fullest co-operation of African authors shall, at all costs, be sought. It is fully in line with the development of missionary work and ought to be a natural development in Africa.

Christian literature is not likely to hit the mark in Africa unless all concerned unite their efforts towards a well defined goal. Time is too short and funds are too inadequate to allow the growth of Christian literature to depend only upon the initiative of some individuals or groups. What are some of the ques-

tions to be faced by the planners of Christian literature in Africa?

In the first place, who will be the readers? It is essential to have a clear idea of the possible — or expected — readers, so that new literature will appeal to them in the best possible way by appropriate illustrations, stories or arguments. We soon discern that the Christian Church must reach many classes of readers — children, young people, students, parents, village-dwellers, industrial workers, pastors, enquirers. Each requires a special approach for which different writers must be sought.

Then, what literature is most urgently needed? Shall we concentrate upon adult church members or upon evangelistic literature? Is it essential to devote more funds to the necessary literature for the preparation of a ministry which will be able to give a wise leadership? Ought we to aim bravely at winning above all the children of today, to ensure a mature Church a generation hence? What are the main aspects of to-day's life upon which the Church needs to concentrate its guidance so that a truly Christian society can slowly take shape? No one group of readers ought to be neglected — yet some are more important than others and require more concentrated effort.

What languages should be used? In many parts of Africa European languages are becoming, to some extent at least, linguae francae. Are we certain that they really reach the

Each one teach one

hearts as well as the minds of their readers? In many other territories is is evident that, for a long while yet, it is the vernaculars which must form the channel of Christian literature. But throughout Africa there is at work the same process which took centuries to give to Europe national languages. The geographical areas of many languages are often in a fluctuating situation, while in the great centres the impact of one language upon another is having a profound influence upon their structure. Such problems confront literature committees, I.C.C.L.A., and Bible societies as well — all need to work in much closer co-operation.

Printing has undergone tremendous changes during the last fifty years at least: larger types are used, more illustrations are printed in the text. In the West periodicals have

shown a phenomenal growth. Ought we, then, to abandon the production of books for a more judicious use of periodicals? All over Africa — at least in the centre and in the east, which the writer has been privileged to visit, Africans are avidly buying attractively produced periodicals. This is an indication that the time has come for Christian literature to use magazines rather than books.

As we survey the problems we may be somewhat bewildered by their magnitude and number. That is inevitable and a necessary process. For many years, however, I.C.C.L.A. has done far more than "catalogue problems": It has resolutely taken far-reaching decisions. In addition to the survey undertaken and to the help given to the literature committees, it is working — in co-operation with other groups — to put into the hands of African pastors a better theological library, within their means.

Yet even this brief and incomplete review makes it clear that the task assigned to I.C.C.L.A. is far from being fulfilled. It helps us also to see the place of Christian literature in the life of the Church — which may well call for a re-orientation of missionary budgets, so as to allow for a fuller growth of the literature "arm" of the Christian Church in Africa. Time and circumstances may, no doubt, force I.C.C.L.A. to adopt different methods, but its central responsibility will need to be carried out eventually by the Christian Church in Africa.

—excerpts from an article published in The International Review of Missions.

Teaching African children

A Day With A Chinese Minister

ONE OF THE BUSIEST MEN I know is the Reverend Paul Chan, minister of the Chinese Presbyterian Church and Community Centre in Montreal. Mr. Chan's office, as well as the apartment where he lives with his wife and two children, are both in the church building, which is on the very fringe of Chinatown. He is, therefore, accessible to many of the Chinese population morning, afternoon and evening — Saturdays and Sundays included. These people know that they have in him not only a sympathetic confidant but also one who will help them in any way he can. Because many of these people haven't sufficient knowledge of our language and customs, they are often at a loss to know just what to do in certain situations. They need someone with a listening ear and an understanding heart—someone who will not only listen but who will act as well — to whom to turn. And so they turn to Mr. Chan.

Will you come and spend a day in the office where I spent much of my time while I was working in the Chinese Church? You will hear, as I have so often heard, first the ring of the door-bell, then the door release buzzed from the apartment above, followed by the opening of the door and the tramp of feet upstairs. Sometimes the footsteps are the halting, shuffling steps of an old man, sometimes the firm tread of youth, sometimes the lighter step of a woman.

This is one of the mornings when Mr. Chan has arranged to take half a dozen people to obtain their Canadian citizenship. He has already briefed these people separately as to what they will be expected to do. And so the group gathers at the church. There are three middle-aged men, two younger men, and the wife of one of them. Soon the little party proceeds downstairs and out of the door — a rather solemn group — each one hoping that he or she can answer all of the questions successfully. Some time later we rejoice to learn that all have passed the test. That means that, after having lived in our country for many years in some cases, these people really will feel as though they can call Canada their home. It also means that they may bring to Canada their wives and dependents, and, after many years of loneliness, establish a home here. (It has been possible only since 1947 for the

Chinese to become Canadian citizens.)

Before Mr. Chan has returned to the church, someone else has arrived to see him. This time it is an old man, and he is patiently waiting, glancing at one of the Chinese newspapers, published in Canada. He has worked very hard for many years in his laundry in Montreal, and now he is wanting to apply for his Old Age Pension. It is touching to see the young minister patiently helping the old man to answer the questions. He, of course, has no birth certificate — these were unheard of in China 70 years ago — so Mr. Chan must help him establish proof of age in some other way.

The door-bell rings again. This time a younger man climbs the stairs, followed by a lad of about 12 years of age — obviously father and son, and obviously almost strangers to each other. How could they be otherwise? The son has just come from China, and his father hasn't seen him since he was a baby.

"I want my boy to learn English," the father tells Mr. Chan. And so they are told about the English classes that are held in the church every afternoon. "Come back this afternoon, and I will introduce you to Mrs. Louie,*" says Mr. Chan. "You will be in her class, and you will learn quickly, I am sure, if you will work at it." And then follows an invitation to attend the Sunday School and Church services on Sunday afternoon.

Mr. Chan follows these two downstairs, and comes into the office to have a letter typed, and to talk over some church business.

"By the way," he says, "I have been asked to look for a suitable wife for one of the young men. I wonder if you know of anyone. He came from China last year. He works in a laundry and so hasn't had a chance to meet many girls. He would like someone not too tall, and with a sweet disposition. He's rather a quiet boy, so if we can find someone who is a bit lively, she'll be good for him." This is a bit of a problem, as Chinese girls are not as numerous as boys in Canada! If we can suggest someone suitable, and if the parents of the two young people approve of the match, plans will be made for them to meet each other. Then, after several meetings, if they wish to marry, arrangements will be made for the wedding in the Chinese church. Don't be alarmed — if they don't care for each other, they won't be forced to marry!

Then, as we are talking, Mr. Chan himself thinks of a girl who might be just the one. Later on we learn that the young couple have really fallen in love and wish to marry. So, because neither of them speaks much English, Mr. Chan helps them buy the engagement and wedding rings, and Mrs. Louie helps the bride-to-be purchase her wedding outfit. We are all greatly interested in this wedding, of course, and we wish the young couple much happiness.

But we are ahead of ourselves.

Now it is lunch-time. But at one o'clock the door-bell is ringing again. This time it is a man who is ill, and who needs medical care. He is poor, and can't afford to pay a doctor, so Mr. Chan and he go to the hospital clinic. There they must wait their turn, and when it comes Mr. Chan acts as interpreter between the doctor and the sick man. The man must have hospital care, it seems, so arrangements are made accordingly.

While Mr. Chan is at the hospital, he decides to visit some other Chinese patients who are there. Then he rushes back to the church in order to teach his Chinese language class at 4.30.

At five o'clock we leave, having been at the church all day. So we are not there to hear the door-bell ringing again at night, or on Saturday. Perhaps the person who rings the bell needs legal help, or advice in family matters, or help in the purchasing of a new laundry or restaurant. Or it may be a boy, not long out from China, who wishes to attend public school, and who needs someone who can speak English better than he, as well as Chinese, to take him to the school on the first day. Many and varied are the problems that bring these people to Mr. Chan.

It is a busy life, that of being a Chinese minister, or indeed, of being the minister of any of the ethnic groups in Canada. But do you see where all of this is leading? All of these situations give the minister a splendid chance to get to know his people, and for them to get to know him — a Christian gentleman. Many have started to attend church services because of their contact with the minister, and some have become Christian. Can we not hear our Lord saying, "Well done, good and faithful servant. Thou hast been faithful over many things. Enter thou into the joy of thy Lord."

—MURIEL E. JUDD.

Rev. Paul Chan laying foundation stone of church

*Mrs. G. P. Louie, on the W.M.S. staff in the Chinese Church, Montreal, who also helps the Chinese people with many of their problems.

"An Idea Whose Time is Come"

At the 1955 W.M.S. Council Meeting, Miss Annie Tait Jenkins, Director of Leader Development, Board of Women's Work, the Presbyterian Church, U.S., gave two addresses. A summary of these appears below.

"EXCEPT YOU LIVE on a God-sent mission, you will never live at all." In this day the Church can be effective in its witness only if every lay member witnesses effectively — (1) in the home (opening the home to God and accepting family life as a holy calling), (2) in work (God calls us to live a fully committed life, living out our beliefs in our vocation) and (3) in the community (We cannot escape the responsibility of extending our witness into the community in which we live, a community that must gradually stretch out to be world-wide).

"Ye are the salt of the earth . . . . Ye are the light of the world," Christ said; and the "Ye" is all-inclusive. "Herein is my Father glorified that ye bear much fruit."

After prayer, Christ called twelve to be with Him as disciples, learners. Later he sent them forth apostles. Thus the mission of the laity is clear: "As the Father sent me, so send I you."

The Supreme Leader calls us to be leaders. Leadership is essentially service; leadership is discipleship; discipleship is apostleship. This is not a call to the few. It is a call to every Christian. Who dares to refuse responsibility when it is Christ who calls? In complete acceptance of the will of God, we are to let that mind be in us which was in Christ Jesus.

Thus, if every Christian is to assume some leadership, every Christian must be training for that leadership. This training must be a continuous process — we can and must continue to learn as we serve. This leadership education includes a great many things — constant study of the Bible itself, study of our Church and its programmes, and study of how to work with people and the best programme methods.

Every member of our groups must take every opportunity for personal growth through individual study, person to person assistance, and specific training projects such as Institutes, conferences, area meetings, seminars, schools and workshops.

In our group work we must be ready to use the newest programme techniques — audio-visual aids, resource persons, panels, small group discussion, role playing.

The Church must be on the alert to give all Christians an opportunity for service — the older person with his experience, the younger person with her eagerness. One-third of

the women in the United States are employed; the same is true in Great Britain and India; it is probably true also in Canada. Only a fraction of these are active in the Church. The Church needs them and needs to make it possible for them to serve. We sometimes hear group members speak of others in the congregation as being uninterested; there is no such thing as an "uninterested" church woman. We need to make opportunity for all to bring the talents and interests that they have and use them for the glory of God.

Our Father calls us to leadership; He never calls without giving strength. "Go ye . . . . and lo, I am with you always."

Reporting Procedure for

★ NEW GROUPS
★ NEW LEADERS
★ NEW OFFICERS

A year ago a new method of reporting new groups or the appointment of new officers or leaders was introduced. New Registration Cards for use by groups in all Departments were prepared. While not all groups used these cards during the first year, the number who did was most satisfactory. They proved to be of great help to the National office in keeping in touch with groups and in establishing more accurate records of groups.

Since groups will be completing such Registration Cards again in either September or December, procedure regarding their use is reported here:

WHY USE THE REGISTRATION CARDS

- To keep the National W.M.S. Office records up-to-date at all times, and to allow the National office to notify Presbyterials of new groups, new officers of adult groups, or new leaders of Mission Bands, Explorers and C.G.I.T.
- In this way, groups will receive promptly any letters, free introductory literature and other information sent out from National and Presbyterial officers.

WHEN TO USE REGISTRATION CARDS

- When a new group (in any department) is formed.
- *In Mission Bands, Explorers and C.G.I.T.:* At the time of reorganization for each group *each year* (e.g. September or January).

- *In Young Women's, Evening and Senior Auxiliaries:* Immediately following every group's annual meeting *each year,* and throughout the year when one (or more) new officer is elected.

WHO SHOULD SEND THE REGISTRATION CARD

- *In Mission Bands, Explorers and C.G.I.T.:*
  - The Leader
  - or the W.M.S. Auxiliary Secretary
  - or the Presbyterial Children's or Girls' Secretary
- *In Young Women's, Evening and Senior Auxiliaries:*
  - The Secretary of the group
  - or the Presbyterial Secretary concerned
  - or anyone who is aware of new groups or new officers

WHERE TO GET REGISTRATION CARDS

- An officer of the Presbyterial
- or Room 800, 100 Adelaide Street West, Toronto 1, Ontario

WHERE TO SEND REGISTRATION CARDS

- *For Mission Bands and Explorers:*
  - The Presbyterian National Secretary for Children's Work, Room 800, 100 Adelaide Street West, Toronto 1, Ont.
- *For C.G.I.T. or other Girls' Groups:*
  - The Presbyterian National Secretary for Girls' Work, 63 St. George Street, Toronto, Ontario
- *For Young Women's, Evening and Senior Auxiliaries:*
  - The National Secretary for Adult Work, Room 800, 100 Adelaide Street West, Toronto 1, Ont.

Jubilee Report of Historian of Saskatchewan Synodical

THIS IS OUR JUBILEE YEAR in Saskatchewan, when our province celebrates its fiftieth birthday. Fifty years in our human existence is a big part of our life, but in the Creator's great plan of the ages it is but a grain of sand on the shore of time. In our province it has been an age of beginnings of many things; and in our Women's Missionary Society it has been a time of struggle and work.

In our history we must first mention Rev. James Nisbet, who came to Prince Albert in 1866 to minister to the Indians. Mr. Nisbet was the first Presbyterian Missionary and he came under the Foreign Mission Board.

Miss Lucy Baker came in 1878 from Montreal to the Prince Albert area where she taught both Indian and White settlers. Miss Baker had travelled widely in Europe and she had a venturesome trip of six weeks in a Red River Cart to arrive at this foreign mission field.

In 1884 Rev. Dr. Hugh McKay came as a Missionary to minister to the Indians and established a school at Round Lake. The wife of Dr. McKay was a sister of Dr. G. W. Sahlmark of Regina and Rev. Ebin MacKay of Saskatoon is a relative.

In 1887 Indian schools were established at File Hills and at Kamsack. In 1890 a Government Industrial School was opened in Regina under the care of the Presbyterian Church. Rev. J. A. Sinclair was in charge of this school at the time of his death in 1905.

In 1892 the women of St. Andrew's Church at Moosomin were organized into an Auxiliary with Mrs. J. H. Douglas as President. In the same year a Mission Band was organized under the leadership of Mrs. A. S. Smith.

Rev. W. Moore and Miss Isabel Rose were Missionaries to the Indians at Piapot and after their marriage there, moved to Mistawasis Reserve. Rev. Dr. W. W. Moore of Mistawasis is their son.

A Women's Foreign Missionary Auxiliary with Mrs. Moore as President was formed at Mistawasis in 1899.

In 1902 the first Presbyterial was formed as The Women's Home Missionary Society with Mrs. J. G. McKechnie as President. This Society was the first Home Missionary Presbyterial in Canada.

In 1905 the year our province was formed this Presbyterial was enlarged to include foreign mission work and became The Women's Home and Foreign Missionary Presbyterial of Qu'Appelle. In 1906 the first Women's Foreign Missionary Society was established in Regina with Mrs. Henry as President. In June of that year at the General Assembly in London the Synod of Saskatchewan was formed with the late Rev. John Leishman as Moderator. Dr. Leishman as Moderator suggested to the Qu'Appelle Presbyterial that they use their influence to form Presbyterials in each Presbytery.

In 1907 the Presbyterials of Regina and Moose Jaw were formed and our records show that Mrs. Walter Martin and Miss M. Smith were appointed delegates to the Presbyterial in Moose Jaw in 1908. A further record shows Mrs. James Miller as the first life member, with Mrs. James McAra and Mrs. R. B. Ferguson becoming life members in 1910. Mrs. G. Forsythe was a delegate to General Council the same year.

In 1908 the Presbyterial of Abernethy was organized at Balcarres. Qu'Appelle and Abernethy were now Home and Foreign Missionary Presbyterials. Regina and Moose Jaw had two, one Home and one Foreign. Weyburn-Arcola, Alameda, Yorkton and later Kindersley were all Women's Foreign Missionary groups, however in 1914 when the Home and Foreign Missionary Societies amalgamated these all came together under the Women's Missionary Society.

In 1914 the Battleford and Saskatoon Presbyterials were formed and in 1915 the Prince Albert Presbyterial with Mrs. A. E. Mitchell as President, was added to the list.

The first Provincial Annual Meeting was held in Knox Church, Regina, in March, 1915, with twelve

Presbyterials reporting. Swift Current, Assiniboia and Kamsack shortly afterwards brought the number up to fifteen.

From 1905 until 1924 there was rapid growth and expansion in the Women's Missionary Society throughout Saskatchewan, and in 1924 the Presbyterian Women's Missionary Society had 16 Presbyterials, 467 branches, with 8,722 members.

In 1925 after the formation of the United Church we had only 21 branches left, and it was a time of struggle and re-organization. Great credit is due the women who had the faith to once more organize the Women's Missionary Society in Saskatchewan.

In March representatives from the branches left in the Presbyterian Church gathered in Saskatoon to reorganize the Provincial. It was a difficult time to get officers and Mrs. Grace of Saskatoon acted as interim President for a short time, to be followed by Mrs. W. A. Cameron. At this time Prince Albert-Saskatoon Presbyterial organized with Mrs. M. Grant as President. Regina and Moose Jaw soon followed.

Mrs. Jas. McAra had charge of the Provincial from 1926 until 1928 when Mrs. H. R. Horne of Regina was elected Provincial President and she served until 1937. During her term of office Mrs. Horne gave unstintingly of her time and energy in the administration of relief, as this was the drought period in Saskatchewan. Mrs. G. D. Ralston of Regina was elected President in 1937 and that was one of the worst years of the drought in Saskatchewan. Mrs. J. A. Sinclair said in her Corresponding Secretary's report of that year "that it was a year of many trials for many people, a year of testing of character and faith. The meaning of trial is not only to test worthiness, but increase it, as the oak tree is not only tested by the storms but strengthened by them."

Mrs. J. A. Sinclair followed Mrs. Ralston as President in 1940. The Buena Vista Camp was opened in 1943 and the Christopher Lake Camp in 1945.

Mrs. Wm. Kelly of Moose Jaw was elected President in 1946 which moved the Provincial office from Regina for the first time.

In 1951 Miss J. E. Walls of Saskatoon was elected President and she still serves in that capacity.

In looking into the history of the Women's Missionary Society in our province, we must pay tribute to the pioneer women, many of whom have passed to their Heavenly Home, who worked so hard to establish our work in this new country.

Since the days of Lucy Baker many workers have come to us, however Saskatchewan is no longer a foreign mission field, but a partner with the other provinces in Canada, and her sons and daughters are carrying the Gospel to other lands.

— LAURA B. ADRAIN,
Historian

Conferences for Adults On the Mission of the Church

by LOUISE REITH

IN ACCORDANCE WITH plans presented at the 1954 Council Meeting the emphasis in this Fall of 1955 is to be on Adult Work. In order that the women of our churches in the various Presbyterials may have the opportunity of receiving a first hand presentation of the oneness of the Mission of the Church, representatives of the National Department, the Overseas Department and the Adult Departments of the Organization Department have worked together in making plans for the Conferences.

It is planned that to each Conference will go a National missionary, an Overseas missionary and a Regional Secretary or someone representative of that part of the Society's work. These leaders will share in the presentation of the theme, showing how each one, whether she serves in a mission field in Canada, in a land overseas, or by training leaders in local areas, takes her part in the Mission of the Church, and how these various phases of the work blend together into one Mission. Local groups will also have a part in the presentations in panels and discussions.

Various methods will be used in the presentations and opportunity will be given for members of executives of groups and for those interested in programme planning to discuss the value of the methods and how use can be made of them in their own groups. Thus is is hoped that practical help in the planning of programmes for the month by month meetings will be combined with inspiration and information, and that the latter will be taken home also and passed on at group meetings.

These Conferences are planned to be of interest to all members of Women's Missionary Society Adult Groups (Auxiliaries, Affiliated and Associate), in the Senior, Evening and Young Women's Departments. They are also planned to interest potential members for these groups and indeed to interest all adults, both men and women, in the congregations of our Church.

It has been said that there is no person who can be truthfully de-

CONFERENCE LEADERS 1955

MISS LOUISE A. REITH, M.A.

Secretary for Adult Work, who has had much to do with the planning of the Conferences and will serve as a leader in the areas where there are no Regional Secretaries.

NATIONAL MISSIONARIES

MISS ATHALIE READ

who has served in various parts of Canada both as a student and graduate deaconess, including Alberta and British Columbia. For the past few years she has ben responsible for group work in the Children's Centre, Vancouver, and during the past year in Central Church, Vancouver.

MISS ELLEN DOUGLAS

A Hospital Visitor in Vancouver who has also served on a missionary van in Alberta and as a missionary teacher on the Bhil Field in India.

Note: Other National missionaries representative of various kinds of work done in Canada will also serve as Conference leaders.

OVERSEAS MISSIONARIES

MISS ISABEL McCONNELL, REG. N.

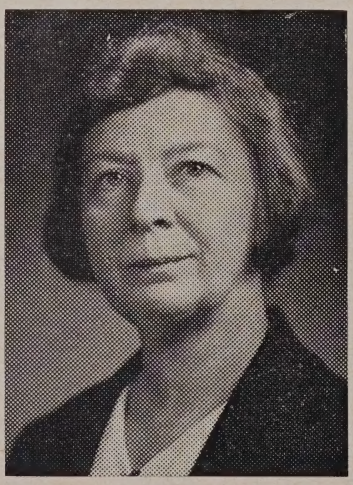
of the Bhil Field, India, who has served in the hospital in Jobat, in Vellore Christian Medical College and on Mobile Medical units.

MISS IRENE STRINGER

of the Bhil Field, India, who served for a number of years in the Helen Macdonald School, Jhansi, and latterly has been doing teacher training in Jobat.

MISS GERALDINE GREER, B.A.

who has just returned from a three-year term in Formosa where she has been engaged in educational work.



MISS M. ELLEN ANDERSON

of British Guiana, where she has been engaged in evangelistic work among the women and children. She has served also among the Koreans in Japan.

REGIONAL SECRETARIES

MISS GEORGINA BONE, B.Ed.
Regional Secretary for Saskatchewan Synodical.

MISS ANNE MacEACHERN
Regional Secretary for Hamilton and London Synodical.

MISS RUBY WALKER
Regional Secretary for Montreal and Ottawa and Toronto and Kingston Synodicals.

MISS NORMA KENNEDY
Regional Secretary for Alberta Synodical.

scribed as "uninterested." Anyone who has seriously taken the vows of Church membership should have concern that the Christian Church advance in all areas of its work. Sometimes those who are thought to be, and seem to be "uninterested" just do not realize all the kinds of work included in what we call "Missions."

In the Presbyterials the number of Conferences will vary from one to five. These Conferences will be successful in so far as they are planned carefully and prayerfully; are made known to all groups in the areas; and if group members not only plan to attend themselves but encourage all women of their congregations to be present also. Those who have put much time and thought and concern into the planning of these Conferences are convinced that if they are planned and carried out with conviction and enthusiasm they can mean much in the life of the Women's Missionary Society and of the Church as a whole; by developing more enlightened members, encouraging non-members to become members and generally be creating in those who attend a more firm belief that the thing of first importance among the many things which claim our attention in this revolutionary world is to take our part in the Mission of the Church.

INSTRUCTIONS FOR DISTRIBUTION OF 1954 ANNUAL REPORT

A copy of the Annual Report is mailed *directly to each Synodical and Presbyterial officer* whose name is listed in the printed Report. The *copies for the branches* are as usual being sent to the Presbyterial Corresponding Secretaries, and should be distributed promptly. Secretaries should send them as follows:

— One to each Senior Auxiliary (afternoon or evening);
— One to each Evening Auxiliary;
— One to each Young Women's Auxiliary;
— One to each Affiliated or Associate Society;
— One to the girls' group (or groups) in a congregation;
— One to each Mission Band;
— One to each Explorer Group.

Promptness is best achieved by the Presbyterial Secretary mailing directly to each secretary or leader of the groups.

Miss Teen-Ager

Teaching As A Christian Vocation

by GERALDINE GREER

INTRODUCTION OF OUR WRITER

I know that all of you girls love to hear about our young missionaries and their work. So you will really enjoy reading this article from "Gerry" Greer, who is a young teacher on our missionary teaching staff at Tamsui School for Girls in Tamsui, Formosa. Gerry had a good deal of experience teaching in Ontario before she went to Formosa, so that she speaks about teaching from this wide background in Canada and Formosa.

If you are a high school senior you have probably done some serious thinking about, "What I am going to do when I graduate." No doubt, you have gone to the library and looked over the Vocational Guidance leaflets containing information and interesting pictures on the various vocations a young person might choose. I remember doing just that — and I chose teaching. Now, after eleven years as a school marm, I should like to put down a few thoughts about the profession and tell you why I think that in this vocation you can put faith into action.

You shall probably ask yourself, "Do I possess attributes that will qualify me as an effective teacher?" If you are a Christian you have the best of all qualifications, for you bring to your profession a richness that cannot be estimated. All of us, consciously or unconsciously have felt the tremendous impact the personality of the teacher has had on our lives. Thus it is highly important that the teacher is sure of her goal so that she will be able to let the children see past her to the Great Teacher.

The stage is set for the Christian teacher as the whole day's activities are geared to the Christian faith. Every morning is begun with the reading of Scripture followed by the Lord's Prayer and each afternoon is closed with prayer.

In some of the provinces, on the public school curriculum is a course of studies called Religious Instruction. In Ontario for example, two 30-minute periods a week are set aside for the teaching of the Bible. Texts for each grade have been carefully prepared beginning with simple little stories for Grade I and continuing through to the study of more theological problems for

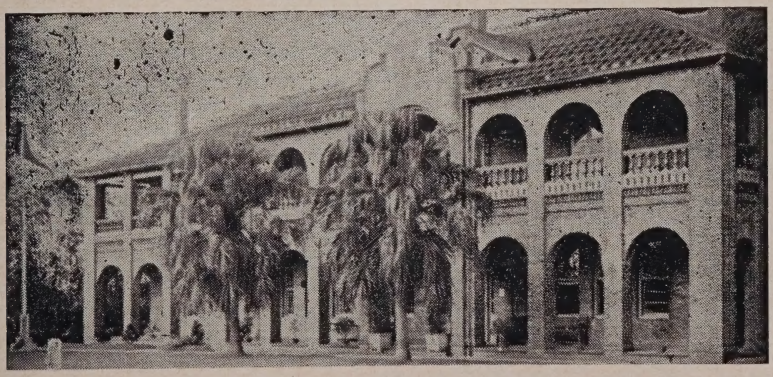
Grades 7 and 8. Of course, the teacher's interpretation of these is very important and will be received as truth by the children and will be meaningful to them in so far as they are truth to the teacher and are meaningful to her.

Early many children learn to sing, "This is My Father's World." This concept becomes more real with each science lesson as the child explores the wonders of nature, in the history class as he sees himself against the background of the past, in the literature class as the gateways to bookland open up and in the music appreciation class as the magic of sound becomes his. For all these things he learns to be thankful and for the challenge that lies beyond what he has already learned.

But is there an opportunity for the teacher herself to grow? At the Teachers' College I attended the motto is, "We learn as we teach." You will be amazed at the amount of knowledge one has to dig up for even the little "grade-oners." Then, too, you are working with the most challenging of things — the growing personality. Perhaps, never until these three years in Formosa when on hikes with the girls along the mountainsides sharing the beauty of their lovely land, have I realized how quickly one grows to know the personalities of one's students when they are free to laugh and talk with you and among their friends.

During the two-month summer vacation teachers are free to pursue a favourite hobby, to further their study or to travel. Some may wish to enrol in the special departmental courses to qualify as supervisors in Art or Music, and some may wish to spend the summer working on a university degree. Some may look forward to the time when they can offer their services as a teacher on one of the mission fields of our church.

I am glad that I chose teaching as a profession and to you who choose to teach I send my best wishes.



Tamsui girls' school.

Boys and Girls!

September 1955

Dear Boys and Girls:

This is going to be a short note to say hello. I am glad that I'm going to have the opportunity of learning to know you. I'm glad, too, that we are going to have the fun of planning to do things together.

Miss Macarthur has told me what splendid workers you are in the Mission Bands and Explorers and how much you have done for others.

It has been suggested that you might like to make it possible for the Vans in Canada and the Mobile Clinics in India to do a lot more than they have been able to do so far. I've written a story about one of the vans as it was told to me by my friend Miss Ripley, who travelled on a Van one summer. This story will let you know what we can do when we make it possible for a Van to go to faraway homes and places. Another time we will tell you more about the Mobile Clinics.

When you get back to your Mission Bands and Explorer Groups, you will have a chance to talk over things you can do to make it possible for the Vans to reach more boys and girls. When you get some really good ideas, how about writing to tell me about them? This way, we can share your ideas with others. You will find my name and address on the inside of the back cover under Children's Work Secretary of this magazine. I'll look forward to hearing from you.

Have a happy time in your Mission Bands and Explorers.

Sincerely,

ADA ADAMS.

Boys, Girls And Van

THE SUMMER WE TRAVELLED with the Van in Alberta was fun. The Van was a dark blue Ford Panel Truck. On the side was written in big letters *"The Presbyterian Church in Canada"*, and on the door were written these words — *The Women's Missionary Society, W.D., Room 800, 100 Adelaide Street West, Toronto, Ontario.* When the people saw this they knew that the Presbyterian Church was ready to help them if they needed help, and ready to work with them at all times.

We had lots of things to do to get ready, for this Van was to be our home for three or four months that summer. The first thing we did was make a box for our knives, forks, spoons and dishes. We had to find a place for our pots and pans and little stove, and a place where we could store our food. We had a folding table and folding chairs.

Because we were not always sure where we would be sleeping, we had to take two folding camp cots, one for my deaconess friend who was travelling with me, and one for me. And of course we had to take mattresses, and lots and lots of blankets. It was just like camping.

We took books and magazines, pencils, paper, crayons, paste and scissors and pictures.

We were travelling in Alberta near a place called Rocky Mountain House. Early in the summer we would visit the schools. These school houses are not large. They are usually just one room, heated by a heater in one corner during the winter. There are from fourteen to twenty-six children in a school from grades one to eight. When school was over in the afternoon, we had Sunday School for the boys and girls. That's a funny time to have Sunday School, isn't it? But the boys and girls lived so far apart, and the churches were too far away, that they couldn't meet on Sunday.

We would walk in with our arms full of hymn books, Bible, a story book, Sunday School papers, and everyone greeted us with a great big smile. They were always glad to see their Church school teachers. They are very eager to learn too and love to sing. At one school two of the children could play the piano a little so they used to play for our hymns. We would share in Scripture Reading and have a story, there was always an offering taken which was sent through the Children's Department for Women's Missionary Society work. The children really look forward to our visits and their Church School.

Some of the schools were five miles away, and sometimes we had

to drive twenty miles before we came to the next school. It was quite exciting driving from one school to the next especially if it had been raining, for the roads would be very muddy, and the Van would get stuck. We would have to figure a way out, either by putting some branches and sticks in, or else walk to the nearest farm to get the farmer with his tractor to pull us out. Sometimes that was a very long walk. When the weather was dry, the roads were bumpy and ever so dusty, but no matter what the roads were like, the Van would always get us to the place where we were going.

The children live on farms in districts which are not always too prosperous and so they do not have all the modern equipment in their homes or on their farms for work. Most of the children have some chores to do.

One day while we were visiting we decided to go along a little country road to visit a family, whom we had met one day at their neighbour's. When we arrived in their yard the two little children, a girl of five, and a boy of four came running out to the Van, and when they saw us they eagerly took our hands saying "Are you really coming to visit us?" It was such a delight for them to have company, when we went inside they quickly began showing us their toys and books and were especially happy when we would give them a little Bible story book from the Van.

Just like everyone else these boys and girls were glad when holidays would come. It was during the holidays that we would plan to have Vacation Bible School for the children. They always liked this, for during the rest of the year, there was so little opportunity for them to be with each other and to play together. They liked to play tag games. Two that they liked best of all were Pom, Pom Pull Away, and Red Lion, Red Lion Come Out of Your Den.

They liked to play the Bible Stories we told them. You should have seen them when they played the story of Joseph. They took turns being Joseph and his brothers. They worked hard to make the costumes such as Joseph wore in Egypt.

One time when they were studying the stories of Jesus, they decided to make a village marketplace, like the one in Nazareth. The boys and girls brought cardboard boxes such as Shredded Wheat boxes, to school. They cut little arches in them for doorways, and then they covered them with salt and flour mixed with a little water. When they were dry they looked like the houses in the pictures. They made people by dressing clothes pins. They made little trees from branches of shrubs, and stuck them in the salt and flour mixture to make them stand up.

The boys and girls enjoyed learning new hymns and songs. Sometimes they helped plan the worship, and would use the new hymns then.

Sometimes the boys and girls

(Continued on page 374)

you'll like!

THEY REACH FOR LIFE by JOHN E. SKOGLUND

THIS YEAR THE THEME of study for Adult Groups is "The Christian Mission in a Revolutionary World." In the study packet along with the programmes on this theme is the book THEY REACH FOR LIFE, by John E. Skoglund, which will be used in several of the programmes and is a book which everyone should read.

The author has had a wide experience as a pastor, theological professor and mission administrator and has made extended trips to the Orient, Europe and the Near East in order to observe at first hand "a world in revolt." The conclusions drawn from his observations are recorded in the stories in THEY REACH FOR LIFE.

First of all let us look at the cover of the book. Here we see hands reaching out of flames which appear to be spreading rapidly over the face of the earth. These flames are indicative of a world in revolution. We see hands reaching "for life," reaching for help, to save them out of the chaos, the fear, the uncertainty which is engulfing them. Very effectively this cover portrays a world swept by revolutionary forces and the need for help of those caught in their power.

When we get inside the cover we find stories of the people who are caught up in the revolution and we see how their situations have been affected by Christian missions. We meet people of many lands in many varying situations, which have challenged and are challenging the Christians of the world to action. We see what Christian action has meant to Raban of India and his family, who learned new methods of cultivating their land from Christian missionaries which turned failures into surpluses and brought new moral and spiritual life to the village; to Johannes Hausmann of Germany who found new life in "The Shelter" of Willy Spornitz; to Karem whose whole life was changed by the Union Christian College, Barapani, Assam; to Pang Ko of Burma who became a Christian late in life but not too late to go to Rangoon and learn to read; to Rathin of a Brahmin family who suffered much persecution to follow Christ; to Yellapragada Subbarow who

dedicated all his skill and wealth to the "work of God"; to Roberto Gonzaga, a leading Christian layman and the most outstanding eye surgeon in all the central Philippines; and to Yoseh of Tibet who translated the Bible for his people. The lives and the work of these and many more illustrate the difference Christ makes in people — what it means when their hands reaching for life really grasp that which gives them "the more abundant life."

The stories in THEY REACH FOR LIFE show us what can happen when Christians take action. They challenge Christians in this revolutionary world to action. As Mr. Skoglund says, "Paul's words could well be the Christian's clarion call in our day: 'a wide door for effective work has opened to me, and there are many adversaries.' The world is in revolution, but praise God for the revolution. The adversaries are many; so also are the advantageous openings."

We cannot read THEY REACH FOR LIFE without being aware of the openings — without being aware of the world's need and of the seeking of those who live in the midst of revolution for something better than they have ever known. Mr. Skoglund asks the question, "What place does the Church have in the midst of all this?" He replies, "The Church's very being is bound up in this task. When it fails in this, or places its obligation to be missionary outside the main stream of its life, it ceases to be the Church. The Church is born in the commission that it receives from its Lord; it lives in this; it dies when it fails to obey. Missions cannot be extracurricular." He concludes his book with these challenging words: "Men around the world are reaching for the stars. Which will guide them? Will it be the Red star of Moscow or some other dark star? Or will it be the light of Him who is the Bright and Morning Star? That largely depends upon whether the Christians of the world take seriously this, their day of opportunity, and lead the world to His light."

BOYS & GIRLS

(Continued from page 372)

brought a lunch, and we would have a picnic before they went home.

One other thing that we did that was fun, was to go to camp with boys and girls who seldom had an opportunity to do so. What fun it was to live with them, to go swimming, to go on hikes, and sometimes cook our meals outdoors. We all liked to discover the wonderful things God had made for us to enjoy. We were glad too when we discovered ways in which Jesus helped people to live together more happily. We were happy when we found ways in which we could work to make our world a better place.

I wish that more of our boys and girls could have the happy times that the boys and girls near Rocky Mountain House had together.

FINANCIAL REPORT

Six months ending June 30th, 1955

General Fund

Receipts

Synodicals:		
British Columbia	$ 2,900.00	
Alberta	2,024.62	
Saskatchewan	503.53	
Manitoba	3,194.00	
Toronto and Kingston	24,199.00	
Hamilton and London	27,699.60	
Montreal and Ottawa	11,102.00	$ 71,622.75
Interest on Bonds		450.00
Special Gifts		2,695.25
		$ 74,768.00

Expenditures

National Missions	$30,655.03	
Overseas Missions	55,668.93	
Organization	17,779.04	
Publications	6,853.23	
Administration	7,237.67	
Council Meeting	5,230.20	
Christian Literature	5,210.00	
Insurance and Taxes	798.97	
Grants	1,135.00	
Student Work	250.00	
Visual Education	20.00	
General Contingency	618.50	
Special Gifts	2,015.12	
Expenditures on 1955 Estimates		$133,471.69
Expenditures from 1953-54 Balances		12,711.67
Total Expenditures		$146,183.36

Special and Trust Funds	**Receipts**	**Expenditures**
Supply	$ 4,407.05	$ 4,595.08
Indian Residential Schools:		
Cecilia Jeffrey	23,857.85	25,292.11
Birtle	29,597.14	29,344.07
Pension and Retirement Fund	2,958.77	6,906.24
Overseas Fund	5,139.92	225.00
Special Fund	428.74	.....
Legacy Fund	36,571.28	4,217.89
Peace Thanksgiving Fund	1,096.35	1,411.74

As we submit the Financial Statement for the first six months of 1955, may we draw your attention to the fact that expenditures still exceed receipts.

The reason for this is that sufficient funds do not come in early enough in the year to meet the necessary expenses of the Society.

We do appreciate the co-operation of all Treasurers who realize the importance of submitting funds promptly in order that we may carry on our work even more efficiently.

HELEN P. SINCLAIR, *Treasurer.*

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. A. FISHWICK, 1636 E. 29TH AVE., VANCOUVER 12, B.C.
PRESS SECRETARY

THE SYNODICAL EXECUTIVE held an open meeting on May 31st in Mount Pleasant Church, *Vancouver,* to hear reports from the Council delegates.

Mrs. M. Clifford, Synodical president, brought to the meeting highlights of the inspirational addresses at Council. She shared with us the thoughts of the morning devotionals, the various speakers and the topics of interest from the addresses of our National and Overseas workers, giving excerpts from the reports and discussions.

Miss Sybil White presented the new estimates, giving a full and comprehensive picture of the finances and emphasized the need for each individual member to assume her own responsibility towards our work.

KAMLOOPS - OKANAGAN PRESBYTERIAL—The Spring Thank-Offering meeting of St. Andrews Auxiliary, *Penticton,* was held in the church on May 1st. Mrs. F. G. Abbott and Mrs. G. L. Docker read the lessons. The choir was composed of Explorers and Mission Band members who rendered several choruses. Rev. S. McGladdery gave a very inspiring address on Missions.

KOOTENAY PRESBYTERIAL — The Auxiliary of First Presbyterian Church, *Trail,* held a spring Thankoffering at which Mrs. A. J. Edmonstone gave an interesting talk on her visit to the Synodical annual meetings in Chilliwack. Films on India were shown with comments by Mrs. J. M. Young.

At a Spring Tea held by the Auxiliary, members serving wore national costumes of different countries. There was an interesting display of curios from various localities where our missionaries are stationed.

WESTMINSTER PRESBYTERIAL — Cooke's congregation, *Chilliwack,* participated in a "Family Night" on May 25th, with all mid-week groups contributing to the program. Guests were met at the door by Mission Band members who presented each other with a garland of flowers which they had made.

The worship service was led by boys of the Sigma-C. The story "Fig Tree Village," concerning life in an Indian village, was told collectively by the Mission Band members, while the Explorers in four scenes depicted the work of our Hospital visitors in Canada. A display of handwork showed further the information about India which the children had acquired during the winter months.

The C.G.I.T. girls paid tribute to Dr. Ida Scudder, as members representing the United Nations pay honour to her work in India. This was followed by their affiliation with the W.M.S., an impressive service which was the highlight of the evening. Lunch was served by the Senior and Young Women's Auxiliaries, making the evening a real "Family Night."

Dr. A. A. Rattray addressed the members of *West Vancouver* Auxiliary recently, taking for his subject "Teaching in India," showing how the teaching of the missionaries, with Christian witness, is the hope of the future. Mrs. B. J. Wallis read a Missionary News letter from Rev. James Dickson, Formosa.

ALBERTA

MRS. T. ROULSTON, THE MANSE, SYLVAN LAKE, ALBERTA.
PRESS SECRETARY

EDMONTON PRESBYTERIAL—To end their group's activities for the year the *Westmount* C.G.I.T. invited the ladies of the Young Women's Mission Circle to an Indian Feast.

We are happy to report that we have just received word that our Group has received their Chevron Certificate for 1954-55.

RED DEER PRESBYTERIAL — The W.M.S. of the Presbyterian Church of *Carstairs* met at the home of Miss Mary Richardson on June 8th. A quilt was turned in for the Indian school and also gifts for the hospital visitor at Edmonton.

SASKATCHEWAN

MRS. W. W. DOUGLAS, 307 - 2ND STREET, WEYBURN, SASK.
PRESS SECRETARY

SASKATOON PRESBYTERIAL — The *Rosetown* C.G.I.T. group held an affiliation service at their final meeting of the year. Members of the Senior and Junior Ladies were invited and the girls put on a program following the theme of their year's study on India. Mrs. Jess, their leader, was assisted by Sharon Wiseman and Carol Clarke. Mrs. R. Beaton, Mrs. R. Wiseman and Mrs. R. Manning assisted in the affiliation service.

The Presbyterian Explorer group in *Rosetown* entertained their mothers and friends at their final meeting of the year. A varied program of music and drama was enjoyed. Mrs. Jess, the guest speaker, gave an excellent message to those graduating from Explorers to C.G.I.T. and also to those carrying on as Explorers. Graduation awards were presented and also a perfect attendance award to Miss Sharon Klemmer. A display of an Indian Mission made by the girls during the year was on view.

The Mildred Soutar Mission Band of Parkview Church, *Saskatoon,* held a well attended meeting entertaining parents and W.M.S. members.

Mrs. J. J. Peters, the leader, presided and was assisted by Mrs. V. Bradwell and Mrs. J. Goodall.

Several of the little members, dressed in costumes of India, took part by telling in a most interesting way, their part in our Church's missionary effort, mentioning the Abbey Memorial Home for children.

The W.M.S. Auxiliary of Parkview Presbyterian Church, *Saskatoon,* entertained members of the Home Helpers group at their May meeting. A special program was arranged by Miss M. M. Steenson. Rev. R. J. Nixon gave an inspiring address.

The financial report showed an increase over last year and a substantial contribution was made by the C.G.I.T. to the Presbyterial.

MANITOBA

MRS. JAMES GIBB, 308 S. MARKS ST., FORT WILLIAM, ONT.
PRESS SECRETARY

SUPERIOR PRESBYTERIAL—Mrs. W. J. Stirrett, president, presided at a meeting of the Women's Missionary Society of First Presbyterian Church, *Port Arthur,* on May 24th.

Rev. J. A. McMahon continued his series of talks on Presbyterian Church history, this being the third talk in two months.

He spoke on Eldership, the key office in the Presbyterian Church. "The health of the Church depends on the zeal and vigor of the elders," he said. The minister is the preaching and teaching elder, visits the sick and gives training to the young minds in directing their way of life.

Mrs. J. Fidler explained the forthcoming Prayer Mission to be held in the fall, Oct. 22nd to Nov. 12th when Dr. J. Sidlow Baxter of Edinburgh will conduct the mission.

HAMILTON AND LONDON

MISS FLORENCE BAXTER, FRONT ST., CHIPPAWA, ONT.
PRESS SECRETARY

BRUCE AND OWEN SOUND — Mrs. Geo. Aitken of *Southampton* Manse, who has been ill for some time has temporarily turned Presbyterial Press work over to Miss M. S. McDonald of Tara.

Southampton C.G.I.T. and W.M.S. enjoyed a joint meeting when the girls affiliated with the W.M.S.

The C.G.I.T. girls in *Wiarton* assisted in a Sunday morning service and in *Tiverton* at a Mother and Daughter Banquet Mrs. Jack Trefford, Girls' Organization, was an interesting speaker.

CHATHAM PRESBYTERIAL — The Eleanor McKechnie Evening Auxiliary of St. Andrew's, *Windsor,* gave a donation to Miss Lee for Chinese Bibles coming from Hong Kong to be used by the Chinese Students of the Church whom this Auxiliary sponsor.

Chatham Presbyterial observed a 70th Anniversary in First Presbyterian Church, with Mrs. Arthur Hamilton, President of Hamilton-London Synodical present as the special speaker.

Mrs. Donald McInnes, the Pres-

byterial President welcomed over one hundred representatives from all Auxiliaries in *Kent-Essex* Presbyterial.

Thamesville Sr. Auxiliary of St. James Church was also an Anniversary celebrant as they marked up a 65th birthday. Mrs. Harry Stewart, President presided at the gathering which was held at the home of Mrs. C. A. Watts. As a special feature Mrs. Nelson Watts, the earliest living member called on Mrs. C. A. Watts, the next earliest living member, who was presented with an Honorary Life Membership. Both the Mrs. Watts are now Honorary Life Members, and have throughout the years freely given of time and talent in devoted W.M.S. effort.

HAMILTON PRESBYTERIAL — Last fall the C.G.I.T. of New Westminster Church, *Hamilton,* planted around their Church as a gift over 200 tulip bulbs. To these they have added hyacinth and crocus bulbs.

West Flamboro C.G.I.T. closed their first season with a candle-lighting service, and in St. Cuthberts, *Hamilton,* the Explorers entertained mothers and friends at their closing. In both instances skits on India were presented.

Southgate Senior Auxiliary, *Hamilton,* met on a joyous occasion, a first meeting in their new Church building. There was a large attendance of members and friends.

Forty-two guests attended the first Mother and Daughter banquet of Knox C.G.I.T. at which the girls presented Mrs. Denton Taylor with a gold C.G.I.T. pin in appreciation of her great assistance and support.

LONDON PRESBYTERIAL — At a Mother and Daughter annual meeting at *North Caradoc* the girls honored their group leader, Mrs. Malcolm Campbell with a W.M.S. Life Membership.

St. George's W.M.S. *London,* entertained the Home Helpers at a luncheon. Among the guests were Mrs. A. H. Weldhew, the Presbyterial Home Helper Secretary, and Mrs. J. L. MacKenzie of Tiverton. Mrs. W. K. McInroy, the W.M.S. Recording Secretary and C.G.I.T. leader was presented with a Life Membership and pin by Mrs. A. R. Leigh and Mrs. J. L. MacKenzie.

PARIS PRESBYTERIAL — Alexandra Church W.M.S., *Brantford,* was at home to the C.G.I.T., the Explorers and the Evening Guild as Rev. G. Deane Johnston of the Board of Missions showed slides on Formosa at their "Family Night" Thankoffering.

MAITLAND PRESBYTERIAL — The new C.G.I.T. Group of Knox Presbyterian Church, *Cranbrook,* was affiliated with the W.M.S. at a special service held in the church. Mrs. Bernard Thomas, Bluevale, Secretary for Girls' Work, was assisted by the leaders, and Miss Alice J. Forrest, W.M.S. President, welcomed the girls and presented each of the eight members with an affiliation badge.

TORONTO AND KINGSTON

MRS. C. A. MCGIBBON, 70 GLEN MANOR DR., TORONTO, ONT.
PRESS SECRETARY

BARRIE PRESBYTERIAL — The Annual Rally of the Barrie Presbyterial W.M.S. was held in Knox Presbyterian Church, *Alliston,* with 180 members present.

Mrs. Wm. McEachern, Orillia, the president, opened the meeting with the theme "We Are Labourers Together With God." Mrs. Lyman Cave, president of the W.M.S. of Alliston welcomed all those present.

After the groups re-assembled Mrs. Rawson presented Mrs. D. H. McNabb, of Orillia, with a revised version of the Bible as a token of appreciation for the eleven years she served so efficiently as Presbyterial treasurer.

A combined meeting of Barrie Presbytery and Presbyterial was opened by the Moderator of Barrie Presbytery, Rev. J. L. Self, B.D., of Midland. The Moderator of the General Assembly, the Rev. J. L. W. McLean, M.A., D.D., gave his impressions of the Island of Formosa which he visited earlier this year. He explained the strained relations existing among the masses of people there. He added: "God is calling today for men and women to go out and preach the gospel. We are a Church with a task and we must wait before God to find what His work is for us and then through prayer and sacrifice go out into the world in His strength." In closing he brought greetings from General Assembly.

Reports of Research Groups were read by Mrs. Cooper of Elmvale, and Mrs. Abrams of Tottenham and showed much interest and lively discussion.

A farewell presentation to Miss B. MacMurchy, Reg. N. B.Sc., who is returning to India in the near future, was made by Mrs. A. C. Stewart of Midland.

Mrs. W. Campbell, Stroud, gave the Mission Band report.

Mrs. McEachern in closing asked that we keep in mind the Fall Conference on "The Mission of the Church." The greatest need today is the education of the total membership of the church, to Christian Missions.

The second annual Children's Rally of Barrie Presbyterial was held in St. Paul's Church, *Victoria Harbour.* Two hundred and fifty children and their leaders were present from *Huntsville, Gravenhurst, Orillia, Collingwood, Elmvale, Hillsdale, Penetanguishene, Midland, Stayner,* and *Stroud.* Mrs. W. Campbell of Stroud, children's secretary, was in charge.

The Banner was awarded to the Gravenhurst Mission Band.

GUELPH PRESBYTERIAL — The designation of Miss Norma Kennedy as a deaconess by the Presbytery of Guelph took place on Tuesday evening, May 17th, in Knox Presbyterian Church, *Guelph* — Miss Kennedy's home church where she grew

up and took an active part in the children's groups and young people's organizations.

"Seek that ye may excel to the edifying of the church" was the theme of the sermon preached by Rev. G. S. Baulch of Campbellville. In speaking of the work undertaken by Miss Kennedy he said, "thanks should be given to God for those in each generation who put forth the effort to excel as Christians."

The narration of the steps leading to the service was given by Rev. R. Armstrong, Acton, Clerk of Presbytery. Miss Kennedy was presented by Mrs. G. D. Ralston, principal of the Presbyterian Missionary and Deaconess Training School, who also pinned on the Deaconess pin, and designated by Rev. D. Crawford Smith, moderator of Presbytery.

A stirring address, a challenge and an inspiration to the new deaconess was given by Rev. D. Gowdy of Galt. The Women's Missionary Society organizations were happy to arrange the reception held in the Sunday School room after the service.

Presentations were made by Mr. S. Kach on behalf of the session of the church, Mr. H. Jack for the board of managers, Mrs. G. Thomson from the New Century Evening Auxiliary and Miss Margaret Webster, Director of Organization who presented a Bible from the Women's Missionary Society, W.D.

Miss Kennedy has been appointed as a Regional Secretary in the Synodical of Alberta.

"The Oneness of the Peoples of All Lands in Christ" was the theme of the Spring Rally of the Guelph Presbyterial Women's Missionary Society held in Knox Presbyterian Church, *Waterloo,* on May 10th.

The guest speaker, Rev. Mariano Di Gangi of St. Enoch's Church, Hamilton, in his address during the afternoon session took "Oneness in Christ" as his subject. He said that the message of Jesus Christ is for a divided world but oneness in Christ can be achieved by prayers and earnest missionary work.

LINDSAY PRESBYTERIAL — With "Behold I send you forth" as their theme, the Annual Children's Rally of Lindsay Presbyterial was held in Knox church, *Woodville* on May 14th. Groups attended from *Ashburn, Beaverton* (2), *Bolsover, Cannington, Gamebridge, Glenarm, Kirkfield, Port Perry* (2), and *Woodville,* with 112 children in all.

Mrs. Wallace, Children's Work Secretary, was in charge of the meeting. Mrs. Paul Rumball and Janet delighted all present with story, songs and pictures of their life among Koreans in Japan.

ORANGEVILLE PRESBYTERIAL — The annual Children's Rally of Orangeville Presbyterial was held in *Claude* Presbyterian Church. Approximately 200 were in attendance. The Mission Bands and Explorers groups were in charge of the program.

Sixty-nine scrap books were made, and were sent on to Mrs. Leatherdale, our hospital visitor at Montreal. Mrs. H. B. McInnis of Markdale, Presbyterial President, presented the awards.

The speaker was Mrs. Tom Maxwell who with her husband was once a missionary in British Guiana.

A Thank-offering service was held on May 22nd at *Swinton Park,* with Rev. and Mrs. Paul Rumball in charge.

In her address, Mrs. Rumball spoke of the various ways in which the Gospel goes out, not only by personal evangelism, when every Christian person tries to win someone else, but by radio work and by records sent out each week. The printed word and hymn books are sent into leper colonies, detention camps and places where missionaries cannot go. Other interesting stories were told of their work among the Koreans in Japan.

The Orangeville Presbyterial W.M.S. Annual Rally was held in Bethel Church, *Price's Corners* on May 5th with an attendance of 112. Theme of the Rally was "Now is the Time." Mrs. R. D. Fraser presided.

The Annual Reports were presented this year in the form of panel discussions led by Mrs. D. Sinclair, Dundalk, and Mrs. E. Whitton, Corbetton. Mrs. J. Crawford, Markdale, and Mrs. H. Tucker, Priceville, who were delegates to the Synodical held recently in Galt, gave full and interesting reports. Rev. J. Nute, moderator, brought greetings from Presbytery. In the afternoon Rev. Donald Sinclair, Dundalk, led in the service of installation of officers.

Mrs. E. Whitton read an address expressing appreciation and gratitude to Mrs. R. D. Fraser for her devotion and untiring contributions to this Presbyterial during her years of service and presented her with a cabinet of silver, a gift from the W.M.S. Auxiliary members.

The highlight of the day was the address by Rev. Russell Self, a missionary recently returned from Jhansi, India. He said, "80% of the population live in villages and most everyone is supported by the soil, so that the Colombo Plan is a great boon to India. The basic problem is sin. Only 2% of India is Christian. India needs the preaching of God's redeeming grace. A Christian holds the key to the future and redemption of India. Get behind Christian missions with prayer and God will do something."

An invitation was accepted to hold the 1956 Rally at Claude.

TEMISKAMING PRESBYTERIAL—The Annual Presbyterial of the *Temiskaming* Presbyterian Churches was held in St. Andrew's Church, *New Liskeard,* early in May.

Fifty-two delegates and members attended this meeting, which proved most interesting and inspiring.

Mrs. W. N. Macdonald, president of the Presbyterial acted as chair-

man for both the afternoon and evening sessions.

Auxiliary reports of both the Senior and Young People's groups were presented at the afternoon session. All reports were very encouraging, showing increases both in membership and financial support.

Miss Williamson, missionary on furlough from the Bhil field was guest speaker at the evening session. In her address she pointed out the great work that has been done and what remains to be done on the foreign fields.

TORONTO EAST PRESBYTERIAL — Toronto East Presbyterial annual meeting for Section One was held in *Thornhill,* Section Two in *Agincourt,* Section Three in *Pickering.*

The meetings were well attended and the reports were most encouraging. At Thornhill we enjoyed a splendid address from the minister Rev. C. Chambers. Miss Frieda Matthews was the guest speaker at Agincourt. At Pickering Miss Lillian Reay, deaconess at Queen East Presbyterian Church gave an outline of our work in the Peace River District.

Thornhill was honored in having with them one of their Honorary members, Mrs. Greive, who has for sixty-seven years been a member of the Women's Missionary Society.

TORONTO WEST PRESBYTERIAL—An Honorary Life Membership, presented to Mrs. T. P. Geggie by Mrs. J. L. Craig, on behalf of the Janet Geggie Auxiliary of the W.M.S., was a highlight of the recent joint Annual Family Night of the Janet Geggie and Sloan Auxiliaries and The Friendship Circle, the three missionary organizations of *Parkdale* Presbyterian Church.

The guest speaker, Major, the Rev. J. Y. Fraser, Chaplain of Sunnybrook Military Hospital, was introduced by Rev. T. E. Black B.A., and spoke on "The Great Commission Re-Examined".

MONTREAL AND OTTAWA

MRS. H. R. ROBERTS,
580 KIRKWOOD AVE., OTTAWA,
PRESS SECRETARY

BROCKVILLE PRESBYTERIAL— The 70th Anniversary of Brockville Presbyterial was held in St. Paul's Presbyterian Church, *Kemptville,* on May 18th. Mrs. Earl Munroe, Vice-President, presided. Afternoon devotions were conducted by Winchester Auxiliary and the evening by Brockville Auxiliary.

A discussion period was conducted by the research group of the Organization Department. Mrs. J. Riddle convened the Adult Group, Mrs. G. Forrester the girls, and Mrs. Morrison the children. This was a new venture and proved most interesting and helpful.

A Memorial Service was conducted by Mrs. J. Riddle for those who, during the past seventy years, had planned and laboured to extend the work of the Presbyterial.

Synodical greetings were brought by Mrs. D. Mason McLennan, President, and greetings were received from the United Church, Anglican Church and the Salvation Army.

Miss Laura Pelton, Director of Overseas Missions was the special speaker. She reviewed the work of our W.M.S. for the past seventy years, comparing the work of the pioneer missionaries with that of today in the changing world conditions. It was a very well attended and highly successful anniversary.

GLENGARRY PRESBYTERIAL — The forty-first annual rally of the W.M.S. of Glengarry Presbyterial was held at *Lancaster* on May 27th. The morning and afternoon sessions were held at Peace Memorial Camp. All auxiliaries were well represented with a registration of 158. The theme for the rally was "We are labourers together with God." The President, Mrs. A. A. MacGregor presided at both sessions.

Reports of Synodical Annual Meeting in Brockville and Council Meeting in Toronto were given by Mrs. A. D. Stewart of Maxville. District Vice-Presidents and Departmental Secretaries offered suggestions for their various departments and Mrs. D. Mason MacLennan led the discussion period. Greetings were extended by Mrs. D. Mason MacLennan, President, from Synodical Society and Mrs. Mallalieu from the United Church at Lancaster.

A memorial service for departed members was conducted.

Miss Irene Stringer, Missionary on furlough from the Bhil field, India, was the guest speaker at the afternoon session.

Mrs. Bell of Finch presented the Mission Band Banner to Sky Mission Band who obtained the highest marks.

The evening session was held in St. Andrew's Church, Lancaster, with the Rev. D. N. MacMillan, D.D. presiding. As Interim Moderator he welcomed the delegates to the church and as Moderator of Presbytery presented greetings from that body.

Rev. W. Lloyd MacLennan, D.D. of St. John's Church, Cornwall, gave an address on the theme of the rally "We are labourers together with God."

MONTREAL PRESBYTERIAL — Membership Day of Knox Crescent and Kensington Auxiliary of the W.M.S. took place on June 8th. Mrs. W. R. Henry presided at the presentations.

Mrs. I. Goring, Miss Helen Huffman, Mrs. J. Hincke and Mrs. E. F. Scott received Life Memberships.

In Memoriams were presented to the relatives of Mrs. Wm. Brown, Mrs. H. M. Cockfield, Miss A. M. Colquhoun, Miss Annie Nicholson and Mrs. Wm. Skead.

An Honorary Membership bequeathed by the late Miss A. M. Colquhoun was presented to Mrs. E. P. Shepherd.

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The Glad Tidings

OCTOBER
1955
VOL. XXXI

"Thanks be to God"

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THE GLAD TIDINGS

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THE GLAD TIDINGS

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EDITORIAL

by LILY M. MACARTHUR

Thanksgiving! Why does the Government of Canada set aside a day each year as Thanksgiving Day? Is it because the people of this Dominion are really thankful for the blessings which have come to them in abundance? Is it because they, as citizens of this country desire to unite with their fellow-citizens across the land in publicly expressing gratitude to God for individual and national prosperity?

Setting a date for national thanksgiving does not have much significance unless there is within the hearts and minds of the people the recognition of God's goodness and a desire to give praise and thanks to Him "for all His goodness and His wonderful works to the children of men."

It is well for us to pause to consider what the Thanksgiving season means to us. We are so apt to be thankful only for the gifts and to give no thought to the One who gave them. In Jesus Christ, God has given Himself to us. That means that He offers to us His friendship, His constant presence—a friendship that is understanding, forgiving, trusting, encouraging, comforting, sharing. A song of thanksgiving and joy is in the heart of each person who knows the companionship of this unseen Friend.

As we gather together to thank God for all His gifts to us surely we shall find nothing to make our hearts so jubilant as the Resurrection of Jesus

Christ. He is here in the world today. He is always with us to give strength, wisdom and courage. He has conquered forever the last great fear — the fear of death.

"Bless the Lord, O my soul
And all that is within me
Bless His holy name.
Bless the Lord O my soul
And forget not all His benefits,
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction,
Who crowneth thee with loving kindness
And tender mercies."

—Ps. 103 : 1-4

Moderator of The General Assembly — 1955

The new Moderator is a minister who has not confined himself to his own parish but has served his church in various capacities. As secretary of the Senate of Knox College for 25 years and for 21 years as secretary of the Board he has made a very fine contribution. Dr. McCree also gave lectures for some time, to the students in the Missionary and Deaconess Training School. He has been Moderator of the Toronto Presbytery, Moderator of the Synod of Toronto and Kingston and has served on many committees in different courts of the Church.

Dr. McCree began his career as a student missionary in British Columbia. Later he studied at Queen's University, Kingston, Ontario, and Westminster College, Cambridge. From 1932 until his retirement in 1954 he served the congregation of Glebe Presbyterian Church, Toronto.

In recognition of his services to the Church, Knox College in 1946 conferred upon him the honorary degree of Doctor of Divinity.

THE RIGHT REV. WALTER T. McCREE, M.A., D.D.

All Members are Leaders

by PER AND CAROL STENSLAND

NOTE: *The article was in the June-July, 1955 issue of* THE CHURCH WOMAN, *the official publication of The General Department of United Church Women, National Council of the Churches of Christ in the U. S. A., and is reprinted with permission.*

LEADERS ARE NOT BORN; they are made, intentionally or otherwise. Organizations can and should build intentional leadership development into their programmes, so that leadership assumes its rightful role as a "function of membership." This means that every member is expected to assume some degree of individual responsibility for the good of the group and the furtherance of its aims.

The Desirable Member. Organizations should, as the first step, develop criteria for the desirable member. Appropriate traits will differ from group to group, but the following list is representative. A member should:

—Understand and subscribe to the aims of the organization.

—Be willing to accept a share of the work load in proportion to his special talents and aptitudes.

—Develop required knowledge and skill.

—Respect the rights of others to self-expression, recognition, and satisfaction in service.

The criteria are obvious in the statement: the difficulty comes in the observance. The goal will not be realized overnight; but with commitment to the principle, a carefully worked out programme, and patience, we may see the day when not one member will be tempted to say, "I just pay my dues, I haven't been to a meeting in years"; "I don't know how"; "I have been doing it so long nobody else knows how"; "The same people always do all the work."

Some leaders may find the criteria a bit strange—especially those who think of leadership as a cloak of authority which enables some select few to preside over meetings, direct programmes, and in other obvious ways determine the actions of others. The leadership which is a "function of membership" is much broader

than that. Each member is expected to do his bit and his best in carrying responsibility. What most organizations need is not more presidents and committee chairmen, but more committee members willing to mesh together their varied talents for bookkeeping, copy writing, teaching, or dishwashing.

Membership Education. The organization which intends to develop functional leadership must educate and train its members. If the term "leadership training" is used, it must be understood as training for leadership, not training for present leaders only. Actually, a more accurate term, and one which would keep the goal more clearly in mind, would be "membership training", or better still, "membership education." A membership which is truly functional is the product of a year-around programme which takes into account the following principles:

A resource inventory should be compiled and used. A very useful device is the questionnaire for new members, listing every task to be performed in the organization. The new member is asked to check ten, on the theory that very few of us have ten glamorous talents, so kitchen duty and envelope-addressing are bound to appear on a good many lists. These jobs will no longer have to be assigned to those who "can't do anything else."

Planning and evaluation are part of the year's programme. Discussion, check-sheets, interest polls are devices for involving the entire membership in programme building from beginning to end. Whatever the machinery, it should be geared to drawing the programme from the entire membership before it is set up, checking it with the membership after detailed planning by a committee, and getting it evaluated by all in an effort to bridge from this year's programme to a better one next year.

Wide participation of the membership will not just happen; it must be planned. The physical arrangements for the meetings must be quite different from the earlier ones when there was a lecturer. There will be more committees, more delegation of responsibility within committees, and more concern for long-term effectiveness than momentary efficiency. Constant rotation of committee membership will not be regarded as a hindrance to efficiency, but as a necessary device for broadening the leadership potential of more members.

Part of the job of every leader is the training of his replacement. Indispensability is desirable only to those for whom it provides a needed security. The more specialized the task, the more necessary that provision be made for continuity in capable hands. "The genius of a good leader is to leave behind him a situation which common sense, without the grace of genius, can deal with successfully."*

*Walter Lippmann, Syndicated column, "Today and Tomorrow", *Roosevelt Is Gone,* April 14, 1945.

NEWS FROM FORMOSA

NEW ERA —

(Taken from a letter from Miss Hazel Macdonald, B.A.)

"We have been making history these past weeks. We went down to the East Coast, flying to Hwalien and then taking the train down to Yuli, which is in the centre of the Presbytery. Two of the Southern Presbyterian Missionaries, Misses Wells and Fraser, live there, which is fortunate for us.

We reached Yuli on Saturday night and I took the service on Sunday morning. In the afternoon there was the regular service for the mountain people and by the time it was over the women of the Bunun and Ami tribes were arriving for their conference, which started that night. I spoke to them three times. There were 21 delegates from nine churches. These conferences are handled very well and are planned by the minister and Pearl Wong. One of the Yuli women plans the meals and teaches the mountain women how to cook them. Then, of course they ate the results. How they did enjoy it all.

Miss Hermanson was to come with me and speak on health but she couldn't get away in time and so one of her nurses, now the wife of the minister, took her place. I noticed the absence of babies with this group of women and asked the minister how it happened. He said, "I told them to leave their babies at home." Certainly these mothers had much more time to listen than the ones at the previous conference. All these women came from organized women's groups, the work of the ministers and our regional secretary. They were mostly young and one President was only 15 years old. Mrs. Tan, the President of the Council, arrived in time to speak at the closing service.

Before the mountain women left the delegates for the organization of the East Coast Presbyterial were arriving. The Committee, appointed at the inspirational meeting held last fall, working with Miss Wong, had planned a very good three day conference. The election of officers was on the first night and everyone

was quite happy with the women chosen. Beside the Executive three chairmen for sectional meetings were elected. The next two days were spent in inspirational and educational lectures and discussion periods. The Vice-Moderator of Presbytery came down from Hwalien to speak to us. Everyone felt that a big step had been taken as this was the first Presbyterial to be formed. I'll enclose a picture so you can see how many delegates were sent by the churches.

Miss Pearl Wong has been working in that Presbytery since last September and she has been asked to attend the next Presbytery meeting and tell about her work. She is as you know, a graduate of the Seminary and the one I am hoping you will take home to Canada for observation of practical work."

Savage women carrying heavy package.

OUR NURSE AT WORK

(Taken from a letter from Miss Hildur Hermanson, Reg.N.)

"After the conference, Hazel (Macdonald) and Grace (her interpreter), Pearl Wong and I went to have meetings in some Aborigine Churches where Pearl had been and gotten the women together to do things. We went by train to Taitang where we caught a bus (with all our things making us very unpopular as we took up so much room!) to Sinkang which is right on the sea. That night Hazel and Grace went to a neighbouring Abby village for a meeting and Pearl and I were at the Formosan Church. Next morning we set out on a bus along the sea coast.

When we got to the first church where we were scheduled to stay, we found great numbers of people needing medical attention. I had gotten some medicines from the Canadian Aid balance so we were well prepared. In all the time I've been here I have never seen so many horrible wounds and abscesses, most of them caused by just uncleanliness. I had to engage all the other

three to help with hot compresses and dressings and eye drops and we worked all day and then had a long evangelistic session in the evening. Then to sleep on the cement platform in the church (now that I have a car I'll be able to take a camp cot and be more comfortable).

We went to five churches altogether and more or less repeated the same programme. Poor Grace had the hardest job as she had to interpret, help me, and also do her own speaking. Both girls had to put everything into either Japanese or Mandarin and then it had to be put into Ami. When we were returning we got to Taitang to find that the planes were cancelled for over a week being repaired, which meant we had to get on a bus around the south end of the Island and then take a night train from Kaoshiong home. We all were poohed out and had terrible colds, but soon recovered. The greatest needs among these Aborigines is to learn some plain ordinary rules of cleanliness. I hope to stay longer when I go back."

This is the group which met and planned for the Presbyterial.

PRAYER

OUR LOVING HEAVENLY Father by Thy Holy Spirit grant us, as we bow before Thee, the joy of real communion with Thee. Reveal to us, more clearly, our place in Thy divine plan. Direct all our thoughts towards its fulfilment.

We thank Thee for the countless temporal and spiritual blessings which Thou art daily bestowing upon us. Forbid that we should esteem them as our due, rather than as gifts from God, inspiring us to grateful, willing service for His kingdom.

We pray, again, for Thy constant care and guidance for missionaries everywhere. Forbid that we should sin against Thee, in ceasing to pray for them. Fill them with Thy Holy Spirit. Grant them all needed wisdom in meeting their many problems, and abiding fruit from their labors. Be especially near those who are suffering persecution for Thy Name's sake. For those in prison we ask Thy special blessing. Even as we pray, may they be increasingly conscious of Thy nearness, and Thy constant care. Guard their health, feed them with food sufficient for them. Keep their trust in Thee unshaken, and bless all efforts that are being made to secure their release. Thine is the power for its accomplishment.

Be the constant Guide of those who are still journeying, to places of safety and freedom, from areas where doors have been closed to missionary effort. May they be conscious daily, that Thou art leading them, step by step, and may their faith fail not.

In these crucial days of political upheaval and unrest, do Thou overrule, for the accomplishment of Thy purpose, all things which seem to be hindering the progress of Thy kingdom. Open closed doors, and keep the light of hope burning clearly in the hearts of Thy children who are shut off from fellowship with Christians in the world outside. Make them conscious of the communion we have in prayer. May they learn new and wonderful lessons of Thine all-sufficient grace for their every need.

Grant to church leaders, at home and abroad, the wisdom they so much need in directing the task committed to their trust. May they increasingly experience the guidance which comes to those who wait upon the Lord.

We ask all in His Name, and for His sake.

—Amen

The Churches Witness Together — As Presbyterians

—Text of address given by Margaret Webster at W.M.S. Council Meeting, 1955, containing a report of the meeting of the World Presbyterian Alliance held in Princeton, N.J., in the summer of 1954.

World Presbyterian Alliance

THE ALLIANCE of the Reformed Churches throughout the World Holding the Presbyterian Order (or in shorter form the World Presbyterian Alliance) is the first of the confessional organizations—organized in 1875. It is the second largest of the confessional organizations, composed of Presbyterian and Reformed Churches in over 40 countries of the world and with a membership of 40 million people.

The 17th General Council of the Alliance met in Princeton in 1954, with 400 delegates — including 10 Canadian Presbyterians. The main theme addresses were given by such outstanding Presbyterians as President John A. Mackay of Princeton Theological Seminary; President H. P. Van Dusen, Union Theological Seminary, N.Y.; Professor T. F. Torrance, New College, Edinburgh; Professor Wilhelm Niesel of Germany; and Professor J. L. Hromadka of Czechoslovakia. The main theme of the meetings was "The Witness of the Reformed Churches in the World Today."

With this much of the setting in mind, I wish to endeavour to do three things:

I. Present a few of the main points in the addresses at Princeton — elements of our Presbyterian doctrine that must be emphasized today.
II. Relate a few significant developments at Princeton.
III. Endeavour to interpret the implications of Princeton for us.

I. The Elements of our Doctrine that must be Emphasized as a Major Part of our Distinctive Witness Today.

In referring to the elements of our doctrine which are our distinctive witness today, we must first of all remember that as members of the Reformed Churches we share the basic faith of all evangelical Christians as regards the four great foundations of the Christian religion:

— The supreme authority of the Bible
— Jesus Christ as God and Saviour
— The reality of the new man in Christ
— The Christian Church as a community of Christ

Yet there are certain elements of our doctrine which we as Presbyterians must contribute to the Church and to the world today:

(1) In our heritage and faith there stands forth in bold relief and luminous perspective *the sovereign rule of God in the affairs of men.* God is and God rules, and this fact we must bear in mind no matter what happens in our day. The ascended Christ is the sovereign lord of history and is relevant to the contemporary situation.

(2) *The Instrumental Role of the Christian and the Christian Church.*

"Man is never so truly man and at the same time is never so like God as when he is utterly devoted to do the will of God in his life and to give himself unreservedly to God for his service. Likewise, the Church is most truly the Church when it is God's servant."

"A Church is validated as a Church of God not by its organized structure but by its missionary action."

Many in our day have made the Christian faith a refuge, using the words "Who shall separate us from the love of Christ" but "Christianity for many has become a mere platitude — a piece of reassuring wisdom for individual living, a formula, above all, for peaceful dying. It made a soft pillow upon which one could sleep well! Christ calls men to faith and to obedience: 'Make disciples of all nations.' "

No political, economic or racial dogma is to subdue us. He who folds his arms in the face of the darkness which spreads more and more around us is a wicked and slothful servant.

(3) *"The Calvinist Reformation Stands for a Christological Criticism of the doctrines of Salvation, Church, Ministry and Sacraments, and for their re-shaping in terms of the Church and the Body of Christ* . . . . It is around the doctrine of union with Christ (dying and living with Christ) that Calvin builds his doctrine of faith, of the Church as the living body of Christ, and his doctrine of the Christian life and Sacraments."

Every belief must be examined in the light of the death and resurrection of Christ. Also, every decision and action must be examined in this light.

The Reformed and Presbyterian Churches must be "Ecclesia Semper Reformando in Christo"—churches always being reformed in Christ.

II. *Significant Developments at Princeton*

(1) *Relation to the Ecumenical Movement*

Consideration was given at Princeton to the question of "What is the position of Presbyterians and the World Presbyterian Alliance in the light of recent ecumenical developments. The Presbyterian Church has an important role to play in the ecumenical movement.

We must all recognize the fact, first of all, that the unity of the Church is a gift to the Church of

Jesus Christ her Lord. Then, we must consider our relationship to the ecumenical movement from a new position. To quote Professor Hromadka: "For about 200 years nominally Christian nations were the masters of the international order. Now we sense an imperceptible and yet real shifting of the centre of gravity from the Christian nations to the non-Christian world. Two world wars were begun by so-called Christian nations. Christian nations are ceasing to lead the world. The so-called Christian civilization finds itself in disintegration. Christian countries are becoming a missionary field. Christian Churches are getting more and more paganized. The process of secularization is proceeding and can hardly be halted." It is important then that Christian Churches work together both because this unity is a gift of Christ and because of the difficult times in which the Church must witness today.

There are, of course, differences in interpretation of the idea of unity. Many of the younger Churches, especially in Asia, think of organic unity. Presbyterian and Reformed Churches and the World Presbyterian Alliance stand instead for a federation of Churches. This idea of a federation of Churches working together was mentioned by Calvin himself.

"The position of the Reformed Churches within the ecumenical movement is one of crucial pivotal centrality. Thus, the role of the Presbyterian Church becomes that of mediator, reconciler, unifier."

(2) *The Role of the Laity and Especially of Women*

The lay member of the Church is responsible for sharing in the total task of the Church — evangelism, education, and so on.

One study commission reported as follows: "The human situation in our day lays demands upon the Church for the full utilization of the gifts of all its members and therefore, the status of women in the Church must be restudied. Many of us feel strongly that all fields of Christian service should be open to all members without distinction as to sex, so that the best talents wherever found can be fully utilized."

Many at Princeton felt that this report was not strong enough. One of our Canadian Presbyterian delegates moved: "that we go on record as favouring the ordination of women to the full ministry of the Word and Sacraments." This motion was passed by a small majority.

As a result, the Alliance established a commission to formulate afresh the reformed doctrine of ordination, with particular reference to women.

(3) *The Relationship of Women to the Alliance*

The Constitution of the Alliance was changed to allow women to be full delegates: "The Council shall consist of delegates, ministers and members, either men or women."

Then the related women's organ-

ization became a Department of the Alliance. The Women's International Union had been organized when the Alliance met in Toronto in 1892. This organization, whose purpose was to create a fellowship among the women (especially the women's organizations) of the member Churches in the Alliance, was officially recognized by the Alliance as its organization for women when the Alliance met in Montreal in 1937. During the last few years the Women's International Union asked the member women's organizations whether they wished the Union to continue as it was, whether any women's organization related to the Alliance should be abolished, or whether the Union should now become a Department of the Alliance. The majority of

the women's organizations favoured the last proposal. Thus, at Princeton the Women's International Union was discontinued and the Department of Women's Work was established — "To study ways by which women may more effectively serve their Church and the Alliance and to foster a closer fellowship among women in the Reformed Churches of the World."

III. *The Implications of Princeton for the Women of The Presbyterian Church in Canada.*

If you were to ask "What has Princeton to say to us?" I would say in reply: "We are living in a day of dreadful revolution. Non-Christian forces are becoming more and more powerful. In a day when Christian forces are being severely threatened, a great multitude of so-called Christians sit in apathy. Princeton calls the Presbyterians — and indeed all Christians — of the world to new faith and obedience. If we are to fullfil the role before us we must:

— Seek in all humility to know and do the will of God, who has spoken.
— Examine every belief, every decision, every act, in the light of the death and resurrection of Jesus Christ.
— Be prepared to take an ever larger part in the service of Christ and His Church. This will mean more intensive study, more extensive training for leadership, more regular practice of the presence of God and service to God.

Thus, in the words of the message sent from the women at Princeton to the women behind the Iron curtain unable to be present:

Let us "carry our purposes *together* to the throne of our Lord."
Let us "pray with *one* heart for the renewal of our Church and for the peace of the world."
Let us "offer ourselves *together* as living and burning sacrifices to Him."
"Together" let us "try to serve Him."
"Together" let us "learn to obey Him."

Missionary Sunday at Kenora

by KATHLEEN STEWART

THE ACHIEVEMENT displayed by Cecilia Jeffrey School pupils reveals how the need of the Indians is being met in whatever environment their lot may fall. Every Christian knows that when the deep spiritual needs of individuals are met by the light of Truth it is much easier to meet all other requirements. It is also a well known fact that a sick or starving body cannot absorb knowledge readily. The aim of our school

has been to show the students the way to enjoy all of life on a Christian level. Perhaps the hardest test of this type of achievement is to be able to enjoy speaking to an audience, but a no less eloquent sign of success is to be part of an appreciative audience.

When First Presbyterian Church, Kenora, celebrated its second "Missionary Sunday", which has become an annual event, missionaries from the Indian reserves, the staff, and children of Cecilia Jeffrey School took part in both services.

Extra chairs had been brought to the lower hall of the new church, where services are being held until the chapel upstairs is finished. Forty Indian boys and girls filled the choirloft, and at least that many more school children sat in the congregation. The new church organ played happily as the missionaries from field and school waited for the service to begin exactly on time. This service was being broadcast. Three microphones stood in strategic places, and Indians throughout the north waited to hear their children speak and sing.

The service began as usual, but when the Word of God was heard it was unusual. The senior teacher took her place as conductor and the children's choir rose silently to their feet. With all the beauty of trained choral speaking, Psalm 24 was rendered. In the silence of a planned pause a clear young voice called the question, "Who is this King of glory?" There was the instant response of many deep toned voices, "The Lord of hosts, he is the King of glory".

At the evening service the children's choir recited I Corinthians 13, and sang in three part harmony "Fairest Lord Jesus". Following the service, the congregation was invited to remain to hear the Indian children recite numbers which had been prepared for the music festival. The children enjoyed speaking to this group of white people and Indians who had become used to each other in Christian fellowship in church. Everyone laughed and clapped and the choir sang again. Fourteen little boys sang a chorus.

One of the surprise numbers was by fifteen year old Andrew Williams whose festival poem, "The Train Dogs", had been recorded for the C.B.C. educational program. Andrew graciously agreed to stand before the audience to be interviewed by Mr. Robson. This was very satisfactory, as was also his recitation.

A short talk was given by Miss Beryl Miller, a missionary who has returned for the second year to the reservation which had been so long without a representative from the church, but where the Cecilia Jeffrey School was first established in 1902. Several boys and girls delighted their audience with their poems. Their eyes sparkled as they smiled in harmony of spirit and the pleasure of sharing their achievement.

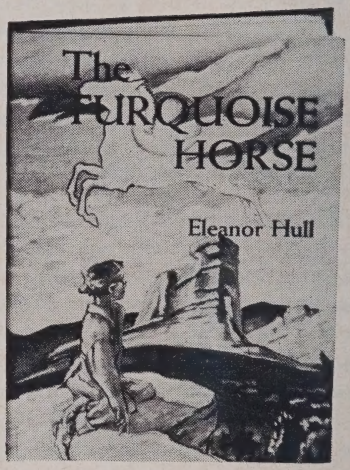
Books you'll like!

THE TURQUOISE HORSE by Eleanor Hull

WE WILL NOT BE journeying far afield this year in the mission study for girls. Our theme, chosen for all the C.G.I.T. groups in Canada, is a study of the Canadian Indian.

Included in the packet for each group's study will be the reading book "The Turquoise Horse" and a programme guide entitled "The First Canadians" by Miss Iris Daly will accompany it. This includes special resources on our mission work in Canada. Also in the packet will be a large black and white wall map of this work with pictures surrounding it.

"The Turquoise Horse" by Eleanor Hull is the reading book to be circulated and read by the girls in the group, and also to be used as part of the programmes. It is a fascinating well-written story centering around Yogi, a Navajo Indian boy who went to a mission school and then returned to live with his Christian parents in a non-Christian Navajo setting. There many conflicts between tribal customs and superstitions and the Christian way of living arise for Yogi and his family. Yogi himself is caught in the midst of a conflict which creates a suspense throughout the book.



Teenagers will want to read this thrilling story which presents so much of North American Indian lore and custom still preserved today, and illustrates vividly the problems of young educated Indian Christians in this setting. The name "The Turquoise Horse" refers to the legend that it is a turquoise horse which carries the sun across the blue sky. As Yogi knew, the turquoise horse and the Christian school to which he had gone didn't belong together at all. This symbolizes the conflicts on which this quickly-moving story is based.

Port Work in Retrospect

by HILDA BLACKWELL

IN REFLECTING OVER my years of service as a port receptionist in Montreal, I recall many different experiences, many changes in associates, circumstances and procedures; yet there are many things that will always be the same. For instance, it is understandable that each passenger is concerned mainly with getting all pieces of luggage cleared through Customs, checked to his destination and himself with his small travelling cases settled as soon as possible on the train which will carry him to the center where his relatives or friends may reside or where there is assured or prospective employment.

The privilege of mingling with the passengers while they are attending to these particulars is given to port workers representing the various churches which recognize the worth of a service at such a time as this. We are allowed to get from the ship's records the names and addresses of those belonging to our denomination. We notify our churches at the destination so the newcomers to Canada may be welcomed to the church and community and an interest may be taken in their welfare and citizenship. The Church port workers have special identification passes for this purpose — a limited number being issued each season for all churches interested so that no one church may have too many representatives.

When I was first appointed to this work as a student deaconess shortly after the second world war, wives and families of Canadian ex-servicemen were still coming from Great Britain and immigration was beginning to be of importance. In those days I met all the passenger-carrying freight ships, as there were few passenger liners in service then. Often while passengers were going through Customs, the ships were being loaded with grain or other freight for the return trip, and we were frequently working where there was not even a freight shed. But there were always buses to transfer the passengers and their baggage to the stations. There was ample time between ships in those days to keep up with my duties as secretary to our Director of Immigration, Rev. H. R. Pickup. In subsequent years,

when more passenger liners were put into service, it was necessary to go to Wolfe's Cove, Quebec, to meet some of them. The volume of passenger traffice has steadily grown so that it has become necessary not only to have assistance in the office to keep up with the stenographic work, but another port worker has also been required. Yet it is still not possible in the confusion of people milling about their baggage to meet all the Presbyterian immigrants who arrive. We can but do our best. In the few brief minutes that we are talking to each newcomer our chief witness is in the identification we wear and the friendly service we render. In addition, at times, we distribute copies of the Gospels in different languages for the Bible Society. An introduction to the Presbyterian Church in Canada is given to known Presbyterians through the copies of the current issues of "The Glad Tidings" and "The Presbyterian Record" or other church welcome literature which we present to those with whom we come in contact.

I have mixed feelings with regard to the use of supplies in port work. What were at one time considered very practical gifts and eagerly accepted by refugees — such as used children's clothing, soap and towels, etc. — are not very suitable as welcome gifts to the immigrants now arriving, nor do we consider them very representative of the generosity of our people. Furthermore, large, cumbersome books, scrap books and toys are not convenient for the newcomers (whose travelling bags are generally stuffed to bursting) nor for the port workers, who must carry all gifts about with them while they are working as there are no canteen facilities; neither would there be time to run back and forth to such a place if one were available. The most practical gifts these days are small toys for tiny tots and lifesavers or packages of gum for older children — just to satisfy restless temperaments and keep busy little hands out of mischief while the parents are attending to baggage problems.

During my experience as port receptionist there have been two major strikes which caused great confusion and resulted in many problems. First was the big railway and communications tie-up in 1950 which necessitated the rerouting of all ships' passengers by bus or by air to their destinations. Then recently the cancelling of the sailing of several ships because of a strike of crew members created hardships and many disappointments. Again there was much confusion. Immigrants were transferred from one ship to another and relatives in Canada were not always notified of the changes, so that we had many stranded families.

On the long Dominion Day week end I had one such case. A young Scottish woman with three bonnie sons arrived with but ten shillings in her purse (about $1.25) and her

husband was not there to meet her with the means of transportation. We could not locate him as the address she had for him was the firm where he was employed in Toronto, which was closed for three days. It required the co-operation of the Travellers' Aid Society and a great deal of telephoning to get this young mother and family on their way to friends in Toronto. At such times my small Welfare Fund is very useful as the travellers must eat and sleep while they are waiting for satisfactory arrangements to be made.

We are greatly heartened when some small service bears fruit. I met an Irish family last spring who were bound for Edmonton hopeful of receiving employment through the Government's Immigration Placement officer. When talking to them at the port, as part of my welcome, I gave them a card of introduction to a minister I know in that city. On their arrival on the week end this family went to a hotel for a night, and being lonely decided to act on my suggestion and telephone the minister. A cordial invitation was extended to them to bring the whole family to church, including the baby; and through introductions to members of the congregation the family were not only taken care of for meals that day, but within half a week they were in a flat of their own and the father had a good job. They were so happy about their treatment that relatives have recently joined them in their new home.

MISS HILDA BLACKWELL

Though we shall miss the direction of the Rev. H. R. Pickup who retired at the end of September, we are sure that the Immigration Department of our Church, working on the foundation that has been so firmly established, will continue to progress under the leadership of the new Director of Immigration, Presbyterian Church in Canada, Mr. Antoine Bernard de Vleeschouwer.

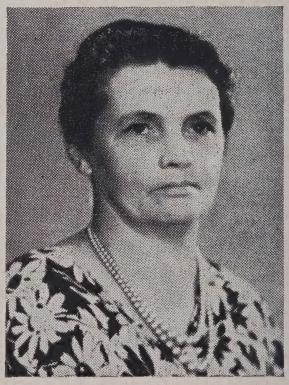
The scope of the work among newcomers to this country is almost limitless. The work of a port receptionist is really only the beginning — the first welcome to the country on behalf of the Christian Church; but it remains for the people at the destination to live up to the advice I always give — that is, that the newcomers will make their best friends in the church of their own faith.

and Comings Goings

Miss Marion Williamson — It is with regret we announce the resignation of Miss Williamson from our staff. Miss Williamson was due to return to India in September. The Council on the field, looking forward to her resuming her work there had assigned her to a definite post and a definite work. However, Miss Williamson, after thinking the matter over, decided she would prefer not to return. Miss Williamson's resignation was sent in June and became effective August 31st.

We look back with thanksgiving and gratitude to the years of service she has given to India. Miss Williamson had a firm grasp of Indian affairs and had become a mother in Israel to the people of Amkhut and Amkhut district. Our prayers and best wishes follow Miss Williamson in whatever she undertakes in Canada.

Miss Hazel Macdonald — will complete her three year term in Formosa in November. Miss Macdonald has done a commendable piece of work among the women and young people. She will return by the Holy Land and United Kingdom probably arriving in Canada early in 1956.



MISS MARION WILLIAMSON

MISS BEATRICE SCOTT, B.A.

Miss Beatrice Scott — who was due to return to India this September has been granted one year's leave of absence for family reasons. We know what a disappointment it was to her colleagues on the field to have to wait another year for her but we also know that her decision to ask for leave of absence was based on sound and firm reasons.

Miss Isabel McConnell — arrived in Canada the latter part of July having spent two months with her kinsfolk in Ireland and visiting in England and Scotland. Miss McConnell will also be a member of one of the conference teams under the direction of the Organization Department. During her last term in India Miss McConnell did an outstanding service with the mobile clinics opening up a number of new visiting places and winning the confidence of the villagers to a surprising degree.

Her four and a half years work have established our mobile clinic work firmly. She built upon the foundation laid by Miss Bessie MacMurchy to whom we are forever indebted as we are to Miss McConnell.

MISS ISABEL McCONNELL, REG.N.

Miss Geraldine Greer — arrived home from Formosa September 25th after a short term service of three years. She will spend the autumn months as a member of one of the conference teams under the direction of the Organization Department. Miss Greer did an excellent piece of work in Formosa and was highly thought of by her colleagues in the school and on the mission staff, all of whom have urged her return to Formosa.

MISS GERALDINE GREER, B.A.

MISS MARGARET LEASK, B.A.

Miss Margaret Leask — spent a month with her parents in the United Kingdom before sailing for India early in September. Miss Leask's furlough was a short one because of pressure of work at the Helen Macdonald Memorial School, and Miss Leask was anxious to be back to set up the science department.

Our Welcome and Welfare Secretary

by DORA STEVENSON

THE WELCOME AND WELFARE Secretary in an Auxiliary can be a very valuable member.

Let me tell you the work of our Secretary and just what she means to the Women's Missionary Society groups of our Church. We have three Departments represented — Young Women's, Evening and Senior Departments. She belongs to the Evening Department simply because she was invited there first.

Every week our Welcome and Welfare Secretary receives from the minister the names and addresses of any new people attending church the previous Sunday. She pays them a friendly visit and finds out if they are merely visitors or intending to make our church their church home.

If they are intending to come to the church, she points out the fact that a person may feel lonesome until she knows some people by name. Even if they have never been interested in missions, she invites them to come to our next meeting just as a visitor and meet some of the women of the church. If they have any preference of group, she escorts them to that group instead of ours.

Some of these women who have never been to an Auxiliary meeting before have remained and are now active members. In regard to active members I might add, one of these newcomers to our missionary group became a group leader the following year, and is doing a splendid piece of work. Our group gained as many as six new members in one year due only to our Welcome and Welfare Secretary bringing them and introducing them to us.

If there are any children in the family she suggests Church School, Explorers and C.G.I.T. Then she reports back to the minister about these children so that the leaders may contact them and introduce them to their groups.

Sometimes she has found rather lonely people — strangers in the city, or in Canada. She has introduced families of the same nationality to each other, or from the same place in the old country. She has had several to a tea in her home. She has made as many as one hundred and thirty calls in a year.

Neither does our Welcome and Welfare Secretary neglect those who

Miss Hilda Blackwell welcoming two Scottish immigrants at port.

have been for a long time members. She looks after our sick and bereaved ones.

Although she is Welcome and Welfare Secretary in our Evening Auxiliary, each group has received several new members as a result of her friendly visits and her faithful work has done much to strengthen the Women's Missionary Society family.

(This is an actual story of a visit of a Welcome and Welfare Secretary to the home of a Newcomer to Canada, and the result).

Have you ever been lonesome and homesick, longing for the sight of a familiar face, or the sound of a voice of someone you knew? If you have, then you will understand how I felt, when first coming to Canada from Scotland, with my husband and young family.

My husband was very fortunate in securing employment almost immediately, but we were not so fortunate in finding a suitable place in which to live. The only accommodation we could secure was in the basement of a house, and while the room was warm and dry, there was very little daylight, and we had to depend almost entirely on electricity. The air was none too fresh either.

Even under these conditions we were not actually unhappy, because, in coming to Canada to make a new life for ourselves, we had not expected too much, and at least we were able to be quite independent.

I was at home alone most of the

day and that is when my loneliest moments were spent, with my husband away at work and the children off to school. If only I had someone to talk to, someone to come and visit me, who would listen sympathetically, as I told of the problems and difficulties with which I, as a newcomer, had been confronted.

It was in one of my bluest moments, that I heard a faint rap on the door of the basement entrance, and, hardly believing it could be for me, went to see who was there.

The lady who had knocked, had already descended the dimly lit basement steps and was standing, looking around with a questioning look on her face. She told me afterward that she had almost decided a wrong address had been given her, as no one could possibly live in a furnace room. (You see, our room was located in the part of the basement adjoining the furnace room.)

She asked me if I were Mrs. (——), and when I said "Yes," she gave me a hearty hand clasp and a very warm smile. Just to hear my name, gave me a happy feeling.

She explained that she was the Welcome and Welfare Secretary from the Presbyterian Church, located in the district and had learned of our arrival in Canada through the Immigration Office of the Presbyterian Church in Canada, in Montreal, and was now calling to extend a welcome in the name of the Presbyterian Church.

She was such a friendly person and we talked and chatted for quite some time, and for the first time, since coming to Canada, I was able to unburden my heart to someone outside of my own home. As we talked, some of the problems and difficulties that had bothered me were much easier to understand.

Before she left, she invited us to visit her Church and assured me that we would be made welcome. She explained that the Presbyterian Church in Canada seeks to welcome all Presbyterian newcomers, at both the port of entry and destination.

We accepted her kind invitation, are now regular attendants at the Church Services, and hope to join at the next Communion Service. The children are attending the Church School, and we now have a "Church Home" in the new land to which we came as "Strangers."

—LAURA BURNETT.

The use of "Removal Forms" is another very important aspect of the work of the Auxiliary Welcome and Welfare Secretaries.

When a church member, W.M.S. member, or church school scholar moves to a new locality, these forms serve as an introduction to the minister or church organizaiton in the church nearest their new home.

Conferences for Adults on The Mission of the Church

(OCTOBER 1955)

Dates of conferences in the various Presbyterials are given below. Information concerning places and times of meetings can be secured from your Presbyterial officers.

Synodical of Alberta

Peace River	—	October 11-13
Edmonton	—	October 17-20
Macleod	—	October 21-24
Calgary	—	October 25-26
Red Deer	—	October 27-November 1

Synodical of Saskatchewan

Prince Albert	—	October 2-4
Saskatoon	—	October 5-7

Synodical of Manitoba

Brandon	—	October 5-7
Winnipeg	—	October 11-13

Synodical of Hamilton and London

Paris	—	October 17
Stratford	—	October 20-21
Bruce & Owen Sound	—	October 26-27
Maitland	—	October 31-November 3
Sarnia	—	October 12

Toronto and Kingston Synodical

Algoma	—	October 2-3
North Bay	—	October 5, 6, and 11
Temiskaming	—	October 12-14
Barrie	—	October 17-21
Guelph	—	October 25
Saugeen	—	October 23-25
Orangeville	—	October 26-27
Toronto East	—	October 28-29

(NOVEMBER 1955)

Synodical of Saskatchewan

Moose Jaw	—	November 2-7
Regina	—	November 8-10

Synodical of Hamilton and London

Hamilton	—	November 23
Maitland	—	October 31-November 3
Huron	—	November 4
Chatham	—	November 8 and 10
London	—	November 21-25

Synodical of Toronto and Kingston

Peterborough	—	November 1
Kingston	—	November 3-4
Lindsay	—	November 15
Toronto West	—	November 16

Synodical of Montreal and Ottawa

Ottawa	—	November 8
Montreal	—	November 10-12

I Was at a Conference

SUSAN AND JANE had been friends all their lives but now they lived some distance apart. Therefore it was a disappointment for Susan to find that Jane was away when she called to see her one afternoon when she was driving through Jane's village. But Jane had a good reason for being away from home that day as her letter to Susan will testify.

Dear Susan:

I am sorry that I missed seeing you when you came to visit me yesterday but I was at a Conference. Oh, I know what you will say — "She's always at some meeting or other. It's a wonder she can't stay at home for a change!" Well, perhaps I do go to quite a few meetings but whatever ones I may stay away from I'm glad I did not stay home yesterday. Yes, I mean that, even if I did miss a visit from one of my best friends. I only wish you had been with me.

What was this important meeting? It was our Presbyterial Fall Conference on the "Mission of the Church." Just here let me suggest that if the conference has not been held yet in your Presbyterial that you find out when and where it is and **go to it.** I mean that, Susan, and see that the members of your group go too. I remember that when I have suggested that you attend Presbyterial meetings you have said, "Oh, our group is just an affiliated group. We give something every year to 'Missions' but we are more interested in the work in our own local church." I know your group has done a great deal for your church and the youth groups in it. But I have thought you should take more interest in what I called "Missions." I know you have thought I overemphasized the work being done in other lands and neglected some things I might have been doing in my own home church. You had your ideas, I had mine. That is why I wish we could have been together at this conference I attended, because together we would have found out that each one of us was partly right and partly wrong. The truth is that each one of us has been interested in only one part of the "Mission of the Church."

The "Mission of the Church" is the theme of these conferences. I like that theme — it is so all-inclusive and challenging. At each conference there are three leaders. One is a missionary representing the work being done in Canada, one a missionary representing the work being done on fields overseas, and a Regional Secretary who represents the work being done in training leaders for local church groups

and to assist groups for all ages in planning their programmes and generally carrying out their work effectively. Please note this is all included in the "Mission of the Church"! We had the opportunity of asking these leaders questions and finding out what we wanted to know. Those of us who have to do with programme planning had a chance to have some very practical discussion on different ways to present information, and how, as members of group executives, we could work together more effectively. We shared our ideas with the leaders. They helped us and I think we gave them some good suggestions too.

As I said, we had discussion with the leaders and among ourselves. Then we saw pictures illustrating the various kinds of work being done and books and materials which will help us to present the work to others more vividly. I enjoyed sharing in the fellowship and felt I got to know the other women in my Presbyterial better. The periods of worship made me feel very close to God. I received information which was inspiring and helpful. Most of all I realized as never before the extent of the total Mission of the Church — all that is involved in it. How we have been honoured and trusted in being made responsible for making Christ known to such a world as ours! I realized too that this is not something we can do in our spare time. It is a full time job — this sharing in the Mission of the Church for it is the most important work in the whole world.

Do find out about the conference in your Presbyterial. If you let me know I will come and go with you. Going together to such a conference, I am sure we will find to be one of the best visits we ever had.

Your friend,

Jane.

Miss Teen-Ager

Opportunities to Serve Your Church —Through Music

by MRS. NORMAN KENNEDY

INTRODUCTION OF OUR WRITER

Mrs. Norman Kennedy has many different avenues of serving our church, for she is the talented and energetic wife of a minister. However, her special service to the church has always been given out of her wonderful ability in music, and she serves her church as organist and choir leader, as well as helping musical young people find their niche in the church's work. Her article will give you many grand ideas about serving your church through your musical talent, as she has helped many others.

* * *

DO YOU REMEMBER as a child having been asked to play your first piano solo or to sing your first song at the Christmas Concert? Unknown to your teacher, Bach and Beethoven were quickly put aside and the hunt was on for just the "right piece" that would help to make you quite the success of the evening. If you gave a good account of yourself you were probably asked to play the hymns at Mission Band or better still, as you grew older, to be the pianist at Sunday School. Can you ever forget the thrill of being able to keep pace with the singers (barring the odd false note in the Bass)? A new interest and enthusiasm seemed to envelop you and out of all this came a real love for your music and a longing to go on and on to develop the talent God had so graciously bestowed upon you.

And now you suddenly find yourself in your "teens" and one by one the Examinations are being passed. It will not be too long before the great day arrives and you will be graduating from one of our established Conservatories of Music. This could very easily be the beginning of a life of real service in the work of your beloved Master and in the mission of His Church.

Now that your technique and sight reading are at their best, would this not be the opportune time to consider the study of the organ? Arrangements could readily be made for tuition with your Church Organ-

ist and also for the use of the organ for practice periods. Today there is a real need for organists and when you have reached an acceptable standard of proficiency you may be sure that the Church is in continual need of your service. The Church will continue to give you every encouragement as you gain in knowledge and experience.

But you may say the work of the Church is too much of a tie or that you have more work now than you can manage. The complexity of our modern life makes this a problem not only for you but for others serving the church. You should give careful thought to it in the planning of your activities. Many do not do this and in spite of themselves find they are undertaking a variety of things where dates and times conflict. It now becomes a matter of arrangement. And it is too often evident that an easy way is chosen. People find time to do the things they wish to do with the result that their activities are out of proportion. To serve the Church you may have to forego some skating activities or a football game or even on occasion your favourite Symphony. But is this too much to ask of us who profess to love the Saviour Who is the giver of every good and perfect gift? In ordering one's life one must learn to put first things first. The Church today needs your help my dear young musicians. Will you not heed the call?

If you are not interested in the organ or the choir what about some other branch of the Church? Could you not help with the C.G.I.T., the Explorers, the Junior Choir, the Y.P.S., or the Sunday School? All our little folk love to sing but someone must lead them in the work. At times your efforts may seem futile but years afterwards these people will remember you with gratitude and bless you.

Years ago our beloved missionary Mrs. William Gauld, wife of one of the earliest missionaries to Formosa did so much to further the art of music that today many of the older people in the Formosa church are very familiar with the music of our Church. So firm a foundation has been laid that their children and grand-children are capable of taking part in Classical music — yes — even of singing the familiar Oratorios in English. Miss Isobel Taylor, herself a trained musician, is now carrying on this splendid work at the Girls' School at Tamsui.

Many tributes are being deservedly paid to Albert Schweitzer, medical missionary to the lepers in the African Congo. It is said that he renounced a distinguished career as a Theologian, Philosopher, Organ Builder, and Musician (he is an accepted authority on Bach) to serve in this jungle field remote from civilization. This is only partly true and is an overemphasis. He is still a Theologian and a Musician and has still all his other gifts and still uses them in the interests of his lepers. He has given recitals

all over the world to advance his consecrated task. He actually gave up nothing but he did renounce a selfish life for one of dedicated service. Please remember this when people tell you you are wasting your talents in the service of the church.

If you aspire on the other hand to be a soloist, study with the best teacher available. One who has had much experience with Choir work can be of great help to you. In these days of radio, T.V., and record players a very high standard of perfection is required of Church music which the soloist should sustain. She should also have a repertoire which is sufficient for any emergency. Attendance at choir rehearsal and Sunday services is a must for any soloist.

In former days pianists and soloists had to struggle for their tuition the best way they could. This condition has definitely changed for the better. Festivals provide competitive awards. Radio and television give auditions. Service clubs and other organizations provide scholarships. Surely this is the golden age for young musicians.

I began my musical career in the church at the age of thirteen by supplying for different organists in the city. This experience soon showed me my deficiencies and I made a point of going to the best teachers available in order to overcome them. At the age of fifteen after I had graduated from the Toronto Conservatory of Music I became a church organist. The more experience I gained the more I felt the need of further instruction and even though I had graduated I still continued to study over the years. One of the fascinating things about a musical career is that there is always something more to learn. We may not attain to perfection but we can always strive for it.

During these years I have been associated with many people in choirs whose friendship has been very valuable. I have watched the careers of several of my pupils and it is delightful to know that several of them are excellent organists today serving in different parts of the country but all doing the Master's work.

Now my dear "teen-agers" I have opened up for you several possibilities of using and developing the talent you have. The future that is before you is going to be the most interesting of any generation. The Church is expanding in many directions and people look to the Church more than ever before for help and guidance. This is definitely your opportunity. Give it serious thought and consult your minister who will direct you into some form of service, which may be for you the beginning of a lifetime of discipleship.

Boys and Girls!

News From Nigeria

DO YOU KNOW who Miss Joan Rochemont is and can you tell us anything about Miss Agnes Gollan? They are the first Missionaries the Presbyterian Church in Canada has sent to Africa. They had not been long in Africa when they wrote this letter which tells something about life amongst the boys and girls in that interesting land.

AFRICAN HUT

Hugh Goldie College,
Arochuku, Itu,
Nigeria, West Africa.

Dear Girls and Boys in Canada:

Have you ever heard of a banana boat? We travelled on one from Liverpool to Africa. Upon arrival at an African port the ship takes on its cargo of bananas. Going to Africa it has a cargo of goods needed by the African people.

We were thirteen days on the ship, and spent many hours on deck watching the flying fish, porpoises and whales.

When the time came to go ashore, we were, of course, excited, and a bit scared too wondering what this continent would be like. The first nights we wondered about the strange sounds, and were frightened until we learned that the noises we heard were plain ordinary crickets, and avocado pears falling off a tree onto a tin roof.

The Africans gave us a welcome wherever we went even though they didn't know us. We felt like queens as people waved to us from their village compounds. Some ran alongside or behind our car shouting their native songs of welcome, and sometimes children stood and stared at us. For many we were the first white people they had ever seen.

The mosquitoes like us, and there are many, many of them. We use mosquito nets around our beds. The only animals we have seen are monkeys, but we are told we will see many wild animals as we travel through the bush.

Wouldn't you think it a funny sight if you saw an African walking down the streets of your town or city learning English? Well that is what we do when we go visiting here. We practise our Ibo, which is the language the people here speak. We try to remember what we learn in one home, long enough to use in the next house and of course we have to say the words out loud to each other.

Your mother would think eight o'clock in the morning too early for a church worker to visit her. The women here think that time quite all right. Schools begin at eight.

We are called "Ma's" out here. It is considered a term of respect, but at first we didn't like it, because we did not know what was meant.

We are enjoying life here very much. We had a real nice Christmas with a tree, too, some kind of bush with red berries on it. We went to the Leper Colony for New Year's and attended the Sunday service where we said farewell to over two hundred cured lepers who were leaving the Colony. Once upon a time it was thought that leprosy could not be cured.

Missionaries visit the prisons to tell the people about God and His love for them. Years ago a chief and some of his followers were put into prison because they had been selling African people. While there, they heard about Jesus and decided they wanted to follow Him. These men became the first elders of the Church in the area where we are working. Their children and grandchildren have all through the years been leaders in Christian work.

The women have given us warm welcomes expressed by gifts of live roosters, eggs, yams and oranges; they have thanked God for putting love in our hearts and sending us to them from across the sea. We pray that God will give us wisdom and guidance that we may help His Church to grow in this place. Will you boys and girls ask God to show our missionaries the best ways to help the African people?

—JOAN ROCHEMONT

—AGNES GOLLAN

FIFTIETH ANNIVERSARY

THE FIFTIETH ANNIVERSARY service of the auxiliary of Stroud Presbyterian Women's Missionary Society was celebrated in the Stroud Presbyterian Church.

The minister, Rev. A. C. G. Muir, welcomed all as one church, one heart and one mind, saying how true was the Scripture, "Go ye into all the world and teach the gospel!" Fifty years was a great thing in the members' lives, he stated. For those who had kept the faith, he wished God's richest blessing in the years that lay ahead.

Fifty years ago, on May 26, 1905, the women of the church met for the purpose of forming a Missionary Auxiliary. We pay tribute to those women who 50 years ago did their part in sending the gospel to the outermost parts of the earth. The future beckons us to outdistance the splendid achievements of our forebears.

Mrs. Campbell paid tribute to those who had gone on before and silent prayer was observed in their memory.

Mrs. William McEachern of Orillia, Presbyterial President, brought greetings from Barrie Presbyterial. "We owe a debt to those who have gone before. We today build on a foundation — may we never forget what they did. We cannot live on the laurels of the past. Doors are open to reach out to influence the youth to take part time work. Look to the past and look hopefully to the future."

Miss Williamson of India, told of our Bhil field there. She said Dr. Buchanan has taught irrigation, but farming is poor and more so if a farmer does not know how to dig a well. There are many, many people hungry. Houses are made of bamboo, or out of whatever is handy. Floors are made of earth, but are clean and tidy, with the cattle shed beside the house.

In the school, most are Christians with a few non-Christians. Teachers have teachers' training and classes are up to matriculation. There are workshops to teach the making of machinery and tools. Sewing is taught to both boys and girls.

During the time of fellowship following the close of the meeting Miss M. Cowan, the oldest present life member, cut the beautifully decorated cake.

MISS MARY A. COWAN

BRITISH COLUMBIA

MRS. A. FISHWICK, 1636 E. 29TH AVE., VANCOUVER 12, B.C.
PRESS SECRETARY

KOOTENAY PRESBYTERIAL — At the *Kimberley* Auxiliary meeting Mrs. D. Sutherland was presented with a Life Membership Certificate and later both she and Mrs. D. Armour were presented with pins.

WESTMINSTER PRESBYTERIAL — A very special Field Day for Explorer Groups in the Westminster Presbyterial was held in Stanley Park, *Vancouver,* when a total of 138 children and 23 adults attended. The program consisted of group games, singsong, story hour and competitive races.

St. Aidan's Auxiliary, *New Westminster,* were privileged recently to have as their guest speaker Miss Mary Fulton, a former St. Aidan's girl who is now a missionary in South America, stationed at El Banco, Colombia.

The Auxiliary at *Mount Lehman* held a very successful Missionary tea, when 17 children from the Chinese Mission Kindergarten, in Vancouver, entertained with songs. Workers from the Mission accompanied the children and Mrs. J. Con was guest speaker.

Miss Evelyn Murdock, student deaconess, was guest speaker at the June meeting of the *West Vancouver* Auxiliary when she showed slides on the work at the Indian reserves.

The *West Point Grey* Auxiliary, *Vancouver,* C.G.I.T., held a Mother and Daughter banquet when Mrs. McMillan, missionary from India, was guest speaker. The girls affiliated with the W.M.S. Mrs. E. Fox, Presbyterial President, accepted the pledge.

The Explorer group held an Indian lunch while the Mission Band, composed mostly of preschool tots, closed with a model meeting and tea for mothers. The Senior Auxiliary recently visited the West Point Grey United W.M.S. and conducted the program, Mrs. J. Evans speaking on South America's present problems.

VICTORIA PRESBYTERIAL — Following the business session of *St. Andrew's* Women's Missionary Auxiliary, *Victoria,* Mrs. G. Cordiner was the recipient of an Honorary Life Membership in the Auxiliary, the presentation being made by Hon.-President Mrs. E. McQueen.

ALBERTA

MRS. T. E. ROULSTON,
BOX 356, OLDS, ALBERTA
PRESS SECRETARY

CALGARY PRESBYTERIAL — *Grace Presbyterian W.M.S.* entertained at a tea commemorating its Golden Jubilee. A touch of the old world was present in the costumes of from fifty to seventy years ago worn by many of the members; and also in the old-fashioned parlour where Mrs. Robert S. Gibson and Mrs. R. L. Freeman received callers.

During the afternoon Mrs. George Metcalfe read excerpts from the minutes of the first meeting held in July, 1905. Of the twenty charter members present then, five are still living, of whom three were present at the tea in the persons of Mrs. Chisholm, now ninety years of age; Mrs. J. W. Keith, now a member of Wesley United Church; and Mrs. J. H. Jamieson. Each of these ladies received a corsage.

The Sub-executive of Alberta Synodical met in *Knox Church, Red Deer.* Miss Webster spoke as a representative of Council on Stewardship, the venture in faith, which the Women's Missionary Society is launching in 1956.

RED DEER PRESBYTERIAL—The *Red Deer* Presbyterial get-together was held in the *Valley Centre* Church on June 17, with a good attendance, nearly all Auxiliaries and Affiliated groups being represented.

Brief reports on the various phases of the work in the Presbyterial showed that the work is going forward. Mrs. Downing reported on the Medicine Hat Training School scholarship, stating that the money we had sent for the use of the student had not all been used up.

A comprehensive report was given by Mrs. Puzey of the Synodical meeting held in Red Deer in April.

Mrs. Sutherland of Rocky Mountain House, a delegate to the Council in May, gave a splendid report on these sessions, supplemented with remarks by Mrs. Kirkpatrick of Red Deer, also a delegate. They were able to answer many questions and lead in helpful discussion.

MANITOBA

MRS. JAMES GIBB, 308 S. MARKS ST., FORT WILLIAM, ONT.
PRESS SECRETARY

WINNIPEG PRESBYTERIAL — A Mission Band and Explorer Rally was held in *First Church, Winnipeg,* on June 11th. Mrs. Hay, St. James Mission Band leader, conducted the worship service.

Mrs. Boudreau, Presbyterial President, introduced the speaker, Miss Leone Su from Formosa. At the close of the meeting Miss Su taught the children a Formosan game.

Mrs. C. L. Kennedy, the president, occupied the chair of the June meeting of the W.M.S. of *First Church, Winnipeg.* The Home Helper group was in charge. Mrs. Campbell's report showed splendid support and the existence of happy relations.

Three films, Livingstone, missionary explorer of Africa, Waterton Lakes resort and the advance in modes of transportation, were shown through the kindness of city hydro.

Mrs. McLean introduced Mrs. M. H. Balbeck a recent arrival from Scotland.

BRANDON PRESBYTERIAL — There was a good attendance at the Summer Rally of the Brandon Presbyterial held in *First Church, Brandon.*

A discussion on the Supply department took place, with Mrs. H. Crump, Miss E. Mellfort and Rev. David Heslip taking part.

Miss Leona Su of Formosa addressed the meeting on "Responsibility of Professing Christians."

Miss Dorothy Preisler told the gathering of her experiences in the Peace River during a tour with the Presbyterian Van.

Progress in construction of the camp site at Clear Lake was outlined by Rev. R. A. Davidson.

A one-act play, "That Heaven of Freedom" was presented by St. Andrew's Evening Auxiliary and members of C.G.I.T.

HAMILTON AND LONDON

MISS FLORENCE BAXTER, FRONT ST., CHIPPAWA, ONT.
PRESS SECRETARY

BRUCE & OWEN SOUND PRESBYTERIAL — The *Earn your Name* Explorers Group of *St. Andrew's Church, Hanover,* observed their Starring Ceremony at a Sunday morning Service, with eight members receiving second stars and one receiving an initial star. The group recited the motto and prayer and sang the theme hymn, "Children Who Walk in Jesus' Way." This group have finished packing a large bale of Christmas and Port Worker gifts.

The Mission Banders in *Hanover* invited their mothers and the

W.M.S. members to their summer closing meeting of which the highlight was the presentation of three Mission Band and one Explorer life membership.

CHATHAM PRESBYTERIAL — The fourth birthday of the *Chinese* Women's Auxiliary of *St. Andrew's, Windsor* was celebrated with eighty birthday guests present and many friends.

The *Alexander Bartlett* group of *Windsor* entertained at a Home Helper dinner at which Miss Janette McLaren presented an enjoyable travelogue on the British Isles and the Continent.

The *Senior Auxiliary* of *Mount Zion Church, Ridgetown,* was pleased to have Mrs. A. F. Farquhar of Riverside as a special speaker and *Knox Leamington* heard Mrs. S. M. Ferguson, past president, of Chatham Presbyterial, who spoke on the 70th anniversary meeting of this Presbyterial.

In *Knox* Mrs. Alden McLean of *Duart* addressed a well-attended Mother and Daughter banquet.

Dresden W.M.S. entertained the Home Helpers at their annual Summer Home Helper meeting, which was held at the home of Mrs. E. J. Bird.

HAMILTON PRESBYTERIAL—Sectional meetings have shown steady increase in interest and attendance and these were held this season at *Jarvis, Binbrook, Dundas, Kirkwall,* and *Burlington.* Mrs. W. S. Barry, Hamilton; Miss Laura Pelton, Toronto; Miss Irene Stringer, India; Mrs. W. R. Adamson, Oakville, and Miss Marion Williamson, India, brought much to the sessions they addressed as W.M.S. guest speakers.

* * *

The memory of Mr. and Mrs. James Morwick was honoured in the presentation of a life membership certificate to Mrs. H. Wright by *Alberton* Sr. Auxiliary.

* * *

A successful rally for Mission Bands and Explorers Groups was held in St. Enoch's Church, *Hamilton,* with groups from *Aldershot, Alberton, Stoney Creek, Waterdown, West Flamboro* and the *Hamilton* Churches taking part. Miss Irene Stringer spoke of her work among the Bhil children in India.

* * *

The *Margaret Allan Evening* Auxiliary of *St. Enoch's, Hamilton,* presented a gift to Mrs. S. A. Hughes, as she leaves to make her home in the United States.

* * *

MAITLAND PRESBYTERIAL — *St. Andrew's Auxiliary, Wingham,* was at home at the annual summer Home Helpers' meeting. Mrs. Horace Aitcheson, the President, welcomed the Home Helper members and they took charge of the program. The Travelling Library was on display and Mrs. Leslie Fortune led a discussion on the amalgamation of Huron and Maitland Presbyterials. Miss Marion Williamson, on furlough from India, spoke on "The daily life of a Bhil

woman", and also presented the articles of clothing as worn by a Bhil woman.

The early sumer rally of *Maitland Presbyterial* was held in *Lucknow*. The attendance was good and the addresses by Miss Bricker and Miss Marion Williamson were thought-provoking and inspirational.

HAMILTON PRESBYTERIAL — *Hamilton* has had a most successful summer camp at *Ancaster*. Niagara Presbyterial wish to say a "Thank you" to Hamilton for permitting boys and girls to register and enjoy these camps. A Sunday School teacher in Niagara Presbyterial in speaking of the enthusiasm of the girls from her class who attended quoted one little girl as saying, "I loved every day at camp and next year a lot more of the girls want to go along with us if there is room. I think I liked the Missionary study most of all as we had a young girl from Formosa who told us so many things about her own land. I do not know her name but the girls all loved her and we nicknamed her "Cookie." One of the girls said, "Cookie is studying at Toronto 'Conservatory'."

The *Ellen Douglas Evening Auxiliary* of *Knox, Windsor,* held a seventeenth Birthday supper meeting at the home of Mrs. W. Fred Allen. A gift presentation was made Mrs. J. H. Yorston, who is leaving the Auxiliary.

LONDON PRESBYTERIAL — At the Sixtieth Birthday occasion of *Belmont* W.M.S. friends were present from St. James, Yarmouth, the United and Anglican Churches of Belmont, the Presbyterial Executive and many former members.

At the anniversary luncheon Mrs. S. J. Grosvenor presented Synodical greetings and Mrs. J. K. West brought greetings from Presbyterial. Mrs. J. R. Waldie was the guest speaker.

* * *

Rev. Dr. K. D. Toth, Presbyterian minister of the Hungarian congregation at Mount Brydges was the guest speaker at the *Wilkie Society, St. George's* Church, *London.* Dr. Toth, formerly a missionary in Western Canada in an area covering 1,000,000 square miles, told of a family of ten living for 30 years in this area, who conducted their own Bible Study and held Communion among themselves six times a year. Dr. Toth, the first Hungarian speaking missionary in the area, told how contacts were made with new Canadian settlers through radio, telephone, pamphlets and recordings. There are now seven missionaries in this district.

* * *

Knollwood Park, London, heard Miss Irene Isaac, a returned Anglican missionary from Japan as an interesting guest speaker of their auxiliary. She spoke of the beauty of Japan, the national pride and superior culture, but she said its religious outlook is very backward. However, missionaries and religious workers are now welcome in Japan and she stressed the challenge all

such missionary work presented to those at home.

* * *

A dedication service took place when *London's* smallest Presbyterian church, *St. Lawrence* Presbyterian on Huron Street, was completed. Rev. D. J. Firth, Convener of Missions, was the guest speaker. Other special guests were Rev. W. A. Kincaid, Interim-Moderator, the Rev. C. D. Henderson, Moderator, as well as many friends from other congregations in the city. Rev. G. A. Peddie, Banff, was largely responsible for forming the congregation before he left London three years ago, and he returned to London to conduct the first Sunday service in the new Church, at which Mr. C. A. Falconer is ministering.

PARIS PRESBYTERIAL — The seventieth annual meeting of Paris Presbyterial was opened by the President, Mrs. H. H. Turner, of Ingersoll, when it convened in *Knox Church, Warwick*. Most heartwarming was the instant response to a letter from Miss Margaret Ramsay, missionary in British Guiana. She spoke of the grave need for Bibles for distribution in the schools. She said that as missionaries there it was still their opportunity to teach the Bible in the public schools and it was her hope that at least there might be a Bible available for each of the older children. She said in many schools the only Bible was that of the head teacher. She made the request that the Paris Presbyterial work toward sending her $50 to be used for this purpose. It was decided to take a collection for this fund right at the meeting and when this collection was counted the amount was $106.50.

SARNIA PRESBYTERIAL — The four sectional meetings of Sarnia Presbyterial were held in *Chalmers, West Adelaide, Aberarder* and *Bear Creek* churches. Helpful and impressive well-attended services were recorded in each instance. Miss Frieda Matthews spoke at these meetings and told of the work among the Chinese and Indians in Canada and of the urgent need for more deaconesses and the great responsibility of the lay-women in our Church.

Knox, Warwick, held its annual summer tea with guests from neighboring churches attending Mrs. Harold Mark, new lady of the manse and recently from Scotland, spoke on the importance of mission work. In part she said that although money was important the initials for pounds, shillings and pence, "L.S.D." have another meaning- "L" for Love, "S" for Sacrifice and "D" for Devotion, all of which crown a Missionary's endeavour in a deep service for the Master, and should be also at the heart of every Missionary auxiliary.

The Mission Band of *St. James, Forest,* reported 45 members on the roll at their June meeting.

STRATFORD PRESBYTERIAL — Stratford Presbyterial lost a very faithful member when Mrs. Margaret Neil

passed away. Mrs. Neill was a member of *Avonton W.M.S.* for about 50 years where she was President for many years and about 20 years ago she was honored by Stratford Presbyterial when she was made an Honorary Life member. For the past 18 years Mrs. Neill has been a member of St. Andrew's W.M.S. Stratford and she was on the advisory committee of the Presbyterial.

* * *

The summer conference of Stratford Presbyterial was held in *Knox Presbyterian* Church *Easthope* with Mrs. Russell Ballantyne presiding. Miss Beatrice Scott, home on furlough from India, was the guest missionary and Mrs. Arthur Hamilton, President of Hamilton-London Synodical spoke on the recent Annual Council meetings in Toronto.

The three contestants in the story-telling festival presented their talks during the evening and the award for first place went to Miss A. Porterfield of Listowell. On the registry 157 names were noted signifying a well attended summer conference.

* * *

North Mornington W.M.S. sent out many invitations to former members throughout Canada inviting them home for the seventieth Anniversary of their W.M.S. Wherever it was possible such friends came and 230 ladies were present, four of their oldest members being asked to stand in a special greeting.

Mrs. Irwin C. Bricker of Elora, a former member of North Mornington W.M.S. was present as a special anniversary speaker.

TORONTO AND KINGSTON

MRS. C. A. MCGIBBON, 70 Glen MANOR DR., TORONTO, ONT.
PRESS SECRETARY

LINDSAY PRESBYTERIAL — Lindsay Presbyterial was highly honoured by the presence of Miss Margaret Leask, our own missionary, home on furlough from Jhansi, India; Mrs. A. W. Pae of Council Executive, and Miss Laura K. Pelton, Director of Overseas Missions, at the summer rally held in *Knox Church, Beaverton,* on June 22nd.

Miss Pelton commented on some of the work being done, giving valuable suggestions in finalizing reports. She advised stewardship of our reading and of our time, stating we should screen and sort the literature we send.

Mrs. Pae congratulated Mrs. William Wallace, Children's Group secretary, for the way she presented her report, and stated, "as auxiliary members we have assumed responsibility and should not expect our leaders to supply all our needs."

Miss Leask told of the change in mission work in India since they had gained their independence. The people of India want to take over their own church work and our missionaries are encouraging this very much, but it is not easy to work this out and get it in running order. Miss Leask stated there is great need for Christian leaders.

ORANGEVILLE PRESBYTERIAL — The W.M.S. Executive of *Orangeville* Presbyterial met in *Tweedsmuir* Presbyterian Church, Orangeville on June 15th. Reports were received from the secretaries. Tentative plans were made for the Young Women's Rally in September and the Girls Rally on October 14th and conferences for all auxiliaries in the fall when the Rev. Russell Self, on furlough from Jhansi, India will be the guest speaker. Detailed announcements will appear in later issues of local papers.

TORONTO WEST PRESBYTERIAL — The *W.M.S. Senior Auxiliary* of *Runnymede* Presbyterian Church, met with the women patients of Runnymede Hospital for a worship service.

The highlight of the service was the presentation of a white linen communion cloth, donated by a Home Helper, Mrs. J. McAllister.

The *Janet Geggie* Auxiliary and the *Young Women's Group of Parkdale* Presbyterian Church joined in a "Family Night".

The Rev. John Y. Fraser gave a stirring address on "The Great Commission Re-Examined".

Miss Louise Kirby of the Missionary Health Institute at 325 Sheppard Ave. W., Lansing, Ontario told of the wonderful work being done, and of the preparation given in nursing to fit young women for the Mission Field.

Mrs. W. B. Cross, former President of Sloan auxiliary and a devoted worker, was presented with an Honorary Life Membership certificate.

MONTREAL AND OTTAWA

MRS. H. R. ROBERTS,
580 KIRKWOOD AVE., OTTAWA,
PRESS SECRETARY

GLENGARRY PRESBYTERIAL — The Mission Band of *Glengarry* Presbyterial held their annual rally in *St. Luke's* Presbyterian Church, *Finch*, with 75 children and almost as many adults in attendance. Bands from *Aultsville, St. Elmo* and *Finch* took part in the service. Mrs. A. A. MacGregor, Presbyterial President, spoke on the word "Watch".

Mrs. R. A. Robinson, Gravel Hill, was hostess for the June meeting of *Gravel Hill* and *Monckland* Auxiliary of the W.M.S. Mrs. J. Finlay McRae, Vice-President of District #4 of Glengarry Presbyterial was the guest speaker. Mrs. McLean-Bell of Maxville also gave a short talk on the work of the W.M.S.

LANARK & RENFREW PRESBYTERIAL —The annual sectional meeting was held in Elphin Church on June 7th. *Perth, Smiths Falls, McDonald's Corners, Elphin* and *Snow Road* auxiliaries were represented. Mrs. J. W. Robb, Smith's Falls, second Vice-President, presided and Mrs. Tom Miller, Elphin extended words of welcome.

During a brief Memorial Service, tribute was paid to the late Mrs.

John Stewart, Appleton, who was active for many years in this Presbyterial. Mrs. Gordon Brett, McDonald's Corners, and Mrs. Robert Ferguson, Elphin, reported on Synodical meetings held in Brockville. Reports from various auxiliaries and from Presbyterial Secretaries, Mission Bands, and C.G.I.T. groups, all showed increased interest in the work. Mrs. George Anderson, Presbyterial President, brought greetings and a message of hope and encouragement for all who labor in the W.M.S. Greetings from Synodical were brought by Mrs. Stinson, Smith's Falls and Mrs. Tom Izath, Elphin, replied. The guest speaker was Miss Mary Nichol, Reg.N. of C.P. Mission, Jobat, Central India.

Mrs. George Anderson, Petawawa, presided at an executive meeting of Lanark and Renfrew Presbyterial which was held in *Carleton Place,* May 3rd. All auxiliaries were well represented. Secretaries reports were given and brief reports of Synodical meetings held at Brockville, by Mrs. H. Cochrane and Mrs. Dewar. Tribute was paid to the late Mrs. John Stewart of Appleton, a former Presbyterial President, by Miss Spaulding of Perth.

$2,000 was sent by Carleton Place Presbyterian Church to Toronto for the purchase of a van to be used in missionary work in Western Canada, to be known as the Robert Carmichael Memorial Van.

A Sectional meeting of Lanark & Renfrew Presbyterial W.M.S. was held in *Stewartville* Presbyterian Church on June 3rd with auxiliaries from *White Lake, Arnprior, Lochinnoch, Renfrew* and *Dewars* auxiliary. A season of prayer was conducted by members of various auxiliaries.

Tribute was paid to the late Mrs. John Stewart, Appleton, a former Presbyterial President. A report of the Synodical meetings was given by Mrs. Ronald Dewar. Mrs. George Anderson, Petawawa, addressed the meeting. Words of appreciation for the hospitality extended to the visiting auxiliaries were expressed by Mrs. Fred Bond, Arnprior.

QUEBEC PRESBYTERIAL—Miss Ruby Walker, Regional Secretary, addressed a joint meeting of Senior Auxiliary and Evening Departments at *St. Paul's, Scotstown.* She spoke from her own personal experience on National Missions. Miss Walker also visited the Mission Band's regular meeting and gave an interesting talk to the children.

Miss Irene Stringer visited the *Scotstown* regular W.M.S. Auxiliary meeting and also addressed the Evening Auxiliary. She spoke on the work in India, particularly in the Bhil field and stressed the need for teacher training in India.

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The Glad Tidings

NOVEMBER
1955
VOL. XXXI

Youth in the new India.

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THE GLAD TIDINGS

VOL. XXXI TORONTO, NOVEMBER, 1955 No. 10

EDITORIAL

by MARY WHALE

INDIA is in the forefront of people's thinking not only in India but throughout the world, both as a country on the threshold of great development economically and socially and as a leader among the nations of South-East Asia. Her leaders are exponents of the theory of "peaceful co-existence" and have energetically set out to make practical proof of their theories. There is no doubt that these men have the deep admiration and support of their own countrymen in their diplomatic endeavours. More than that, India is accepted as the leader of the masses of Asia and Africa as they move forward to take their place in a world which will have a place in the sun.

What part does religion play in this march of the nations?

Religion is the greatest motivating force in India today as it has been throughout the years. Therefore it is rather disturbing to have the impression from the printed page of the Western world, from the comments one hears, that some people think there is a time limit on the influence of Christian missions in India today. This undoubtedly arises from the fact that a few missionaries from the West have not been invited to return to their fields and also as a misinterpretation of modern mission policy which calls for a change-over in leadership from foreign to Indian personnel.

The withdrawal of mission staff from some areas does not mean that our missionary endeavour is in any way lessened. Nor does it mean that new personnel may not be required in some other area. But missionary policy in India does need the understanding of Christians throughout the Western world. That means you and it means me. There is a sense in which the front line of the missionary endeavour today lies not in India

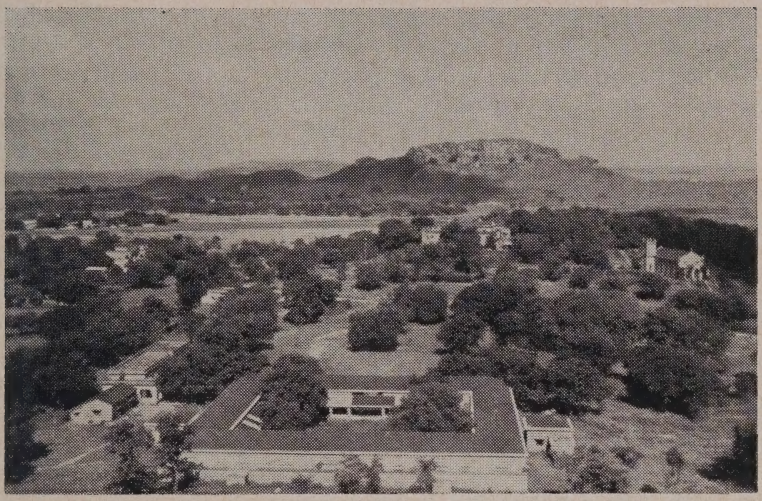
or in any other country served by Western missions, but in the West, in Canada, in your congregation, with *you*.

For over fifty years, the Canadian Presbyterian Church has worked in India. Today, in the Bhil country, a Presbytery of the United Church of North India represents the area and the people served. In that Presbytery Canadians and Indians work together toward the building of the Church to which they belong. That Presbytery is steadily taking on new responsibilities. The immediate advance is in the matter of integration. Plans have been drawn by which a change-over of responsibilities from mission to the Bhil people in evangelistic work will eventually be effective. In Jhansi an Advisory Board, whose membership is largely Indian, is assuming responsibility for the management of the Helen MacDonald Memorial Higher Secondary School. In both cases the people of the country are accepting shares in financial obligations also.

Let us look more closely at what these two steps forward mean—first in the Bhil country. Through the years we have been there we, as a Church in Canada, have assumed the responsibility for the preaching of the Gospel. That is, we have first sent missionaries to preach and teach. Then as the work moved on and more and more Bhil people became Christian, we trained men and women to do evangelistic work and paid them a stipend. Missionaries have continued to share in the work, both as supervisors and in the actual day by day tasks. Now the people have reached the place where they realize that part of the privilege of being a Christian is in sharing the responsibility of proclaiming the Gospel. To do that they must plan with the mission staff how they can take their part not only in the planning of the work that is to be done, but also in how money will be raised in India to do that work.

This is a long step forward for our Bhil friends. Economically, they have suffered much hardship through the years. Pushed back into the unproductive hills of Madhya Bharat Province by the various advances of conquering people from the North, they have had famine added to the prevailing difficulties under which they lived. Right now, they are just recovering from a severe famine which, you will recall, lasted some two or three years.

In order to share fully in the advancement of the Church in their area, the Bhils, represented by their pastors and evangelists, will have to plan the missionary methods by which they may achieve the end they desire. It may be that more of the work formerly done by evangelists and Bible women will have to be done by laymen. It may mean that the preacher will have to follow Paul's example and have a means of making his living as he carries out his Christian calling.



Canadian Mission Compound. Boys' hostel in foreground. The Church at the right. W.M.S. buildings are hidden in the trees at the left.

Other means and combinations of plans may be worked out. But you can see that it will take patience; the people will have to have a mind to work at this sharing of responsibility. Above all they will have to have strong faith that God, who called them to be His own, will lead them all the way and though that way at times may seem hard, He will not fail them. They need our help in that, not just to supply the people from Canada who will stand by their side through these times, but they will need our understanding of this thing they are trying to do, they need our prayers on their behalf. This latter was a request I heard everywhere I journeyed in India: "Pray for us that we may do the Lord's will". It is my opinion that this is the way we can help best at this time and unless we do share in the growth of the Church among the Bhils in this way, we are going to be deprived of a great privilege ourselves. The day has now come when we do the job together. Just as missionary and native worker work side by side, so must we who have identified ourselves with them work side by side, giving our support, through prayer and interest and material resources. It must be a "parnership of obedience" right along the line.

In Jhansi, a similar situation has arisen, but this time in the Helen MacDonald Memorial Higher Secondary School. The time has come for the people there to take more of the load of leadership. They, too, have

been preparing for this day through the years. When the school was started fifty years ago, the children who attended were supplied with all the things they needed: food, clothing, books. Today, parents are taking much more of that load. Those who can afford education for their girls pay their tuition and board; those who cannot, are helped through various bursary and scholarship plans. Most of these latter funds now come from Indian resources and from other mission groups who send their girls to our school, the only Christian secondary school for girls in a large district.

The spotlight of responsibility has turned to India in the case of this school. As this magazine reaches you, the Advisory Board will be meeting for the second time. The task that lies ahead for these people is a heavy one but a particularly challenging one. They have been charged with the task of governing the school in its educational and evangelistic policy and seeking an increasing amount of funds to support the school. In addition they are living in a time in India when education is of great importance for the development of the nation. India's leaders recognize this and are giving much time and thought to curriculum and to raising standards of learning. But like a small child anxious for reward for his labours, India wants the end before she has thoroughly explored the means, hence much confusion in thinking and acting education-wise.

The part that Christian missions have played in developing education in this great country cannot be ignored by leaders in education. This is exemplified in the fact that our school in Jhansi has been asked several times to upgrade to junior college status and offer science courses which will fit girls to take university courses in the various fields of senior science. The Advisory Board in Jhansi must study the needs in India today and must assess the part Christian education should play to give the country the strength it needs through education.

In this case as in the former, that group of people and all our staff people in Jhansi need our understanding, our common supplication for guidance, for strength and courage to see through a task which calls for all possible resources.

These two illustrations of the evolving of modern mission policy bring us back to the place from which we started: the position of India in the world today and the importance of religion in developing India's thought and action. India is the home of three of the world's great religions: Hinduism, Christianity (taken to South India by St. Thomas), and Buddhism, a reformed Hinduism in its beginning. In the two non-Christian religions the adherents depend on works to put them in good standing with their gods. Christianity brings a faith in God—not achieved by any physical accom-

Wash-up time. The girls at Amkhut School wash their dishes after the evening meal.

plishment—but through a dedication of oneself consciously to One Who gives peace and power to those who receive Him.

Today as India stands on the threshold of a new world for her she needs the selfish devotion to duty and to highest standards exemplified by the true Christian. She needs the citizen who casts aside selfish interests to serve his God and his country. The leaders of the nation realize this, and are constantly calling upon the people for greater gifts of work and of land. India, if she is to keep her proper place among the nations, needs the strengthening of the fellowship of Christian believers. Our task is to pray that across the thousands of miles that divide India and Canada there may develop a two-way traffic of unseen, intangible, but most precious of all things, strong ties of love and friendship made possible by Jesus Christ.

India is calling to you today to give her your share of Christian love and devotion.

THE CHALLENGE OF THE NEW INDIA TO THE CHURCH

By RAJAIAH D. PAUL
Secretary of United Church of South India

THE CHURCH IN THIS context is the whole world-wide Church, not merely the Church in India. The new conditions in India that have come into being are a challenge not only to the Church in India, but also to the Church in the West. Indeed the challenge is more to the Church in the West because the new India, that has come into being, is in a very real sense the creation of the Western people. European commercial enterprise first and later the political and cultural contacts which India has had with the West, coupled with the missionary activity and the evangelical zeal of western nations are primarily and, under the providence of God, responsible for evolution of the new India which we now see.

It is indeed a new India that has come into being during the last few years. The old India is gone, has vanished completely. That conditions in India have been rapidly changing during recent years is vaguely realized even by people who are not interested in the country any more than to read what now and then appears about her in the newspapers. Everyone knows that some seven years ago India was granted complete political independence and that its people chose to become a sovereign independent republic, but at the same time to retain their membership in the British Commonwealth. This was achieved without a revolution and without any violence or bloodshed, though not without a passive struggle — and because of self-sacrifice and goodwill on both sides. Practically everyone knows also that India is figuring largely in World Council, political, scientific, social and religious, and is making a not inconsiderable contribution to world thinking and world progress and to world peace, though now and then her actions and her attitude are not fully understood by some nations and do not get universal acceptance.

But very few people outside India fully realize how life in India has been entirely revolutionized. Not only have we, who live in that country, had to change our ideas and our modes of life, but even those outside and far away have had to revise their ideas about India and modify their attitude towards her people. So far as the Church is concerned, here again there is need for a complete re-orientation of attitudes and a revision of missionary methods.

There has also taken place a revolt against western theories and practice of social superiority. There are indeed differing intellectual and cultural levels and at any given time, it is not only possible, but it is true that some nations are on a lower level than others. But that does not mean that the nations which are on a higher level at any given time are justified in considering themselves as superior, or in treating others as belonging to a lower race. God made of one blood all nations of the world and when He, in His good providence, brings about contacts between the nations of the world, He does so because He wants such a contact to benefit both the nations concerned, not in order that one may exploit the other. This is God's process for establishing His Kingdom on earth. It is the devil that is always trying to obstruct God's purpose by vitiating historical happenings.

The impact of the West on India and on the East has led to an almost complete revolution in the Indian manner of life. While it is true that the Indian village is still a stronghold of conservatism, and life in an Indian village has not been changed so thoroughly as life in Indian towns and cities has been, still even the Indian village seems to be succumbing to the advances of modernized life even though the villages of India have been affected in several ways — some say for the better and some say for the worse.

Some thirty years ago the normal way for an Indian villager to transport himself as he went about his daily work and business was to walk or if he had more than a walking distance, to go by bullock cart. Only now and then, if his social duties or his religious obligations made it necessary to go to the wedding of a distant cousin or to make a pilgrimage, did he go by train. Buses were unknown in those years. Now no villager walks even a short distance if he can help it. Buses are now within easy reach of every single villager in the country. Usually the Indian villager rose with the sun and went to bed by dusk. He had no need for anything more than an oil lamp. First it was locally produced vegetable oil that was used, later it was imported kerosene oil. Nowadays the electric light is fast superseding the oil lamp and every other villager carries an electric pocket torch.

Our whole course of life has changed from the old simple unsophisticated and somewhat primitive pattern, to one more complicated, more costly and more unsuitable.

Apart from these externals, the inner life of Indian society has also undergone a change. The structure of the Indian family has itself changed in recent years. The joint family system which used to be the rule has completely gone even in the villages.

The change that has come over womanhood in the East is perhaps the most fundamental of all. In India the franchise has now been

thrown open to women on a basis of absolute equality with men. Many women legislators are now to be found both in the provincial and central legislatures. Some women hold important positions in the executive wing of the government. It is said that in India women occupy more important positions in public life than in many other countries. Women's education has been steadily developing. Women are now competing with men in practically every walk of life. No form of education is now denied to women on the ground of sex. We have now quite a few women lawyers, women engineers and a few even in the higher executive posts in the civil service. Women are now recruited even to the medical wing of the armed forces. There are Indian women ambassadors, administrators and representatives on international bodies. There are a host of others, not only in the old recognized vocations of the teacher, the doctor and the nurse, but also in such occupations as private secretaries, clerks, stenographers, telephone operators and even bus conductors.

There are flourishing women's organizations all over the country. Women's societies, clubs and political associations flourish in the land. Even the village women refuse to be shut up in the house and want to lead a life of their own. This in spite of the fact that even today no more than twenty men in a

Women play a large part in economic life of India. Two Kashmiri ladies hoeing corn.

hundred and ten women in a hundred can read and write in their mother tongue.

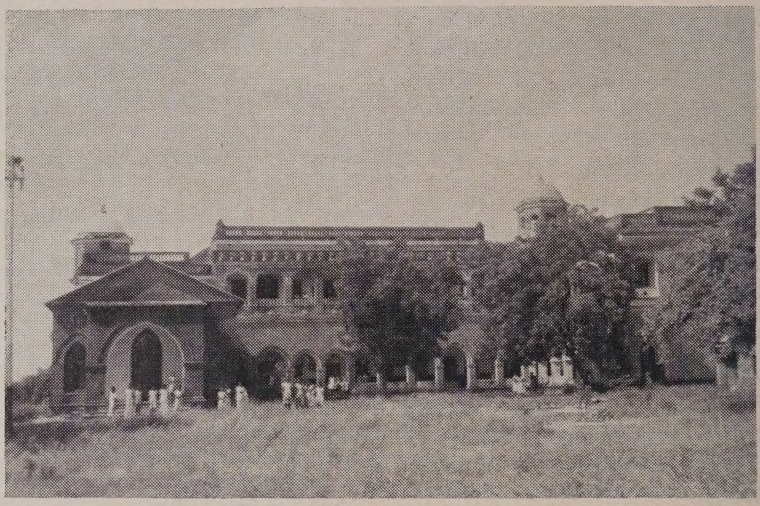
Change is in the air; and modernism spreads even when and where people are not ready for it.

But what matters most to the Church is the change in the religion of the country.

Alongside of all this social change, there has been naturally and as the concomitant of rising nationalism, a resurgence of the older religions of the land, an attempt to bring up to date as it were, both in theory and in practice, an attempt to rid man of whatever there was in man opposed to modern scientific and philosophic ideas, and to civilized ethical conceptions. The Hindu has for example revised his cosmogony and his marriage laws; and the Moslim idea of paradise has undergone a rapid change in the fact of the scientific and the moral ideas that come from the West. There is even a growing feeling in India as also elsewhere in the East, and most pronounced in Ceylon and Burma and other Buddhistic countries, that Christianity stands thoroughly discredited, judged by the results of its practice by western nations and by the Christians in the country also.

All these ideological changes in the intellectual background of the people's thinking and even the change in the religious climate of the country are due directly and undeniably to India's contact with Christianity and the Christian nations of the world, and their Christian culture; and the stimulus given by a study of Western literatures and especially of the Bible. The indirect influence of Christianity, this secondary result of the Christian missionary enterprise in the country is as remarkable and worthy of note and is creditable as the formation of Christian groups throughout the land and the creation of an Indian Church. The moral growth of a nation and the radical changes that are taking place in India life and thought are as much evidences of the success of the Christian mission as the actual conversion of a certain proportion of the population to the new faith.

It is very necessary for us to bear this in mind. The greatest temptation for the Christian Church at the present time, especially of its rank and file and of, shall we say, its camp-followers, those who follow it at a distance without participating in its life and activities, is to adopt a defeatist attitude, to think and say that it has failed, to get slack about the imperative need for the missionary activity, and to let the enthusiasm for spreading the Gospel flag! No! Christianity has not failed. It will never fail. It may be that we Christians have failed our Lord and our religion. If we have read our Bible aright and have learnt something of God's purpose for this world we shall know that sooner or later, in God's good time the whole world and all the peoples of the



Helen Macdonald Memorial Higher Secondary School. The girls are gathering for morning worship. The new Chapel faces us.

world will come under His sway and to a one knowledge of God as revealed through and by our Lord Jesus Christ. Christianity has done great things for India and you as Christians of the West are primarily responsible for what it has achieved and we are thankful to God for what you have been able to do.

You have created a church in India. A community of ten million Christians; you have, by your impact, produced a social revolution in the country. You have by your teaching inaugurated an intellectual renaissance, which is growing in strength and momentum every day and producing unexpected results. Your religion has brought about a religious ferment among our people. The older religions awakened and are brushing themselves off and putting on new dresses.

Christianity and Christian progress have indeed achieved much under the providence of God in India and in the East. The greatest achievement is the creation of the Indian Church, except for that section of the church in India which has existed in the South-west coastal regions from very ancient times. The rest of the Church in India is the creation of modern missionary effort; and believe me, you, the Churches of the West, have no reason to be ashamed of your daughters in India and in the East. These, your daughters, are indeed rapidly growing — thank God — in beauty and in the beauty of holiness.

YOUTH IN THE NEW INDIA

By ELIA PETER
Youth Secretary of Methodist Episcopal Church in India

EXAMINATION TIME BRINGS with it several problems for young people in India. Stimulants like tea and coffee are consumed to keep them awake and enable them to finish their portions by hook or crook. Many students who have not worked during the year want to make up now. Memory is the biggest thing in our examinations, and failure will mean waste of one year. At the time when the results are announced many are disappointed. In extreme cases even suicides are possible.

The months following the examinations are the times of testing and temptation. Young People took their education but they had no purpose. They do not know what they are to do. There is a big question mark before them. Our biggest problem is unemployment. There are ten times as many applicants as there are jobs. In olden days (and even now among the uneducated classes) the children would naturally take up the profession of their forefathers. But our present educational system cannot train us for that any more.

Communism:

Youth who are unemployed are looking to various agencies for help. Naturally many are disappointed and try to join that group or party which poses as their emancipator. Communism has a great appeal to the havenots including college students who are sensitive to the needs of themselves and society. Communist literature is easily available and cheap. To make matters worse there has been a good deal of corruption in high places. Only communism seemed to be the panacea for all evils.

On the other hand it seemed to threaten the whole social structure, the family and economy and religion. There were acts of violence and in some places the government was forced to ban it. So it had to go underground and that is where it became very powerful. Its members had undergone many hardships and people were made to believe that it was for a good cause that communists were prepared for any suffering and sacrifice. Educated men and women were living in forests and were always telling people that they wanted to remove injustice, want, hunger, black market, etc. At this time the general elections were held when communists secured many seats. It seemed very clear to all that there are certain things which the communists were em-

phasizing and unless the Government opened its eyes and met the needs of the people, they would lose confidence in it. The Government began to introduce laws to remove the vast differences. The ban on the party was removed and like other parties it began to work in the open. Soon the people discovered what it could really do in normal conditions, and if its methods of violence could really work.

In the last elections in one of the strongholds of communism only 14 seats out of 186 were secured by them. In the previous house they had about seventy seats. As long as the needs of the people are met and the high traditions of religion and culture of India are maintained, communism cannot be a threat to India. The people of India are not afraid of communism. They do not like poverty, unemployment and godlessness.

Nationalism:

There was a time when extreme nationalism was prevalent in India. This was necessary because that was the only way to gain independence. It stimulated the development of many industries. As a free nation we wanted to improve our country to be one within the family of nations. We also wanted to make a contribution instead of being always at the receiving end. In some cases the so-called nationalism had led to opposition of other religions. But this has not affected the general religious tolerance.

"Each One Teach One" has a particular application for these two lads. Both are recently added students in the Amkhut School. The "teacher" came first. His pupil is being helped along by those special tutorial classes so he may soon be able to join his own age group.

Religion:

India is a land of many religions. This led to many religious riots, the result of which was its partition into two countries. It is now felt in some quarters that all religions say more or less the same thing and the best thing for us to do would be to take the good things in them all and compile them into a common religion.

This trend to syncretism is growing, so our people need a right religious outlook. It is difficult for us to enjoy the fruit if we cast away the roots of a tree. Loyalty to one's religion does not mean that we are

hating another religion. A healthy religious tolerance, and a useful give and take, is possible only if we know our faith.

The problems which India is facing are peace time problems and the policy of the Indian Government is to engage in peaceful pursuits. India is threatened by famine, floods, epidemics, unemployment, etc. And so it cannot understand why nations cannot prepare for Peace instead of War.

The problems which India is facing are those which are the results of changing conditions in society — changes due to a breaking away from the joint family system, changes as a result of industrialization and introduction of machinery, changes due to the influence of western civilization and an effort to retain the values of the old culture, changes due to a new political consciousness and a sense of liberty and equality.

These are the days when India is launching big schemes of development. Construction of dams, irrigation canals, national savings schemes, educational development, railway improvement and many other projects are being undertaken. There is also a bid for improving agriculture and industry. India is just emerging as a free nation and the people are now learning to be responsible citizens.

The Place of the Church:

The Church has a great responsibility in training citizens in honesty and integrity. We should learn to keep our villages and towns clean. We should learn to stand in queues, we should as good citizens be willing to do our share for the welfare of the country. Christian schools and colleges may undertake to train people to help in the Government schemes and send forth people with strong character.

The Church can help create right attitudes. The relationship between boys and girls could be on a healthy level. Some people try to copy the western customs in this connection without the necessary ethical background.

The Church can render a great service if it provides opportunities to youth for recreation and fellowship in their free time. Libraries, Social Halls, Recreation Clubs, etc. are greatly needed. Under good leadership this can help youth to be good stewards of time, help them in their relationships and attitudes to become worthy and responsible citizens.

Finally the Church has to train youth in ecumenicity. Church Union is being talked about in India and it is a reality in South India. But it is a pity that very few people are informed about it. Many laymen and ministers do not see the significance of the one Church. It is now becoming more and more clear in India that the church can live only if it is united, and we hope a day will come when there will be one Church in India so that a united witness is possible.

PRAYER

O Thou who art the hearer and answerer of prayer we bow before Thee seeking to worship Thee in spirit and in truth. May Thy Holy Spirit guide us as we pray.

Our hearts are open unto Thee. Thou knowest all the failures and sins which grieve Thee and mar our services. Grant us victory over them and new strength for the days ahead. We thank Thee that Thou knowest the desire of our hearts to glorify Thee and faithfully to do the work entrusted to us. Help us to see more clearly our individual share in it; that all we are and have, may be reconsecrated to Thee, now, for its accomplishment.

As we begin a new course of study grant us an ever clearer concept of the unfinished task confronting us, that we may pray more definitely, and serve more faithfully. Bring home to us the urgency of these revolutionary days. Help us to enter into the longing of souls who are reaching out for life that is life indeed. Impel us by Thy Holy Spirit to do all in our power to keep open for them the door of opportunity to hear the Gospel.

Grant us a new understanding of the problems facing our missionaries, and the needs of those to whom they minister. Be especially near to those who are encountering persistent hostility and persecution, as they take their stand as Christians. Endue them with holy boldness, and joyous confidence. May they ever be living witnesses to the power of God to save and transform.

Use us, O Lord, to enlarge the vision of all Christian women in our churches. May they come to realize that their primary duty is the spreading of the Gospel to the uttermost parts of the earth. Lift us all out of our selfish enjoyment of the spiritual blessings which are ours.

In Jesus name, and for His sake, we pray—

Amen

CHRISTMAS SERVICE OF WORSHIP

The Glad Tidings is now mailed on the 15th of the previous month so that all members may receive their copy in time for the monthly meeting.

In view of this, the Christmas Service of Worship will appear in the December issue instead of November as in previous years.

Will those responsible for bundles please endeavour to distribute magazines in time for members to read through the service before the meeting at which it will be used.

OUR GOSPEL IN QUEBEC

By HUGH L. NUGENT

AS A STUDENT engaged for the third summer in succession in the French Work of the Presbyterian Church in Canada, I have become most enthusiastic about it, and hopeful for its future.

I would like to share with you a little of my experience, and give you some idea what has been going on during the last two years. It is impossible for me to give an account of the work being done in Montreal by Rev. André Poulain of St. Luke's Church there, or to give anything like an adequate report of the fine work being done in Quebec City by Rev. Armand Jossinet. I shall therefore describe only what I have come to know at first hand.

I spent the summer of 1953 in Sorel, Quebec. It is an industrial city of about 20,000 people. Of these, perhaps ninety-eight, and certainly not less than ninety-five percent are French-Canadians. A small Anglican Church serves the whole English-speaking population. Just a mile outside the city, in the village of Ste. Anne de Sorel, lives Mr. Joseph W. Letendre, whose farm kitchen has been, for almost five years, the meeting-place of French-speaking Presbyterians and interested Roman Catholic adherents. The mission was begun by Rev. Jacques Smith in 1951, and was served for two summers by students. At present, one service monthly is conducted by Mr. Smith or by a student assistant. In spite of continuous attention, the mission has not grown appreciably since its beginning, and there is some discouragement. It is a small group in the midst of an overwhelmingly Roman Catholic population who appear to accept the *status quo,* though all around them are signs of the superstition and even corruption of Roman Catholicism which takes on a form almost unknown in other provinces of Canada. Although there is little open expression of underlying attitudes, there is nevertheless a strong anti-clerical undercurrent of feeling among Sorel's industrial workers, which might in time provide a new opening for the Gospel among these people. I believe that God would have us remain faithful even in that which is least, that we may be prepared for such a time.

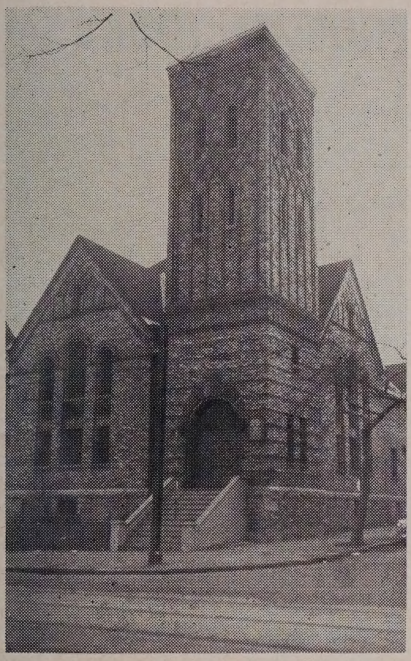
An encouraging contrast is offered by another small group of people — our mission in the little village of St. René, County Beauce, where I spent the summer of 1954. It is about seventy miles south of Quebec City. Our work there began almost by accident two years ago (though there are no accidents in the providence of God), when a young couple visited Rev. Jacques Smith after they had had trouble

with their parish priest over an unusual but perfectly legal and legitimate marriage. When Mr. Smith visited their home some months later, he discovered that many had had trouble with the priest, and there was a general feeling that something was wrong. This turned out to be an open door. They not only gave Mr. Smith the opportunity of preaching the Gospel to them and distributing evangelical literature, but also gave him a hearty invitation to return. All winter he returned faithfully once a month. These were people hungry for the Word of God. When I arrived in April, they had had New Testaments for three months, and some were already reading them for the third time.

It was not long before I began to realize how low the moral standards were in St. René. Lumberjacks are not often noted for their godliness or their purity in any case. Yet it was in precisely this environment that I was privileged to see how powerful was the message of the Gospel, and how mighty was the grace of God to bring pardon to sinners and change their hearts. I have seen tears in their eyes as I preached in our Sunday services, tears which their more stoic English-speaking brethren would have hidden in shame. As we studied St. Mark together on Wednesday evenings, it was the living Christ who was confronting each one with great decisions. They had put their trust in many things, and some had lost what faith they had. Now they were learning to love and to trust their Saviour for everything.

From October to April, Mr. Léo Papillon served there as a catechist. A small Sunday school, organized last fall is still carrying on for the benefit of the children. Since April, we have been able to give them a service only twice a month. The need for French workers is acute. Nevertheless, our people there have read sermons mailed to them for Sundays, have sung their hymns as usual, and various members have led the others in prayer. Wednesdays, they still meet to read together the Book of Acts and discuss it, and to offer up their prayers to God. In spite of opposition on the part of the government, we are making an effort to buy land, so that a small, simple church may be built. If this is once accomplished, many will come from all the surrounding area to attend services, for interest is high even among those who have not as yet identified themselves with us. Many problems still lie ahead, the biggest being that of a school, but we are confident that, with God's help, they can be solved.

This summer. I am having the privilege of working with Rev. Jacques Smith in L'Eglise des Cantons de l'Est (The Church of the Eastern Townships) in Richmond and Melbourne, Quebec. Members of this congregation come from as far as thirty-seven miles away to attend services. Five years ago, this congregation was begun as a mission. Since the church was opened



St. Luc Presbyterian Church, Montreal

in April, 1950, it has become a strongly missionary church, and an indispensable aid to Mr. Smith in his work as missionary-at-large. Just to give one example, when members saw the general poverty in St. René, they gathered together a stock of used clothing to help our people there. This has become a permanent stock to be used for any of our French-speaking peoples who may at some time in the future find themselves in need. Protestants find that they must help each other, and usually do. The splendid fellowship among French-Canadian Protestants of different denominations can be seen at any of their gatherings, whether it be the Dominion Day picnic in Melbourne or the annual church supper at the Baptist Church in Roxton Pond.

One of the most noticeable things about L'Eglise des Cantons de l'Est is its thriving younger generation. Its Sunday school is active and growing. A Bible Class for young people meets on Sunday mornings before church. It is a special joy to report the growth of our church camp, "Le Camp d'Action Biblique". This year it is being established on a permanent basis on a new campsite near Richmond, and the central building, now nearing completion, has been entirely built by volunteer labour. The camp will accommodate fifty children, and may have to very soon, if numbers continue to grow so rapidly.

What does our French work hold in the future? Enormous possibilities, for Quebec is a province whose way of life is changing rapidly. Its people are responding more eagerly than ever before to the pure Gospel of Christ. As opportunities increase, the need for workers becomes more urgent. It has been a joy for me to have a share in bringing the Gospel to searching souls in Quebec. We have greatly appreciated the support of the W.M.S. in supplying literature for our work. Will you support us also with your prayers? Pray with us, that God may raise up many to carry to them the message of God's saving grace in all its purity and power.

THE ARAB-JEWISH PROBLEM TODAY

By REV. KENNETH MACLEAN GLAZIER, Ph.D.

FREQUENTLY WHEN WE pick up the morning newspaper we see on the front page that there have been further clashes between Jews and Arabs in Palestine. For some weeks we read of raids by Egyptian and Israeli troops in the Gaza area or Lebanon raids on a village in Galilee. A few soldiers are killed, a few farms destroyed. General Burns, the United Nations Truce Officer and a Canadian, tries to smooth over the difficulties, but the truce is only temporary. In a few days the pattern is repeated. This is the one place in the world where there is real shooting between nations. What is it all about? We know that these incidents are more than border skirmishes—they are the outward sign of deep underlying hatred. We know that the feeling and the support of the Arab countries is important in the establishing of the balance of power and keeping peace among the nations. This is a problem, too, for our Christian conscience because it involves such complex issues as our responsibility to the Arab refugee and our attitude to the Jews.

It was my privilege this past summer to look at this problem on the scene. During three weeks in Palestine I lived both on the Arab side and on the Jewish side. I talked to people on both sides in all walks of life and heard their story. The hotel where I lived for ten days in Arab Jerusalem was only 100 feet from the "no man's land" which separates these two people, and to step into "no man's land" would mean instant death. I did not go out after dark.

Let us look for a moment at the historical background. During the first world war General Allenby, in charge of the British forces, walked victoriously into Jerusalem in December, 1917, the first Christian general to be master of the city since the Crusaders lost it in the twelfth century. Until 1923 the British held a military mandate over Palestine and then were given a civil mandate by the League of Nations. There were about 50,000 Jews in Palestine at that time, and in the succeeding years there was a steady flow of Jewish immigration. There had arisen among some Jews the idea that they must have a homeland and it must be Palestine. This movement known as Zionism was not supported by all Jews because there are many who believe that Judaism is a religion which can be observed in any free country and that they do not need a homeland. But during the second world war a great tide of refugee Jews fled from Germany and central Europe to find safety

Jews, wearing black Kaftans and long curled hair at the side, pass Arabs on the steps of Jerusalem city.

for their lives in Palestine. By 1947 the number of Jews in Palestine had increased to 750,000, and since that time another 750,000 have come to make a total population of about one and a half million.

In 1947 the United Nations fixed a boundary between the new land of Israel and the bordering Arab states. In 1948 after twenty-five difficult years in which Britain tried to reconcile the difference between the Arab and the increasing number of Jews, the British admitted failure and would no longer accept responsibility for keeping peace in Palestine. Britain walked out. Then the real trouble began. The five Arab countries, Lebanon, Syria, Jordan, Iraq and Egypt made a temporary league and resolved to drive the Jews into the sea. They decided that by force of arms they would remove this Jewish threat. There was real war for about a year; all of the surrounding Arab nations were united against this new nation Israel. It was one of the surprises of history that the Jews won that war. They were better organized and had a determination to preserve their new home. And with this determination was a religious fervour. This was their promised land. The Jews not only defended their borders but actually increased their territory so that they now had about 70% of the land of Palestine—some given to

them by the United Nations and some by the spoils of war. But let us never forget that it was the Arabs who made war on the Jews, and whatever may be the merits or demerits of the case we do well to remember that the Jews won a war and the Arabs lost. This was a great blow to Arab pride and particularly for the Egyptians who like to boast of their prowess in battle. The Egyptians have never recovered from that blow to their pride and now seek every pretense to renew the struggle so that the army and air force may remove this dark page from the record. The Egyptians would be better occupied helping the poor in their own land rather than making war on others.

Let us now look for a few minutes at the position of the Arab after the struggle. At least 750,000 Arabs were left homeless. They left Israel and crossed over the border into Jordan, Lebanon and Syria or the Gaza area. Here they live in dire poverty — some of them in tents, others in the ruins of houses. Sometimes, as near Jericho, you will see a whole city of refugees, just rows and rows of tents and huts, for use in winter and summer. The conditions are indescribable. One is not allowed to take pictures. It is too humiliating. There is nothing for these people to do. They have a ration card from the United Nations Relief Organization. It entitles each refugee to provisions equal to $1.93 a month. Without that card they would starve to death. Even now their ration card permits only 1600 calories a month—we eat that in a day.

In addition to help from the United Nations there is a great work being done through the World Council of Churches, the Canadian Council of Churches, and various denominational organizations.

I heard a story about what one of the churches is doing to help these refugees. St. George's Anglican Cathedral in Jerusalem carries on extensive refugee work. The Bishop was able to secure funds for the rebuilding of an Arab village near Bethany. When the village was completed some of the Arabs came to the Bishop to express their appreciation. The Bishop asked them if everything was right, and reluctantly they told him that there was one thing missing — they had no mosque and since they were all Moslems they would like to have a place to pray. This Bishop said he would see if he could get some more money, and in due time the mosque was built. Now the devout Moslems thank Allah for the kindness of a Christian bishop in the new mosque.

Up till now these people in refugee camps, through their leaders, have resisted attempts to build permanent villages. They have lived in the hope that they would go back to the land from which they came. They want to go back to their farms which they once owned in Israel, but it is now beginning to dawn on them that they are not going back. As

you see them in their plight you have every sympathy for them—the farmer without his land, the storekeeper without his shop, and the tradesman without opportunity to work. They do not want charity or compensation. They want their land which they once owned. They are like Nobath who, when offered money or another vineyard, said to King Ahab: "The Lord forbid that I should give the inheritance of my fathers unto thee."

But as you begin to look deeper into the problem there are two questions which come into your mind:

(1) Have the Arab countries themselves really made an effort to rehabilitate and absorb these people? The answer is no. Very little effort has been made by the Arab

by James Sawders

Palestine. On the shores of the Dead Sea.

nations to absorb these people into their economy. They have pleaded that they have not the financial resources to develop their country so that these people can earn their own livelihood. There has not been an honest effort to rehabilitate them. And there has been a growing realization on the part of the United Nations that unless some constructive policy is worked out these people will always be on relief, and their numbers are increasing. A few weeks ago John Foster Dulles outlined a plan for economic aid to these refugees, but the proposal was received very coldly by the Arab countries because to accept such a proposal is tantamount to admitting that these people are not going to go back to their former homes and shops. To bring a new standard of living to these people depends upon co-operation with Israel in the development of irrigation systems where the rivers flow on both sides of the border. And up till now the Arab leaders have refused to negotiate with Israel even on water supply. To negotiate means to them the recognition of Israel as a permanent state. The Jew says, with some justification, we have absorbed 350,000 refugees; why don't the Arabs do something for their own people?

(2) There is one other question which we have a right to ask since these refugees are a concern of our Christian conscience: What percentage of these people were forced out of Israel and what percentage left of their own accord or at the insistance of their leaders? Of course the Arabs claimed that they were all forced to flee, that they were driven from their farms, orchards, shops, homes with nothing. They were not paid or compensated in any way; they were robbed. Promises have been made for compensation, but none has been forthcoming because Israeli has not got the money.

But when you hear the Jewish side of the story it is quite different. They say, and there is a good deal of evidence to support them, that a great many of these Arabs left of their own accord. Or they left in response to Arab leaders who said, "Come over to our side until this war is over and then you can go back and enjoy the spoils of war; we are going to drive the Jews into the sea and then everything will be yours". But it did not work out that way, and the refugees are paying the price of bad leadership and bad advice. The Jews claim that they pleaded with the Arabs to remain where they were and as long as they were not traitors no harm would come to them. It is true that some Arabs did remain, as in Nazareth, and are still living in peace and security in the Jewish part of Palestine. And as a matter of fact for the first time in history, a few weeks ago, an adequate supply of water was brought by the Jews to Nazareth, a predominantly Arab village.

One thing is clear. The Jewish people have gone about reclaiming the land with tremendous zeal. They have turned deserts into productive

fields, they have drained the swamps and turned them into citrus groves. Everywhere you go in Israel you see an enthusiasm, a sense of purpose, a plan, a determination to succeed. They have not solved all the problems, and much that they have done would not have been possible without help from Britain, United States and Canada. You know when you are in Israel—there is a triumph over the difficulties of the order of nature and an enjoyment of the fruits of the good earth.

Plato long ago wrote one of the greatest books ever written, "The Republic". In it he is concerned with the problem, "What is Justice"? I do not know what justice is in this Arab-Jewish question. We have to be careful that we don't let our dislike of Jews, if we have any, blind our eyes to what they have done in Israel. Nor should we let our natural admiration for the methods of progress which are so much a part of our Western civilization and which the Jew uses in Palestine blind our eyes to an appreciation of the qualities of the Arab, who in his natural setting is without guile. We say the Arab is not progressive, but our idea of progress is not in his vocabulary. Arnold Toynbee, in his latest volume on the study of history, asks this question about Israel: Can you justify a home for the homeless, the Jews, by making other people homeless, the Arab? It is a good question. The Arab would say, no, you can't; but the Jew would reply by asking another pertinent question: "Can you justify the way the Arab has lived in this land for over a thousand years doing little to make it produce enough food for his children? In a world where God's children, whether Jew or Gentile, cry out for bread, are we to be condemned because we have brought bread and freedom and new hope for some of God's children"?

This raises a fundamental question: "who owns the land anyway"? Has any race a priority and permanent claim? Has there not always been exodus and immigration, as in this land? "The earth is the Lord's".

I do not know an easy solution to the problem, nor do I think that the argument is all on one side. I have tried to present the problem to you so that you will see its complexity and have patience with those who are trying to work out a solution. And a solution will be worked out if we are patient and reasonable.

But one thing I do know and that is, how cruel is "man's inhumanity to man". In the city of Jerusalem on one of the surrounding hills are the two most magnificent buildings, the Hadassah Hospital and the Hebrew University. These two institutions were built before 1948 when the trouble began and were the result of appeals to Jewish friends in Britain and North America. Today they are empty. No one can enter either one. They are on a hill commanding one of the main roads lead-

ing to Jerusalem, and so they are considered in "no man's land". The Arabs will allow no one to enter and nothing to be removed from the hospital or university. In a city that is in desperate need of the facilities of a hospital, this one stands empty, and in a city where youth is in need of the advantages of higher education there is no sound save the sound of the soldiers as they march around keeping guard.

Such is the insanity of war, and the cruelty of man. But I have hope, not in an easy quick solution, but in the vision and the promise of One who came to bring peace in the world, and in whose sight there is neither Arab, nor Jew, nor Gentile, but we are all one in Him.

100th BIRTHDAY

MRS. D. H. FLETCHER

The W.M.S. of McNab Street Church paid tribute at their monthly meeting to their honorary president, Mrs. D. H. Fletcher, on the occasion of her hundredth birthday. Mrs. Fletcher who was one of the first presidents of the W.M.S. of McNab Street Church received felicitations from the Queen, the Prime Minister of Canada Mr. Louis St. Laurent and many prominent Canadians.

At the conclusion of the meeting Mrs. Fletcher was presented with a bouquet of flowers.

We feel sure that all W.M.S. members throughout the Dominion will join with Council Executive in adding their congratulations and good wishes to Mrs. Fletcher on this occasion.

FROM HAMILTON AND LONDON SYNODICAL

Dear W.M.S. Members within the Synodical:

This monthly news budget is brief as but three items reach me up to Press time, no doubt due to Summer vacation period, and Societies not yet being in stride for fall work. I wonder if we might talk a moment about the 1954 Blue Book as this has been reaching our Societies this past month. Many of you have already read this with interest as this is going from member to member in your Society, or being digested in a study period at one of your regular meetings. Whenever I read our W.M.S. Blue Book I like to underline sentences or statistics, as I also enjoy seeing such underlined if someone has read this before me. I feel this is a wonderful help when passing such a book over to our young mothers, our Mission Band workers or leaders of Junior Organizations. Many such leaders are busy with their home ties, or may possibly be business girls having time also pretty completely budgeted, and such brief underlined sentences act as a book review if one cannot read the whole book. As these books are read, or reviewed in meetings, other sentences may be underlined and thus for reference give us a living workable W.M.S. message for all.

The overall picture of membership is one of the first things I look for. In 1954 we did not increase this as much as we should have as we read this over let us this fall see what we can do by personal invitation in an endeavor to get more of the women of our local congregation interested W.M.S. folk.

Then, too, being associated with our Press work I can hardly wait to see the report of Glad Tidings, which is to me a wonderful media of Missionary information in our Church. It is nearing the time for renewing subscriptions—and also interesting others in this monthly Missionary book . . .

Or again we might think of gift Life Membership Certificates as it is nearing the Christmas season and many Societies will be honoring members for long and faithful W.M.S. endeavor as they present them a Gift Life Membership. The mails are so busy in December, could we not make this a November undertaking?

Really there are so many things we could keep on chatting together about but again we get back to our Press work. We see so many good accounts of meetings as from time to time newspaper clippings are sent our way, and this pleases us. There is no better local witness when it comes to Press work than your local paper. Yes, this should even increase our W.M.S. membership if we make such items an invitation as well as informative. Then there are the items that are of interest not only to our local Society but are special items, such as Anniversaries, new Societies, the passing of faithful loving W.M.S. workers, and many items that are of interest to other Synodicals as well, and thus are GLAD TIDINGS items. Please be certain to send concise reports of any such to your Presbyterial Press Secretary immediately after you have had such gatherings of special importance so these may be in turn forwarded me by this Secretary, and sent on with items from other Presbyterials with our monthly news budget.

There is one thing I have noticed during the four years of my Press association with you and that is every month several items are sent directly to me rather than through a Presbyterial Secretary. I am appreciative of this interest and know that with my name appearing before our news items each month my name and address may come more easily to you. I do know Press Secretaries for local Presbyterials become discouraged if a few months go by when they have no news coming in to them. It therefore is nice to send any news through these regular channels if you possibly can, as your Presbyterial Press Secretary is a very loyal person and always forwards any news to me. There may be news that does not always appear if a month is very active in W.M.S. activity in every Presbyterial, but please know in the Toronto office we have every co-operation as our Editor finds space for every item possible. There are a couple of months when news is not as over-abundant as at other times, August, and prior to September 10th, which news appears in November Glad Tidings. Possibly you might like to make such a note. As the year draws to a close might we not as Hamilton-London Synodical folk wish each and every fellow Synodical the blessings of the Christmas Season, and express a hope for even greater Missionary witness as we all go into the New Year.

It has been so nice working with all of you. Might I express also, the thanks of your Presbyterial Press Secretaries to you at this time.

Florence Baxter,

Press Secretary.

THE AUXILIARY EXECUTIVE

By RHODA GEGGIE

THE MELLOW GOLD of autumn is all about us. We're home now from the cottage and from the country and from our summer travels. We're settling down and looking forward to a new season of activity in our churches. So, perhaps this is a good time to think about our Auxiliaries.

We are reminded that in many of our groups this is the month when the Nominating Committee comes into being? If you have ever worked on a Nominating Committee your mind may be divided as to whether it is an honour and a privilege, or whether it is just plain, unrewarding hard work.

W. H. Cowley has written: "A leader is anyone who has two characteristics: first, he is going somewhere and second, he is able to persuade other people to go with him." Women working on Nominating Committees need both these characteristics; we need to be sure of the way, and we need to persuade other people not just to go along but to persuade them that they, too, have the ability to lead. Sometimes a great deal of talent is lost for want of a little encouragement.

Often we find that it is necessary for Presidents, and Secretaries and Treasurers to go on year after year after year, just because we think it isn't possible to find others to fill their offices. There are times when a woman is doing an exceptional job. We're afraid to let her go for fear our Auxiliary will suffer. She may even feel that she has given all she can and yet we hesitate to release her. A younger woman with children might be persuaded to take office but she looks around and sees how long some of the other officers have been in office and she feels that she dare not commit herself.

Let's think about it. Wouldn't it be better for us to have a prescribed number of years for our officers so that when a woman is asked to serve she knows exactly what is expected of her? Now — don't think for a moment that if a woman has the time and the desire to serve longer that she will not be allowed to do so. The idea behind the regular changing of officers is to encourage more and more people to accept office. We all know that the more women we have working in our Auxiliaries, the more women we have learning.

After all, if a group has a Second Vice-President, First Vice-President and President and makes regular changes every two years, by the time a woman comes to the chair she has served four years. This is, of course, ideal. In this way, by the

(Continued on page 466)

YOU ARE THE PRESIDENT

By E. LUZETTA McCLELLAND
Evening Department Secretary Council Executive

YOU HAVE BEEN ASKED to accept an office — a key office — on the executive of your Auxiliary — or you have already accepted one in fear and trembling, wondering how you are to know what to do in order to carry it out efficiently to the satisfaction of yourself, but more particularly perhaps, to the satisfaction of the membership for whom and to whom you are responsible. The key offices on any executive are President, Secretary, Treasurer. Other offices are important but no society of any kind ever functions without the above mentioned.

You are now the new President —you have been supplied with a secretary, a treasurer, and other members of an Executive. You have not selected them. What is your job then? You become first of all a diplomat — a guiding hand — an engineer with gloves on — who sees that her machine functions smoothly because every part has been serviced with the right kind of attention. No smallest part of the machinery must be overlooked or neglected for smooth functioning —so—you must know the jobs of your executive in order to guide.

Then, since you are the President of an Auxiliary of the Women's Missionary Society you should feel very sure within yourself of the importance of the work and function of that society. You cannot impart what you do not feel yourself. You have a long and honourable tradition to follow and a banner to hold high.

And now for a few Do's and Dont's!

Have regular Executive meetings (at least two during the year) where the business of the Auxiliary is discussed and planned. Try to have as nearly 100% present as possible.

Take your plans in the form of recommendations from the Executive to the Auxiliary meeting to be explained, discussed, passed or rejected by means of a motion. This saves much unnecessary waste of time in the business part of your meeting especially in routine decisions.

Do Not make changes in routine too soon — nor too often — nor too drastic — Go slowly and you will have better co-operation from your membership.

Delegate with care the jobs to

be done, check diplomatically, if in doubt, to see that nothing has been forgotten or neglected.

Do Not take anything for granted until you know the caliber, reliability and the measure of responsibility of your membership.

Try to find out by experiment, diplomacy and careful observation, capabilities not being used. It is often surprising how a quiet, reticent person can blossom out if given the right job or the right help by the right person.

Do have your agenda ready in plenty of time, having prepared it in collaboration with your secretary. Be sure it is well planned for both Executive and Auxiliary meetings.

Preside with dignity and with that right amount of formality which best suits your Auxiliary. It is better to be too formal than too informal. It gives your membership a better idea of their responsibility and sets the tone of more business-like sessions.

You can do a great deal toward setting a friendly atmosphere. Try to have some contact with every member no matter how brief it is, with a warm welcome for any stranger or new member. Thus you will set an example for others to follow. An interesting programme, a well-conducted meeting and a friendly atmosphere, are an unbeatable trio on the road to a splendid Auxiliary! Good luck to you!

Note: *Articles on the offices of Secretary and Treasurer will follow in the January and February issues. Keep these for future reference.*

CORRECTION

NOTICE TO EARLY PURCHASERS OF 1955-56 STUDY PACKET FOR ADULT GROUPS "THE CHRISTIAN MISSION IN A REVOLUTIONARY WORLD" (including the book "THEY REACH FOR LIFE")

It has been discovered that, in the assembling of the various programme suggestion booklets, an error has occurred. Pages 5, 6, 7 and 8 of the booklet for Section I, Meeting I and the pages of the same numbers of the booklet for Section II, Meeting IV have been interchanged. That is, pages 5, 6, 7 and 8 of Section I, Meeting I should appear in Section II, Meeting IV; and pages 5, 6, 7 and 8 of Section II, Meeting IV should appear in Section I, Meeting I.

This error will be corrected in all future copies distributed. However, those who have already purchased this booklet are asked to interchange these pages.

We regret the inconvenience that this error will have caused.

Miss Teen-Ager

SERVING YOUR CHURCH THROUGH OFFICE WORK

By PRISCILLA ANDERSON

INTRODUCTION OF OUR WRITER

Mrs. Robert Anderson is a young Presbyterian minister's wife in a very young part of this young country—Whitehorse in the Yukon. She and her husband are together doing a wonderful piece of work in a pioneer part of Canada. However, she has not been in Whitehorse very long. Two years ago, Mrs. Anderson was Miss Priscilla Archibald, who was the office secretary (and right-hand woman!) of the National Girls' Work Secretary, Miss Helen Bricker. Miss Archibald came to the church offices all the way from the Maritimes to serve her church through her stenographic training and talent. All the time Miss Bricker was away in the Orient, or across Canada, Miss Archibald kept girls' work in our church under her capable and responsible care. We are so glad to hear from someone who was such a grand help in all the office work and guidance involved in being the secretary of the Girls' Work Secretary.

HAVE YOU EVER THOUGHT as you gather for your C.G.I.T. meetings week by week, where each one of you might be ten, or even five, years hence?

I should like to tell you of a group such as yours which was meeting on an October evening five years ago. The girls had been fortunate in securing a former missionary from India to be their guest speaker. The eight girls who had the opportunity of hearing her tell of her work in India, and the great need for Christian missions there, were so impressed that they all wanted to be missionaries also.

After the meeting, as the girls thronged around Miss Chapman, each one full of questions and enthusiasm, Miss Chapman talked with them and answered their questions as well as she was able. One thing she said stayed with the girls long after they had left C.G.I.T. It was something like this:

"Tonight, you are all anxious to be missionaries to India. Tomorrow,

India may seem a long distance away and the enthusiasm to be a missionary may be lessened. Some of you may be called to be foreign missionaries, others, perhaps, to deaconess work, still others to serve in our home church. There is one thing I want you to remember, however, and that is that God has a work for each of you to do, and a plan for each of your lives."

"He may not tell you for some time what it is, but if you are patient and wait for His leading, He will make it very plain what His purpose for your life is. When He does, you must be willing to answer and to go where He wants you to go."

That was five years ago. What of the girls now?

Sally is in her third year at University, preparing for her life work as an overseas missionary, Marge and Carolyn plan to take the deaconess training course, and are teaching school for a couple of years in order to gain some experience in working with children. Ruth and Shirley will be graduating as nurses next spring.

I said at the beginning that there were eight girls in the C.G.I.T. group, so let's take a closer look at the other three.

Shortly after Anne had completed her business course, she got a job with an Insurance Company. She was an excellent typist, a conscientious worker, and in two years, had been promoted to the head of her department. Her friends were very proud of her and those who knew her in the office considered her a great success. But somehow Anne was not satisfied with the work she was doing, and the words which Miss Chapman spoke that night kept coming back to her. Anne continued to think about those words and to pray that God would tell her what He wanted her to do. After some time, the answer came, and it came so plainly that Anne had no doubt in her mind. It was a letter from a minister in a large city congregation, asking her if she would be his secretary. The very next day Anne walked into the Manager's office and handed in her resignation. "If an increase in salary will make you reconsider, it's yours immediately." Anne smiled to herself as she declined his offer. No amount of salary increases would change her mind now.

At the present time, Anne is not only serving as minister's secretary, but as the convenor for Christian Education in that church as well. For the first time, she feels she is doing the work she was meant to do, and though at times she feels she is inadequate for the task she is about to do, she knows that there is always a Strength behind her on which she can rely.

But what about the other two, you ask? Joan was not able to complete her High School education. Her mother became ill and Joan had to find work to support her mother and herself. While she

worked in a drug store during the day, she took a business course at night school. She was offered a good position as secretary to a School Superintendent, and has been working there ever since. She has a very bright and cheerful disposition and this is a wonderful tonic for her mother during her convalescense.

Joan's minister hasn't a secretary, so every Saturday she mimeographs the Order of Service which is to be used the following day, and her mother does the folding. If there is any secretarial work to be done during the week, Joan is always willing to do it. Besides this, she is active in Young People's work and a very capable C.G.I.T. leader. Joan's minister describes her as his unpaid secretary.

I wish I could end the story there, but I'm afraid it wouldn't give a true picture. The eighth girl is Betty. She, too, is a secretary and a very good one at that. Unfortunately, she drifts from job to job trying to find one which she feels has a purpose in it. So far, she has not been successful. Just recently, her minister asked her if she would consider going to work in the Church Offices in Toronto. He had been to Toronto to a Board Meeting and had heard that a good secretary was needed to fill a vacancy in one of the departments. He told her it was important to find someone who was interested in the Church's work, and he had thought of her.

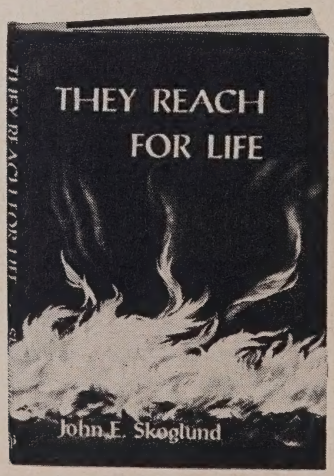
Betty thought it over, and the following day told her minister that she could not accept. It would mean a decrease in salary for her, and she was not willing to make the sacrifice. Also, she felt she couldn't bear to leave home and go to a city 100 times the size of the place where she was living. "Why, I would be completely lost in a big city," she told her mother, and her mother agreed with her because she didn't want to see her youngest daughter going so far away from home. So Betty is still dissatisfied with what she is doing, but she is hoping that some other opportunity for Service will come along without any sacrifice on her part.

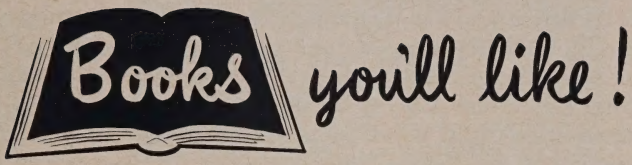
In your girls' group, are there any Annes? Perhaps there is a Joan or two? If there are, your group is the richer for it. Let's hope that the girls with Betty's attitude are few and far between, and let's examine ourselves lest it be found in us.

(Continued from page 460)
time a woman is President she is fully cognizant of all the aspects of the work. However, we seem to expect just as much of one who has been Vice-President for just one year, or perhaps not at all, and then thrust into the Presidency, as we do of one who has come up in the approved manner. It just isn't possible. The first year a woman is President she is getting her bearings and during her second year she is just beginning to feel assured and to put forward some ideas of her own. Such a person really needs a third term in order to feel she has given her best.

Regular changes of officers need to be thought out very carefully. It is not wise to have all officers change at the same time, for example, with a new President it is usually well to have an experienced Secretary. A plan would need to be worked out whereby there was system to the changes so that there would always be a number of experienced officers on the Executive along with the inexperienced.

If you have the privilege of working on a Nominating Committee this fall, think it over. Suggest to your Auxiliary that you adopt the regular changing of officers if you do not already operate in this manner. Whether the term you prescribe is set for two years for each office, or whether you feel three years is better, that is up to you. But give it consideration. Your Auxiliary is sure to benefit.





SUPPLEMENTARY BOOKS ON — "THE CHRISTIAN MISSION IN A REVOLUTIONARY WORLD"

By LOUISE A. REITH

AS ADULT GROUPS use the study packet for 1955-56 on The Christian Mission in a Revolutionary World within which is the book "They Reach For Life", they will find references to other books on the same theme. These books have been written to bring information on the theme to people generally in a variety of ways.

Those planning, preparing and presenting programmes will find additional material to assist them. Leaders of younger groups will find it helpful to have within their own minds the information and inspiration given in the pages of these books. Everyone should read these books in order to know the many and varying phases of revolution in the world, how the Christian Church has contributed to the revolution and the many ways in which it is working to make the message with which it is entrusted known to the world. The following are some of the books available:

THIS REVOLUTIONARY FAITH
by Floyd Shacklock

Because of his experience in the Far East as a missionary, his extensive travels, and his knowledge as a Professor of Missions, Dr. Shacklock is well-fitted to write this book on the revolutionary impact of Chrisianity around the world. This is a serious book on a serious subject. It gives a thoughtful, sane account of the causes and symptoms of this revolutionary world in which we live. He shows how Christianity is a "revolutionary faith" and has contributed to bringing about the revolution and how it attempts, according to Christian principles, to meet the needs of people who are so rapidly realizing their needs. Dr. Shacklock shows quite clearly how the gospel is relevant to the needs of our age, whether the needs be physical or of the mind. He does not minimize what it will cost Christians to answer the need but

emphasizes that "Christian revolutionaries should not be less devoted than some political revolutionaries" and warns—"Don't let anyone steal the word 'revolutionaries' from us. It means the people who are giving their lives for a necessary change. One look at the world, and you know a change is needed."

MISSION UNLIMITED

by S. Franklin Mack

— will appeal to those who like pictorial presentations. It is full of interesting pictures with just enough script to interpret them and help them to show the kind of hope "Christianity can instill in the hearts of men and the power it gives to achieve that hope. *"Mission Unlimited"* shows how Christianity can answer the needs of this revolutionary world and how "unlimited" those needs are which should challenge every Christian to take his share in the Church's Mission.

REVOLUTION AND REDEMPTION

— was written by an Indian Christian, M. M. Thomas, and an American Christian, Paul E. Converse. These two men, because of a deep friendship which grew out of years of contact in the World's Student Christian Federation, were able to write, as is stated in the Foreword, "with a unity of understanding and perspective." The result is an excellent small booklet, stimulating and helpful. It is divided into three parts — "Revolutionary Upheaval", "American Society and the World Revolution" and "The Mission of the Church".

HOPE RISES FROM THE LAND

by Ralph A. Felton

— is a book which should appeal especially to people in Canada who are interested in Agriculture. People on farms will find it particularly thrilling because it will enable them to see "many opportunities to give of their products, their know-how, and themselves, that Christ may be made known to all people and that peace and happiness may indeed come among men".

It shows what Agricultural Missions mean to a needy world. Those who read it will find that "the lives of poultry farmers can be changed along with their flocks"; that all kinds of better agricultural methods can be taught in such a way as to bring people nearer to their heavenly Father in all parts of the world as Christian Agriculturalists strive to "make Christianity touch the whole of life."

See that these books are made known to the people in your congregation and that they are secured and read. Watch this page and the Book List on the back cover for other books which will add to your interest in and knowledge of the Christian Mission in a Revolutionary World.

Boys and Girls!

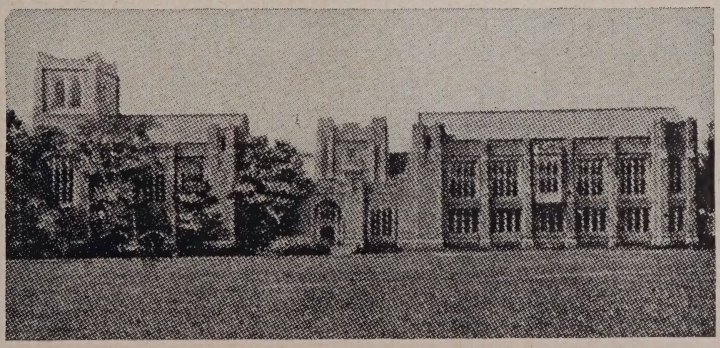
EXPLORING IS FUN

By TOMMY HAIN

I AM TEN YEARS old and an Explorer at Victoria Presbyterian Church in Toronto. There are seven boys and seven girls in the group and we have lots of good times exploring together.

The very first exploration was on our own church in which we learned about its history and about its ministers. The next thing in our church we learned about was the stained glass windows. I am sure the whole church is proud of them. There are nine in all. The first is the good Samaritan. It shows the good Samaritan healing the wounded traveler, who was left on the road. On each side of this window are smaller ones. One of them is a picture of St. John, the other St. Luke. The next window shows Jesus in the house of Mary and Martha. On each side of this are windows of Rebekah and St. Paul. The last one is, I think, the most beautiful. It is the Sermon on the Mount and shows Jesus sitting beside children of all nations who have come to learn His word.

A visit to Knox College was one of the trips our Explorer group made. These are pages from one of the Gutenburg Bibles that were printed from 1450 to 1455 at Mainz. These were the first books ever to be printed



KNOX COLLEGE, TORONTO

with movable type and there are only forty-five known copies in existence today," said Mr. Smith who is the Librarian at Knox College. He was telling us of many of the rare copies of Bibles. There are 45,000 books in Knox College Library and more than 500 are Bibles.

There is a Presbyterian Camp that some of the Explorers are going to, so we thought it would be nice if we sent Albert McRobb, a boy who has been in Explorers for two years. We are sure he will be happy at the camp.

Perhaps you would like to know what we do in our Expeditions. The first thing is a sing-song in which one of the Explorers selects a song or hymn to be sung.

When the meeting comes to order the Chief Explorer calls upon us to repeat the purpose.

As an Explorer
It is my purpose
With God's help
To look to the light,
To do with my might
What is good in His sight;
To follow the Christ,
The King.

—Used by permission of John Oxenham.

After this we sing the Explorer's hymn "This is My Father's World."

Next the Keeper of the Log reads the log of the last Expedition.

The roll is taken and the activity begins. The exploration we are now doing is on India. We are studying its different religions and its welfare. We have been reading the story book "Chand of India." We have built two models. One is an Indian Village in which there is a hut and different animals. The women are shown going about their usual day's work. The other is a jungle scene in which we see different animals both in and out of the water.

Occasionally we have a Bible Quiz in which we have questions about what we have taken up in our worship service in the past month or so.

In our worship we sing hymns and give a prayer of thanks to God for our lovely Church where we meet and worship Him.

We then say our Explorer Prayer.

O Lord our Maker
We art thankful
That Thou art a loving God
Teach us Thy way O Lord,
That we may always serve Thee
Forgive us when we fail
And give us courage to try again.
Amen.

Finally we get ready to leave. We always try to observe our motto "Be Doers of the Word and not Hearers only."

OBITUARIES

MRS. ALBERT MAAS

Once more we are called upon to record the death of one who was formerly a member of the Council Executive. On Friday September 16th Mrs. Albert Maas passed peacefully away after a brief illness.

Mrs. Maas had long been actively interested in the Women's Missionary Society through the senior auxiliary of Knox Church, Toronto and later on Council Executive from 1937 to 1938. During that time she became secretary for Manchuria and South China. Her service was distinguished by conscientious attention to every detail of her territory and a keen interest in the personal welfare of the missionaries under her charge.

Never very robust physically, Mrs. Maas found the demands of the Council Executive too arduous and resigned, but continued her support of the society until her death.

MR. J. T. MacMURCHY

Members of the Women's Missionary Society extend sympathy to Bessie MacMurchy, recently returned to India, on the death of her father, Mr. J. T. MacMurchy.

Mr. and Mrs. MacMurchy celebrated their diamond wedding anniversary on October 11th. Miss MacMurchy wrote that it seemed as though her father was determined to keep going for that special occasion.

Mr. MacMurchy was 85 years of age and had been in poor health for some time.

MR. JAMES MACKENZIE

Members of the Women's Missionary Society extend sympathy to Miss Margaret MacKenzie, serving as a missionary on its staff in Tamsui, Taiwan, on the death of her father, Mr. James MacKenzie.

Miss MacKenzie, who is coming on furlough in 1956, had hoped to be here for her father's 90th birthday. His pride in her and in the work she is doing in Taiwan has been a great source of strength to Miss MacKenzie.

TRIBUTE TO THE LATE MRS. R. S. STEVENS

IN THE DEATH of Mrs. R. S. Stevens the Women's Missionary Society of the Presbyterian Church in Canada has lost a devoted Christian member and a faithful conscientious worker. Mrs. Stevens, fondly remembered by our members as Miss Margaret Grigor, was a pioneer deaconess in the Wanham field of the Peace River District. She was appointed to that field in August 1933 and here she laboured until 1938 when she married Rev. R. S. Stevens, D.D. of Wainwright, Alta.

Mrs. Stevens made her headquarters in Wanham. From this point she first ministered to three other groups, Prestville, Heart Valley and Westvale, but later other points were visited and work organized. In each place our deaconess conducted services, organized Sunday Schools, Mission Bands and women's and girls' work. In those days travel was most difficult, paved roads unheard of, but with a team of horses and a democrate, known then as a Bennett buggy, she travelled from place to place. In order to conduct Sunday Services at the various places she travelled between thirty and thirty-five miles on Sunday. On the occasion of her first visit to Blue Berry Mountain, where a service was being held in the evening at the home of Mrs. O. McDonald, she encountered very bad roads and had to be assisted on her way. Disappointed and discouraged she felt she would be too late for the meeting, that all would have gone home. But much to her delight and surprise as she neared the home she heard the group singing the lovely old hymn "Oh Love That Will Not Let Me Go". They were waiting for her message. To many small groups of people, to lonely women in the homes, Mrs. Stevens, brought a message of cheer and comfort and often leaving behind a parcel of badly needed clothing sent to her by our Supply Department.

There were no church buildings in which to worship when Mrs. Stevens entered the field, but through faith, courage and much struggle on the part of herself and the people a church building was dedicated at Wanham on October 14, 1934. Church buildings at other points have since been built. It can now be truly said of our beloved deaconess, "She being dead yet speaketh", for she laid a true foundation for Christ's work in that pioneer corner of our Dominion.

To one so devout, so faithful in her service to our Master, we would pay a most profound tribute.

T.A.M.

SEVENTIETH ANNIVERSARY

THE NORTH MORNINGTON Women's Missionary Society Auxiliary celebrated their seventieth anniversary during the summer, with the president, Mrs. Robert Steven, presiding.

The Rev. Donald Archibald, minister of the church, welcomed the guests, using as his theme "Give me thine hand" II Kings, to verse ten.

Mrs. Leslie Adair read the account of the seventy years service by the Women's Missionary Society Auxiliary. This account was prepared by the late Mrs. Robert Boyd.

The society was organized in the year 1885, during the ministry of the Rev. John Kay, by Mrs. Gordon of Harrington, (mother of Ralph Connor), and Mrs. Hyslop of Motherwell. The first officers were, President, Mrs. John Stewart, Vice-President, Miss Eliza Whaley, Treasurer, Miss Elizabeth Anderson, Secretary, Miss Susie Freeborn.

The Stewart Mission Band was formed in 1917 by the Rev. and Mrs. A. C. Stewart, (late moderator) and in 1934 this was taken over by the "Northern Lights", Young Women's Auxiliary. Later a new Mission Band was formed by Miss Lily Macarthur and Mrs. John Williams, now of Lloydminster, Saskatchewan.

A short memorial service was conducted by Mrs. Petrie in honour of those who have gone to their reward.

The guest speaker was a former member of North Mornington Church, Mrs. Bricker of Elora, (mother of Miss Helen Bricker) who used in her message the story of Timothy and stressed very strongly the importance of early christian training in children.

BRITISH COLUMBIA

MRS. A. FISHWICK, 1636 E. 29TH AVE., VANCOUVER 12, B.C.
PRESS SECRETARY

VICTORIA PRESBYTERIAL—The Presbyterian girls of *Vancouver Island* enjoyed a delightful 10 days at Camp Thunderbird, Glinz Lake. This beautiful camp site is set in the Malahat range of mountains and the new buildings recently added gave a new atmosphere to the camping period.

Mrs. R. A. Davis, Victoria, convened the camp. The C.G.I.T. groups were under the leadership of Miss Eileen Flower of Rockford,

Wash. and the Explorers were led by Mrs. A. K. Young of Nanaimo, assisted by a very capable staff of leaders and junior counsellors. "Sailing with Christ" was the theme of the senior Bible Study and the Juniors "Aboard Ship with Christ", both groups using projects that were related to sailing. All the buildings were named in keeping with ships quarters.

Fifty-five girl campers participated in all the activities of camp with enthusiasm.

WESTMINSTER PRESBYTERIAL—The July meeting of the Afternoon Auxiliary of *Kerrisdale Church,* Vancouver, took the form of a party meeting in the garden of Miss Janet Hatfield. A special invitation was extended to the West Vancouver Auxiliary and to several new members of the Kerrisdale congregation.

Both C.G.I.T. groups of Kerrisdale Church, Vancouver, attained Chevron standard this year. The Chevrons were presented to the girls at a morning service by Rev. H. Lennox. This is the second year in a row for the senior group which is under the leadership of Mrs. R. S. Graham, while the intermediate group, led by Miss Ann Lennox, has attained this high standard in this, the first year of their organization.

At a luncheon meeting of *Robertson* Auxiliary, Vancouver, a Life Membership was presented to Miss Lily Bell, a faithful worker.

HAMILTON AND LONDON

MISS FLORENCE BAXTER,
FRONT ST., CHIPPAWA, ONT.
PRESS SECRETARY

HAMILTON PRESBYTERIAL — Husbands and friends were guests at the Anniversary meeting of the Elsie Henderson Evening Auxiliary of *Kirkwall.* Dr. Jessie Findlay gave an illustrated talk on her medical missionary work in India and the leaders, Mrs. K. Bailey and Mrs. A. S. McKnight reported on the newly formed Mission Band.

A very successful 70th Anniversary was celebrated by the Senior Auxiliary of Kirkwall. Mrs. D. M. Allan, Hamilton conducted the Worship Service and Mrs. D. Munroe, also of Hamilton, introduced the guest speaker, Mrs. A. Hamilton, of Atwood, the Synodical President. Guests were present from Hamilton, the Senior Auxiliary and Evening Auxiliary of West Flamboro, Sheffield and the Evening Auxiliary of Kirkwall. Greetings were conveyed by these on this happy occasion.

SARNIA PRESBYTERIAL—*West Adelaide* Congregation mourns the passing of a beloved member in her ninetieth year. Miss Watson was a Life Member and a charter member when the W.M.S. was organized in this congregation 56 years ago. Her memory is an inspiration. To those knowing her the world is better because of her and her congregation,

as they continue to uphold the ideals for which she stood, will faithfully hold in remembrance a beloved Christian friend.

STRATFORD PRESBYTERIAL — An outstanding evening in the history of Burns *East Zorra* was the celebration of the 70th Anniversary of the founding of the W.M.S. Former members, friends, and neighboring societies, numbering around seventy, were present and the service was in charge of the present W.M.S. group. Mrs. Russell Ballantyne represented the Presbyterial and the Moderator of Presbytery, Rev. A. K. Campbell, was the guest speaker. A beautiful bouquet of flowers in memory of all former members was sent to Mrs. R. G. Stewart, of Woodstock, the only living Charter member. The Anniversary Cake, as it graced the table, with its lighted candles, was a highlight of tea hour.

TORONTO AND KINGSTON

MRS. C. A. MCGIBBON, 70 GLEN MANOR DR., TORONTO, ONT.
PRESS SECRETARY

BARRIE PRESBYTERIAL — The meeting of the *Elmvale* Presbyterian Women's Missionary Society was held in the Sunday School rooms, with Mrs. Donald Currie, Honorary President presiding, in the absence through illness of the President Mrs. A. MacAuley. The guest speaker for this meeting was Mrs. Paul Rumball. After Mrs. Rumball's inspiring address, and repeating the Lord's Prayer in Korean language. Mrs. Rumball received a hearty vote of thanks.

Sectional meetings of BARRIE PRESBYTERIAL Women's Missionary Society were addressed by Mrs. P. M. Gould, B.A., Director of Publications of Council Executive, who gave most interesting information as to the great detail in getting materials to Press for the Glad Tidings. She stressed sending in pictures of interest, also new ideas for program material. She also stressed getting reports in early, and told of the time it takes before it reaches the Glad Tidings. Good attendance was recorded from sections, *Allandale, Stayner, Tottenham, Midland, Guthrie,* later one section was held in *Gravenhurst.*

Sixteen C.G.I.T. girls under the leadership of Miss Doris Kearns and Mrs. Charles Rodgers, joined in a service of affiliation with the W.M.S. of *Essa Road Church.* The impressive service with the lighting of candles to symbolize the various branches of the work, was conducted by Mrs. Wm. McEachern, President of Barrie Presbyterial, who gave a brief but comprehensive talk on the work in Canada and Overseas.

LINDSAY PRESBYTERIAL—The members of *Chalmers,* W.M.S., Uxbridge, Ontario, were invited to the home of Mrs. J. K. Noble on August 10th to do honor to Miss Margaret Leask, a daughter of the

President, who is returning to her work in the Helen Macdonald Memorial School, Jhansi, India.

The prayers and good wishes of the congregation accompany Margaret to this far away corner of God's vineyard to her chosen work in "winning the world for Christ".

Beaverton Auxiliary has had two very enjoyable meetings this year. The special speaker for one meeting was Miss Marion Williamson of the Bhil Field, and in August, Miss Lillian How, a native of Formosa and a leader at Glenmohr camp was the speaker.

ORANGEVILLE PRESBYTERIAL — A family night was held in Cookes Church, Markdale on August 31st when the speakers were Rev. Paul and Mrs. Rumble. Mrs. Rumble displayed Japanese figurines, oriental costumes and many articles brought from Japan. Rev. Paul Rumble showed slides and his daughter, Janet, dressed in Japanese costume sang a song in Japanese. Mr. W. Alcox, chairman of the board of managers thanked the W.M.S. and the Rumble family. Mrs. H. B. McInnes president of the Markdale auxiliary, welcomed the large attendance.

SAUGEEN PRESBYTERIAL—With the death of Mrs. (Dr.) Sneath the Presbyterian W.M.S. of *Durham* has lost a valuable member and friend. Mrs. Sneath was twice a member of the Executive of the Saugeen Presbyterial as Welcome and Welfare Secretary and Supply Secretary. Before coming to Durham over twenty-five years ago she was an active member of Amos Church in Dromore. In Durham she was active in church work in her own quiet way always willing to help others, especially visiting the sick and shut-ins.

TORONTO EAST PRESBYTERIAL — A meeting of the *Anna Cooper Auxiliary of Willowdale Presbyterian Church* was held with the President, Mrs. J. Butcher presiding. It was the 30th Anniversary of the Auxiliary. Members from several neighbouring churches were in attendance, one of whom was Mrs. Jas. Anderson of Cooke's Church, Mrs. Anderson is a past President of the group, and is still active at the age of ninety years. Mrs. R. Dewar, a charter member, told of the highlights of the history of the Auxiliary, and was presented with a Life Membership in the W.M.S. by Mrs. A. McLean. The guest speaker was Mrs. J. A. Newstead, President of Toronto East Presbyterial.

The *McIntyre Auxiliary of Beaches Church* held a special meeting on Wednesday evening June 8th. The guest speaker was Mrs. Morris Zeidman who gave a very interesting and informative talk of the history and of the work done at the Scott Mission. The soloist was Mrs. Winnifred Reid from Calvary Baptist Church.

An interesting part of the meeting was the presentation of Life Membership Certificates to two of the

members, thus making the McIntyre Auxiliary 100% Life Membership. The two recipients were Miss Lottie Mackenzie and Mrs. Cecil Whitehead.

A great variety and number of canned goods were brought to the meeting by members and visitors and were given to Mrs. Zeidman to assist in the great work at the Mission.

The meeting closed with the singing of Blest Be The Tie That Binds, followed by the Mizpah Benediction.

MONTREAL AND OTTAWA

MRS. H. R. ROBERTS,
580 KIRKWOOD AVE., OTTAWA,
PRESS SECRETARY

GLENGARRY PRESBYTERIAL — The seventieth anniversary of the organization of *Glen Gordon Auxiliary,* Lancaster was recently celebrated at Peace Memorial Camp, Lancaster. A large number of friends and members attended the meeting which was opened by Miss Hilda Snider, President.

The Auxiliary was organized on March 4, 1885 with 13 members. The history of the Auxiliary from 1885-1955 was read by Miss M. J. MacLennan, Mrs. Jas. Sangster and Mrs. Geo. MacCallum. Mrs. E. L. McNaughton led in a service of remembrance and spoke of the spirit and vision of the founders of the Auxiliary. A minute of silence for departed members was observed.

The guest speaker, Rev. David Hostetter was born in India of missionary parents and is now ministering to the Presbyterian congregation at Valois, Quebec. He spoke on Extension and Expansion in his church work in Valois and Point Claire.

Mrs. Alpin McGregor, President of the Presbyterial spoke briefly of the work of the Presbyterial Board and the progress of the Cecilia Jeffrey School.

An Honorary Life Membership was presented to Mrs. D. Mason MacLennan who down through the years has given loving service to the Missionary Society.

During the tea hour an anniversary cake was served.

MISS MARGARET ALLAN

It is with the deepest regret that we have heard, at the moment of going to press, of the death of Margaret Allan, Deaconess of Hamilton Presbytery.

A full obituary will appear in the December issue of this magazine.

FINANCIAL REPORT

Nine months ended September 30th, 1955

General Fund

Receipts

Synodicals:		
British Columbia	$ 2,900.00	
Alberta	3,492.64	
Saskatchewan	1,910.62	
Manitoba	3,831.53	
Toronto and Kingston	37,079.00	
Hamilton and London	38,427.65	
Montreal and Ottawa	19,929.00	$107,570.44
Interest on Bonds		450.00
Special Gifts		3,195.25
		$111,215.69

Expenditures

National Missions	$47,672.11	
Overseas Missions	80,569.92	
Organization	28,543.88	
Publications	12,794.24	
Administration	12,629.32	
Council Meeting	5,230.20	
Christian Literature	5,360.00	
Insurance and Taxes	946.08	
Grants	1,135.00	
Student Work	325.00	
Visual Education	20.00	
General Contingency	618.50	
Special Gifts	2,143.27	$197,987.52
Expenditures from 1953-54 Balances		13,210.01
		$211,197.53

Special and Trust Funds

	Receipts	Expenditures
Indian Residential Schools:		
Cecilia Jeffrey	$42,423.68	$ 33,881.94
Birtle	54,767.28	39,387.10
Supply	10,057.51	7,103.04
Pension and Retirement Fund	6,417.45	11,673.24
Overseas Fund	5,139.92	502.11
Special Fund	668.49	244.22
Legacy Fund	38,190.41	3,585.77
Peace Thanksgiving Fund	1,592.10	1,522.14

HELEN P. SINCLAIR, *Treasurer.*

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Miss Read until March 31st, 1956.

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The Glad Tidings

NOVEMBER
1955
VOL. XXXI

Youth in the new India.

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THE GLAD TIDINGS

VOL. XXXI TORONTO, NOVEMBER, 1955 No. 10

EDITORIAL

by MARY WHALE

INDIA is in the forefront of people's thinking not only in India but throughout the world, both as a country on the threshold of great development economically and socially and as a leader among the nations of South-East Asia. Her leaders are exponents of the theory of "peaceful co-existence" and have energetically set out to make practical proof of their theories. There is no doubt that these men have the deep admiration and support of their own countrymen in their diplomatic endeavours. More than that, India is accepted as the leader of the masses of Asia and Africa as they move forward to take their place in a world which will have a place in the sun.

What part does religion play in this march of the nations?

Religion is the greatest motivating force in India today as it has been throughout the years. Therefore it is rather disturbing to have the impression from the printed page of the Western world, from the comments one hears, that some people think there is a time limit on the influence of Christian missions in India today. This undoubtedly arises from the fact that a few missionaries from the West have not been invited to return to their fields and also as a misinterpretation of modern mission policy which calls for a change-over in leadership from foreign to Indian personnel.

The withdrawal of mission staff from some areas does not mean that our missionary endeavour is in any way lessened. Nor does it mean that new personnel may not be required in some other area. But missionary policy in India does need the understanding of Christians throughout the Western world. That means you and it means me. There is a sense in which the front line of the missionary endeavour today lies not in India

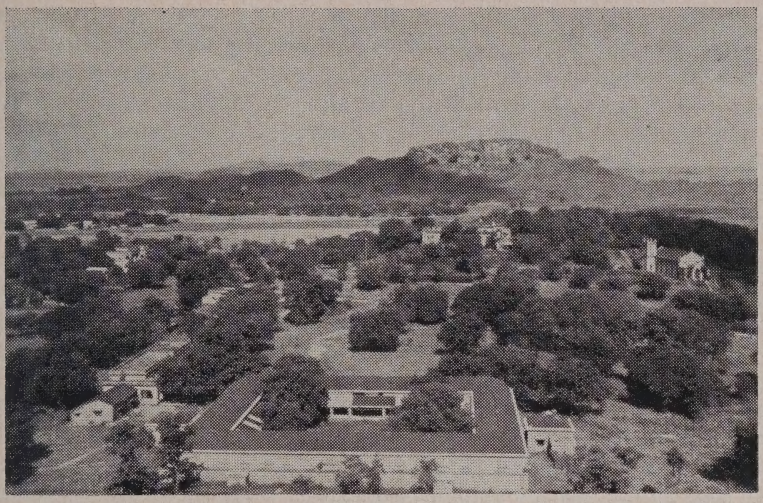
or in any other country served by Western missions, but in the West, in Canada, in your congregation, with *you*.

For over fifty years, the Canadian Presbyterian Church has worked in India. Today, in the Bhil country, a Presbytery of the United Church of North India represents the area and the people served. In that Presbytery Canadians and Indians work together toward the building of the Church to which they belong. That Presbytery is steadily taking on new responsibilities. The immediate advance is in the matter of integration. Plans have been drawn by which a change-over of responsibilities from mission to the Bhil people in evangelistic work will eventually be effective. In Jhansi an Advisory Board, whose membership is largely Indian, is assuming responsibility for the management of the Helen MacDonald Memorial Higher Secondary School. In both cases the people of the country are accepting shares in financial obligations also.

Let us look more closely at what these two steps forward mean—first in the Bhil country. Through the years we have been there we, as a Church in Canada, have assumed the responsibility for the preaching of the Gospel. That is, we have first sent missionaries to preach and teach. Then as the work moved on and more and more Bhil people became Christian, we trained men and women to do evangelistic work and paid them a stipend. Missionaries have continued to share in the work, both as supervisors and in the actual day by day tasks. Now the people have reached the place where they realize that part of the privilege of being a Christian is in sharing the responsibility of proclaiming the Gospel. To do that they must plan with the mission staff how they can take their part not only in the planning of the work that is to be done, but also in how money will be raised in India to do that work.

This is a long step forward for our Bhil friends. Economically, they have suffered much hardship through the years. Pushed back into the unproductive hills of Madhya Bharat Province by the various advances of conquering people from the North, they have had famine added to the prevailing difficulties under which they lived. Right now, they are just recovering from a severe famine which, you will recall, lasted some two or three years.

In order to share fully in the advancement of the Church in their area, the Bhils, represented by their pastors and evangelists, will have to plan the missionary methods by which they may achieve the end they desire. It may be that more of the work formerly done by evangelists and Bible women will have to be done by laymen. It may mean that the preacher will have to follow Paul's example and have a means of making his living as he carries out his Christian calling.



Canadian Mission Compound. Boys' hostel in foreground. The Church at the right. W.M.S. buildings are hidden in the trees at the left.

Other means and combinations of plans may be worked out. But you can see that it will take patience; the people will have to have a mind to work at this sharing of responsibility. Above all they will have to have strong faith that God, who called them to be His own, will lead them all the way and though that way at times may seem hard, He will not fail them. They need our help in that, not just to supply the people from Canada who will stand by their side through these times, but they will need our understanding of this thing they are trying to do, they need our prayers on their behalf. This latter was a request I heard everywhere I journeyed in India: "Pray for us that we may do the Lord's will". It is my opinion that this is the way we can help best at this time and unless we do share in the growth of the Church among the Bhils in this way, we are going to be deprived of a great privilege ourselves. The day has now come when we do the job together. Just as missionary and native worker work side by side, so must we who have identified ourselves with them work side by side, giving our support, through prayer and interest and material resources. It must be a "parnership of obedience" right along the line.

In Jhansi, a similar situation has arisen, but this time in the Helen MacDonald Memorial Higher Secondary School. The time has come for the people there to take more of the load of leadership. They, too, have

been preparing for this day through the years. When the school was started fifty years ago, the children who attended were supplied with all the things they needed: food, clothing, books. Today, parents are taking much more of that load. Those who can afford education for their girls pay their tuition and board; those who cannot, are helped through various bursary and scholarship plans. Most of these latter funds now come from Indian resources and from other mission groups who send their girls to our school, the only Christian secondary school for girls in a large district.

The spotlight of responsibility has turned to India in the case of this school. As this magazine reaches you, the Advisory Board will be meeting for the second time. The task that lies ahead for these people is a heavy one but a particularly challenging one. They have been charged with the task of governing the school in its educational and evangelistic policy and seeking an increasing amount of funds to support the school. In addition they are living in a time in India when education is of great importance for the development of the nation. India's leaders recognize this and are giving much time and thought to curriculum and to raising standards of learning. But like a small child anxious for reward for his labours, India wants the end before she has thoroughly explored the means, hence much confusion in thinking and acting education-wise.

The part that Christian missions have played in developing education in this great country cannot be ignored by leaders in education. This is exemplified in the fact that our school in Jhansi has been asked several times to upgrade to junior college status and offer science courses which will fit girls to take university courses in the various fields of senior science. The Advisory Board in Jhansi must study the needs in India today and must assess the part Christian education should play to give the country the strength it needs through education.

In this case as in the former, that group of people and all our staff people in Jhansi need our understanding, our common supplication for guidance, for strength and courage to see through a task which calls for all possible resources.

These two illustrations of the evolving of modern mission policy bring us back to the place from which we started: the position of India in the world today and the importance of religion in developing India's thought and action. India is the home of three of the world's great religions: Hinduism, Christianity (taken to South India by St. Thomas), and Buddhism, a reformed Hinduism in its beginning. In the two non-Christian religions the adherents depend on works to put them in good standing with their gods. Christianity brings a faith in God—not achieved by any physical accom-

Wash-up time. The girls at Amkhut School wash their dishes after the evening meal.

plishment—but through a dedication of oneself consciously to One Who gives peace and power to those who receive Him.

Today as India stands on the threshold of a new world for her she needs the selfish devotion to duty and to highest standards exemplified by the true Christian. She needs the citizen who casts aside selfish interests to serve his God and his country. The leaders of the nation realize this, and are constantly calling upon the people for greater gifts of work and of land. India, if she is to keep her proper place among the nations, needs the strengthening of the fellowship of Christian believers. Our task is to pray that across the thousands of miles that divide India and Canada there may develop a two-way traffic of unseen, intangible, but most precious of all things, strong ties of love and friendship made possible by Jesus Christ.

India is calling to you today to give her your share of Christian love and devotion.

THE CHALLENGE OF THE NEW INDIA TO THE CHURCH

By RAJAIAH D. PAUL
Secretary of United Church of South India

THE CHURCH IN THIS context is the whole world-wide Church, not merely the Church in India. The new conditions in India that have come into being are a challenge not only to the Church in India, but also to the Church in the West. Indeed the challenge is more to the Church in the West because the new India, that has come into being, is in a very real sense the creation of the Western people. European commercial enterprise first and later the political and cultural contacts which India has had with the West, coupled with the missionary activity and the evangelical zeal of western nations are primarily and, under the providence of God, responsible for evolution of the new India which we now see.

It is indeed a new India that has come into being during the last few years. The old India is gone, has vanished completely. That conditions in India have been rapidly changing during recent years is vaguely realized even by people who are not interested in the country any more than to read what now and then appears about her in the newspapers. Everyone knows that some seven years ago India was granted complete political independence and that its people chose to become a sovereign independent republic, but at the same time to retain their membership in the British Commonwealth. This was achieved without a revolution and without any violence or bloodshed, though not without a passive struggle — and because of self-sacrifice and goodwill on both sides. Practically everyone knows also that India is figuring largely in World Council, political, scientific, social and religious, and is making a not inconsiderable contribution to world thinking and world progress and to world peace, though now and then her actions and her attitude are not fully understood by some nations and do not get universal acceptance.

But very few people outside India fully realize how life in India has been entirely revolutionized. Not only have we, who live in that country, had to change our ideas and our modes of life, but even those outside and far away have had to revise their ideas about India and modify their attitude towards her people. So far as the Church is concerned, here again there is need for a complete re-orientation of attitudes and a revision of missionary methods.

There has also taken place a revolt against western theories and practice of social superiority. There are indeed differing intellectual and cultural levels and at any given time, it is not only possible, but it is true that some nations are on a lower level than others. But that does not mean that the nations which are on a higher level at any given time are justified in considering themselves as superior, or in treating others as belonging to a lower race. God made of one blood all nations of the world and when He, in His good providence, brings about contacts between the nations of the world, He does so because He wants such a contact to benefit both the nations concerned, not in order that one may exploit the other. This is God's process for establishing His Kingdom on earth. It is the devil that is always trying to obstruct God's purpose by vitiating historical happenings.

The impact of the West on India and on the East has led to an almost complete revolution in the Indian manner of life. While it is true that the Indian village is still a stronghold of conservatism, and life in an Indian village has not been changed so thoroughly as life in Indian towns and cities has been, still even the Indian village seems to be succumbing to the advances of modernized life even though the villages of India have been affected in several ways — some say for the better and some say for the worse.

Some thirty years ago the normal way for an Indian villager to transport himself as he went about his daily work and business was to walk or if he had more than a walking distance, to go by bullock cart. Only now and then, if his social duties or his religious obligations made it necessary to go to the wedding of a distant cousin or to make a pilgrimage, did he go by train. Buses were unknown in those years. Now no villager walks even a short distance if he can help it. Buses are now within easy reach of every single villager in the country. Usually the Indian villager rose with the sun and went to bed by dusk. He had no need for anything more than an oil lamp. First it was locally produced vegetable oil that was used, later it was imported kerosene oil. Nowadays the electric light is fast superseding the oil lamp and every other villager carries an electric pocket torch.

Our whole course of life has changed from the old simple unsophisticated and somewhat primitive pattern, to one more complicated, more costly and more unsuitable.

Apart from these externals, the inner life of Indian society has also undergone a change. The structure of the Indian family has itself changed in recent years. The joint family system which used to be the rule has completely gone even in the villages.

The change that has come over womanhood in the East is perhaps the most fundamental of all. In India the franchise has now been

thrown open to women on a basis of absolute equality with men. Many women legislators are now to be found both in the provincial and central legislatures. Some women hold important positions in the executive wing of the government. It is said that in India women occupy more important positions in public life than in many other countries. Women's education has been steadily developing. Women are now competing with men in practically every walk of life. No form of education is now denied to women on the ground of sex. We have now quite a few women lawyers, women engineers and a few even in the higher executive posts in the civil service. Women are now recruited even to the medical wing of the armed forces. There are Indian women ambassadors, administrators and representatives on international bodies. There are a host of others, not only in the old recognized vocations of the teacher, the doctor and the nurse, but also in such occupations as private secretaries, clerks, stenographers, telephone operators and even bus conductors.

There are flourishing women's organizations all over the country. Women's societies, clubs and political associations flourish in the land. Even the village women refuse to be shut up in the house and want to lead a life of their own. This in spite of the fact that even today no more than twenty men in a

Women play a large part in economic life of India. Two Kashmiri ladies hoeing corn.

hundred and ten women in a hundred can read and write in their mother tongue.

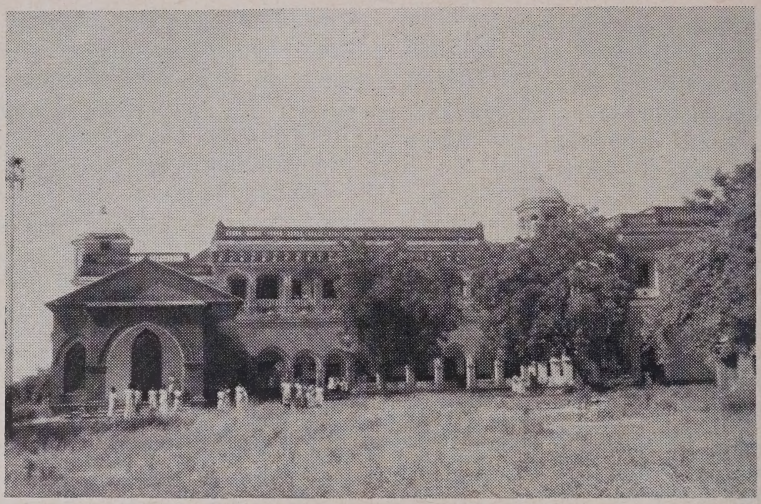
Change is in the air; and modernism spreads even when and where people are not ready for it.

But what matters most to the Church is the change in the religion of the country.

Alongside of all this social change, there has been naturally and as the concomitant of rising nationalism, a resurgence of the older religions of the land, an attempt to bring up to date as it were, both in theory and in practice, an attempt to rid man of whatever there was in man opposed to modern scientific and philosophic ideas, and to civilized ethical conceptions. The Hindu has for example revised his cosmogony and his marriage laws; and the Moslim idea of paradise has undergone a rapid change in the fact of the scientific and the moral ideas that come from the West. There is even a growing feeling in India as also elsewhere in the East, and most pronounced in Ceylon and Burma and other Buddhistic countries, that Christianity stands thoroughly discredited, judged by the results of its practice by western nations and by the Christians in the country also.

All these ideological changes in the intellectual background of the people's thinking and even the change in the religious climate of the country are due directly and undeniably to India's contact with Christianity and the Christian nations of the world, and their Christian culture; and the stimulus given by a study of Western literatures and especially of the Bible. The indirect influence of Christianity, this secondary result of the Christian missionary enterprise in the country is as remarkable and worthy of note and is creditable as the formation of Christian groups throughout the land and the creation of an Indian Church. The moral growth of a nation and the radical changes that are taking place in India life and thought are as much evidences of the success of the Christian mission as the actual conversion of a certain proportion of the population to the new faith.

It is very necessary for us to bear this in mind. The greatest temptation for the Christian Church at the present time, especially of its rank and file and of, shall we say, its camp-followers, those who follow it at a distance without participating in its life and activities, is to adopt a defeatist attitude, to think and say that it has failed, to get slack about the imperative need for the missionary activity, and to let the enthusiasm for spreading the Gospel flag! No! Christianity has not failed. It will never fail. It may be that we Christians have failed our Lord and our religion. If we have read our Bible aright and have learnt something of God's purpose for this world we shall know that sooner or later, in God's good time the whole world and all the peoples of the



Helen Macdonald Memorial Higher Secondary School. The girls are gathering for morning worship. The new Chapel faces us.

world will come under His sway and to a one knowledge of God as revealed through and by our Lord Jesus Christ. Christianity has done great things for India and you as Christians of the West are primarily responsible for what it has achieved and we are thankful to God for what you have been able to do.

You have created a church in India. A community of ten million Christians; you have, by your impact, produced a social revolution in the country. You have by your teaching inaugurated an intellectual renaissance, which is growing in strength and momentum every day and producing unexpected results. Your religion has brought about a religious ferment among our people. The older religions awakened and are brushing themselves off and putting on new dresses.

Christianity and Christian progress have indeed achieved much under the providence of God in India and in the East. The greatest achievement is the creation of the Indian Church, except for that section of the church in India which has existed in the South-west coastal regions from very ancient times. The rest of the Church in India is the creation of modern missionary effort; and believe me, you, the Churches of the West, have no reason to be ashamed of your daughters in India and in the East. These, your daughters, are indeed rapidly growing — thank God — in beauty and in the beauty of holiness.

YOUTH IN THE NEW INDIA

By ELIA PETER
Youth Secretary of Methodist Episcopal Church in India

EXAMINATION TIME BRINGS with it several problems for young people in India. Stimulants like tea and coffee are consumed to keep them awake and enable them to finish their portions by hook or crook. Many students who have not worked during the year want to make up now. Memory is the biggest thing in our examinations, and failure will mean waste of one year. At the time when the results are announced many are disappointed. In extreme cases even suicides are possible.

The months following the examinations are the times of testing and temptation. Young People took their education but they had no purpose. They do not know what they are to do. There is a big question mark before them. Our biggest problem is unemployment. There are ten times as many applicants as there are jobs. In olden days (and even now among the uneducated classes) the children would naturally take up the profession of their forefathers. But our present educational system cannot train us for that any more.

Communism:

Youth who are unemployed are looking to various agencies for help. Naturally many are disappointed and try to join that group or party which poses as their emancipator. Communism has a great appeal to the havenots including college students who are sensitive to the needs of themselves and society. Communist literature is easily available and cheap. To make matters worse there has been a good deal of corruption in high places. Only communism seemed to be the panacea for all evils.

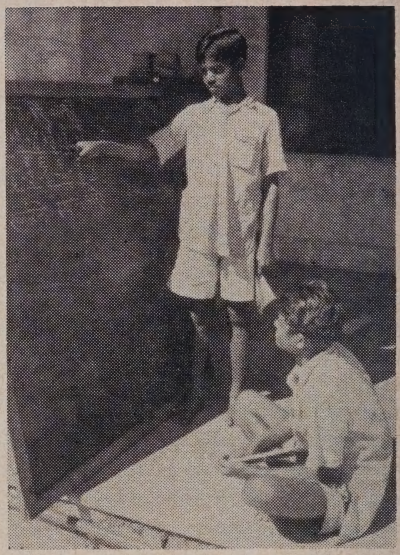
On the other hand it seemed to threaten the whole social structure, the family and economy and religion. There were acts of violence and in some places the government was forced to ban it. So it had to go underground and that is where it became very powerful. Its members had undergone many hardships and people were made to believe that it was for a good cause that communists were prepared for any suffering and sacrifice. Educated men and women were living in forests and were always telling people that they wanted to remove injustice, want, hunger, black market, etc. At this time the general elections were held when communists secured many seats. It seemed very clear to all that there are certain things which the communists were em-

phasizing and unless the Government opened its eyes and met the needs of the people, they would lose confidence in it. The Government began to introduce laws to remove the vast differences. The ban on the party was removed and like other parties it began to work in the open. Soon the people discovered what it could really do in normal conditions, and if its methods of violence could really work.

In the last elections in one of the strongholds of communism only 14 seats out of 186 were secured by them. In the previous house they had about seventy seats. As long as the needs of the people are met and the high traditions of religion and culture of India are maintained, communism cannot be a threat to India. The people of India are not afraid of communism. They do not like poverty, unemployment and godlessness.

Nationalism:

There was a time when extreme nationalism was prevalent in India. This was necessary because that was the only way to gain independence. It stimulated the development of many industries. As a free nation we wanted to improve our country to be one within the family of nations. We also wanted to make a contribution instead of being always at the receiving end. In some cases the so-called nationalism had led to opposition of other religions. But this has not affected the general religious tolerance.



"Each One Teach One" has a particular application for these two lads. Both are recently added students in the Amkhut School. The "teacher" came first. His pupil is being helped along by those special tutorial classes so he may soon be able to join his own age group.

Religion:

India is a land of many religions. This led to many religious riots, the result of which was its partition into two countries. It is now felt in some quarters that all religions say more or less the same thing and the best thing for us to do would be to take the good things in them all and compile them into a common religion.

This trend to syncretism is growing, so our people need a right religious outlook. It is difficult for us to enjoy the fruit if we cast away the roots of a tree. Loyalty to one's religion does not mean that we are

hating another religion. A healthy religious tolerance, and a useful give and take, is possible only if we know our faith.

The problems which India is facing are peace time problems and the policy of the Indian Government is to engage in peaceful pursuits. India is threatened by famine, floods, epidemics, unemployment, etc. And so it cannot understand why nations cannot prepare for Peace instead of War.

The problems which India is facing are those which are the results of changing conditions in society — changes due to a breaking away from the joint family system, changes as a result of industrialization and introduction of machinery, changes due to the influence of western civilization and an effort to retain the values of the old culture, changes due to a new political consciousness and a sense of liberty and equality.

These are the days when India is launching big schemes of development. Construction of dams, irrigation canals, national savings schemes, educational development, railway improvement and many other projects are being undertaken. There is also a bid for improving agriculture and industry. India is just emerging as a free nation and the people are now learning to be responsible citizens.

The Place of the Church:

The Church has a great responsibility in training citizens in honesty and integrity. We should learn to keep our villages and towns clean. We should learn to stand in queues, we should as good citizens be willing to do our share for the welfare of the country. Christian schools and colleges may undertake to train people to help in the Government schemes and send forth people with strong character.

The Church can help create right attitudes. The relationship between boys and girls could be on a healthy level. Some people try to copy the western customs in this connection without the necessary ethical background.

The Church can render a great service if it provides opportunities to youth for recreation and fellowship in their free time. Libraries, Social Halls, Recreation Clubs, etc. are greatly needed. Under good leadership this can help youth to be good stewards of time, help them in their relationships and attitudes to become worthy and responsible citizens.

Finally the Church has to train youth in ecumenicity. Church Union is being talked about in India and it is a reality in South India. But it is a pity that very few people are informed about it. Many laymen and ministers do not see the significance of the one Church. It is now becoming more and more clear in India that the church can live only if it is united, and we hope a day will come when there will be one Church in India so that a united witness is possible.

PRAYER

O Thou who art the hearer and answerer of prayer we bow before Thee seeking to worship Thee in spirit and in truth. May Thy Holy Spirit guide us as we pray.

Our hearts are open unto Thee. Thou knowest all the failures and sins which grieve Thee and mar our services. Grant us victory over them and new strength for the days ahead. We thank Thee that Thou knowest the desire of our hearts to glorify Thee and faithfully to do the work entrusted to us. Help us to see more clearly our individual share in it; that all we are and have, may be reconsecrated to Thee, now, for its accomplishment.

As we begin a new course of study grant us an ever clearer concept of the unfinished task confronting us, that we may pray more definitely, and serve more faithfully. Bring home to us the urgency of these revolutionary days. Help us to enter into the longing of souls who are reaching out for life that is life indeed. Impel us by Thy Holy Spirit to do all in our power to keep open for them the door of opportunity to hear the Gospel.

Grant us a new understanding of the problems facing our missionaries, and the needs of those to whom they minister. Be especially near to those who are encountering persistent hostility and persecution, as they take their stand as Christians. Endue them with holy boldness, and joyous confidence. May they ever be living witnesses to the power of God to save and transform.

Use us, O Lord, to enlarge the vision of all Christian women in our churches. May they come to realize that their primary duty is the spreading of the Gospel to the uttermost parts of the earth. Lift us all out of our selfish enjoyment of the spiritual blessings which are ours.

In Jesus name, and for His sake, we pray—

Amen

CHRISTMAS SERVICE OF WORSHIP

The Glad Tidings is now mailed on the 15th of the previous month so that all members may receive their copy in time for the monthly meeting.

In view of this, the Christmas Service of Worship will appear in the December issue instead of November as in previous years.

Will those responsible for bundles please endeavour to distribute magazines in time for members to read through the service before the meeting at which it will be used.

OUR GOSPEL IN QUEBEC

By HUGH L. NUGENT

AS A STUDENT engaged for the third summer in succession in the French Work of the Presbyterian Church in Canada, I have become most enthusiastic about it, and hopeful for its future.

I would like to share with you a little of my experience, and give you some idea what has been going on during the last two years. It is impossible for me to give an account of the work being done in Montreal by Rev. André Poulain of St. Luke's Church there, or to give anything like an adequate report of the fine work being done in Quebec City by Rev. Armand Jossinet. I shall therefore describe only what I have come to know at first hand.

I spent the summer of 1953 in Sorel, Quebec. It is an industrial city of about 20,000 people. Of these, perhaps ninety-eight, and certainly not less than ninety-five percent are French-Canadians. A small Anglican Church serves the whole English-speaking population. Just a mile outside the city, in the village of Ste. Anne de Sorel, lives Mr. Joseph W. Letendre, whose farm kitchen has been, for almost five years, the meeting-place of French-speaking Presbyterians and interested Roman Catholic adherents. The mission was begun by Rev. Jacques Smith in 1951, and was served for two summers by students. At present, one service monthly is conducted by Mr. Smith or by a student assistant. In spite of continuous attention, the mission has not grown appreciably since its beginning, and there is some discouragement. It is a small group in the midst of an overwhelmingly Roman Catholic population who appear to accept the *status quo,* though all around them are signs of the superstition and even corruption of Roman Catholicism which takes on a form almost unknown in other provinces of Canada. Although there is little open expression of underlying attitudes, there is nevertheless a strong anti-clerical undercurrent of feeling among Sorel's industrial workers, which might in time provide a new opening for the Gospel among these people. I believe that God would have us remain faithful even in that which is least, that we may be prepared for such a time.

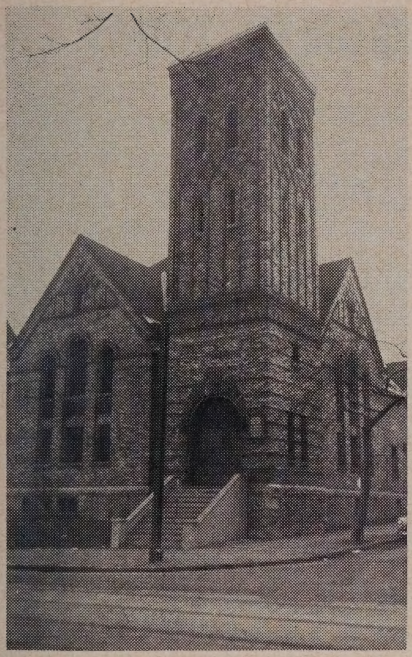
An encouraging contrast is offered by another small group of people — our mission in the little village of St. René, County Beauce, where I spent the summer of 1954. It is about seventy miles south of Quebec City. Our work there began almost by accident two years ago (though there are no accidents in the providence of God), when a young couple visited Rev. Jacques Smith after they had had trouble

with their parish priest over an unusual but perfectly legal and legitimate marriage. When Mr. Smith visited their home some months later, he discovered that many had had trouble with the priest, and there was a general feeling that something was wrong. This turned out to be an open door. They not only gave Mr. Smith the opportunity of preaching the Gospel to them and distributing evangelical literature, but also gave him a hearty invitation to return. All winter he returned faithfully once a month. These were people hungry for the Word of God. When I arrived in April, they had had New Testaments for three months, and some were already reading them for the third time.

It was not long before I began to realize how low the moral standards were in St. René. Lumberjacks are not often noted for their godliness or their purity in any case. Yet it was in precisely this environment that I was privileged to see how powerful was the message of the Gospel, and how mighty was the grace of God to bring pardon to sinners and change their hearts. I have seen tears in their eyes as I preached in our Sunday services, tears which their more stoic English-speaking brethren would have hidden in shame. As we studied St. Mark together on Wednesday evenings, it was the living Christ who was confronting each one with great decisions. They had put their trust in many things, and some had lost what faith they had. Now they were learning to love and to trust their Saviour for everything.

From October to April, Mr. Léo Papillon served there as a catechist. A small Sunday school, organized last fall is still carrying on for the benefit of the children. Since April, we have been able to give them a service only twice a month. The need for French workers is acute. Nevertheless, our people there have read sermons mailed to them for Sundays, have sung their hymns as usual, and various members have led the others in prayer. Wednesdays, they still meet to read together the Book of Acts and discuss it, and to offer up their prayers to God. In spite of opposition on the part of the government, we are making an effort to buy land, so that a small, simple church may be built. If this is once accomplished, many will come from all the surrounding area to attend services, for interest is high even among those who have not as yet identified themselves with us. Many problems still lie ahead, the biggest being that of a school, but we are confident that, with God's help, they can be solved.

This summer. I am having the privilege of working with Rev. Jacques Smith in L'Eglise des Cantons de l'Est (The Church of the Eastern Townships) in Richmond and Melbourne, Quebec. Members of this congregation come from as far as thirty-seven miles away to attend services. Five years ago, this congregation was begun as a mission. Since the church was opened



St. Luc Presbyterian Church, Montreal

in April, 1950, it has become a strongly missionary church, and an indispensable aid to Mr. Smith in his work as missionary-at-large. Just to give one example, when members saw the general poverty in St. René, they gathered together a stock of used clothing to help our people there. This has become a permanent stock to be used for any of our French-speaking peoples who may at some time in the future find themselves in need. Protestants find that they must help each other, and usually do. The splendid fellowship among French-Canadian Protestants of different denominations can be seen at any of their gatherings, whether it be the Dominion Day picnic in Melbourne or the annual church supper at the Baptist Church in Roxton Pond.

One of the most noticeable things about L'Eglise des Cantons de l'Est is its thriving younger generation. Its Sunday school is active and growing. A Bible Class for young people meets on Sunday mornings before church. It is a special joy to report the growth of our church camp, "Le Camp d'Action Biblique". This year it is being established on a permanent basis on a new campsite near Richmond, and the central building, now nearing completion, has been entirely built by volunteer labour. The camp will accommodate fifty children, and may have to very soon, if numbers continue to grow so rapidly.

What does our French work hold in the future? Enormous possibilities, for Quebec is a province whose way of life is changing rapidly. Its people are responding more eagerly than ever before to the pure Gospel of Christ. As opportunities increase, the need for workers becomes more urgent. It has been a joy for me to have a share in bringing the Gospel to searching souls in Quebec. We have greatly appreciated the support of the W.M.S. in supplying literature for our work. Will you support us also with your prayers? Pray with us, that God may raise up many to carry to them the message of God's saving grace in all its purity and power.

THE ARAB-JEWISH PROBLEM TODAY

By REV. KENNETH MACLEAN GLAZIER, Ph.D.

FREQUENTLY WHEN WE pick up the morning newspaper we see on the front page that there have been further clashes between Jews and Arabs in Palestine. For some weeks we read of raids by Egyptian and Israeli troops in the Gaza area or Lebanon raids on a village in Galilee. A few soldiers are killed, a few farms destroyed. General Burns, the United Nations Truce Officer and a Canadian, tries to smooth over the difficulties, but the truce is only temporary. In a few days the pattern is repeated. This is the one place in the world where there is real shooting between nations. What is it all about? We know that these incidents are more than border skirmishes—they are the outward sign of deep underlying hatred. We know that the feeling and the support of the Arab countries is important in the establishing of the balance of power and keeping peace among the nations. This is a problem, too, for our Christian conscience because it involves such complex issues as our responsibility to the Arab refugee and our attitude to the Jews.

It was my privilege this past summer to look at this problem on the scene. During three weeks in Palestine I lived both on the Arab side and on the Jewish side. I talked to people on both sides in all walks of life and heard their story. The hotel where I lived for ten days in Arab Jerusalem was only 100 feet from the "no man's land" which separates these two people, and to step into "no man's land" would mean instant death. I did not go out after dark.

Let us look for a moment at the historical background. During the first world war General Allenby, in charge of the British forces, walked victoriously into Jerusalem in December, 1917, the first Christian general to be master of the city since the Crusaders lost it in the twelfth century. Until 1923 the British held a military mandate over Palestine and then were given a civil mandate by the League of Nations. There were about 50,000 Jews in Palestine at that time, and in the succeeding years there was a steady flow of Jewish immigration. There had arisen among some Jews the idea that they must have a homeland and it must be Palestine. This movement known as Zionism was not supported by all Jews because there are many who believe that Judaism is a religion which can be observed in any free country and that they do not need a homeland. But during the second world war a great tide of refugee Jews fled from Germany and central Europe to find safety

Jews, wearing black Kaftans and long curled hair at the side, pass Arabs on the steps of Jerusalem city.

for their lives in Palestine. By 1947 the number of Jews in Palestine had increased to 750,000, and since that time another 750,000 have come to make a total population of about one and a half million.

In 1947 the United Nations fixed a boundary between the new land of Israel and the bordering Arab states. In 1948 after twenty-five difficult years in which Britain tried to reconcile the difference between the Arab and the increasing number of Jews, the British admitted failure and would no longer accept responsibility for keeping peace in Palestine. Britain walked out. Then the real trouble began. The five Arab countries, Lebanon, Syria, Jordan, Iraq and Egypt made a temporary league and resolved to drive the Jews into the sea. They decided that by force of arms they would remove this Jewish threat. There was real war for about a year; all of the surrounding Arab nations were united against this new nation Israel. It was one of the surprises of history that the Jews won that war. They were better organized and had a determination to preserve their new home. And with this determination was a religious fervour. This was their promised land. The Jews not only defended their borders but actually increased their territory so that they now had about 70% of the land of Palestine—some given to

them by the United Nations and some by the spoils of war. But let us never forget that it was the Arabs who made war on the Jews, and whatever may be the merits or demerits of the case we do well to remember that the Jews won a war and the Arabs lost. This was a great blow to Arab pride and particularly for the Egyptians who like to boast of their prowess in battle. The Egyptians have never recovered from that blow to their pride and now seek every pretense to renew the struggle so that the army and air force may remove this dark page from the record. The Egyptians would be better occupied helping the poor in their own land rather than making war on others.

Let us now look for a few minutes at the position of the Arab after the struggle. At least 750,000 Arabs were left homeless. They left Israel and crossed over the border into Jordan, Lebanon and Syria or the Gaza area. Here they live in dire poverty — some of them in tents, others in the ruins of houses. Sometimes, as near Jericho, you will see a whole city of refugees, just rows and rows of tents and huts, for use in winter and summer. The conditions are indescribable. One is not allowed to take pictures. It is too humiliating. There is nothing for these people to do. They have a ration card from the United Nations Relief Organization. It entitles each refugee to provisions equal to $1.93 a month. Without that card they would starve to death. Even now their ration card permits only 1600 calories a month—we eat that in a day.

In addition to help from the United Nations there is a great work being done through the World Council of Churches, the Canadian Council of Churches, and various denominational organizations.

I heard a story about what one of the churches is doing to help these refugees. St. George's Anglican Cathedral in Jerusalem carries on extensive refugee work. The Bishop was able to secure funds for the rebuilding of an Arab village near Bethany. When the village was completed some of the Arabs came to the Bishop to express their appreciation. The Bishop asked them if everything was right, and reluctantly they told him that there was one thing missing — they had no mosque and since they were all Moslems they would like to have a place to pray. This Bishop said he would see if he could get some more money, and in due time the mosque was built. Now the devout Moslems thank Allah for the kindness of a Christian bishop in the new mosque.

Up till now these people in refugee camps, through their leaders, have resisted attempts to build permanent villages. They have lived in the hope that they would go back to the land from which they came. They want to go back to their farms which they once owned in Israel, but it is now beginning to dawn on them that they are not going back. As

you see them in their plight you have every sympathy for them—the farmer without his land, the storekeeper without his shop, and the tradesman without opportunity to work. They do not want charity or compensation. They want their land which they once owned. They are like Nobath who, when offered money or another vineyard, said to King Ahab: "The Lord forbid that I should give the inheritance of my fathers unto thee."

But as you begin to look deeper into the problem there are two questions which come into your mind:

(1) Have the Arab countries themselves really made an effort to rehabilitate and absorb these people? The answer is no. Very little effort has been made by the Arab

by James Sawders

Palestine. On the shores of the Dead Sea.

nations to absorb these people into their economy. They have pleaded that they have not the financial resources to develop their country so that these people can earn their own livelihood. There has not been an honest effort to rehabilitate them. And there has been a growing realization on the part of the United Nations that unless some constructive policy is worked out these people will always be on relief, and their numbers are increasing. A few weeks ago John Foster Dulles outlined a plan for economic aid to these refugees, but the proposal was received very coldly by the Arab countries because to accept such a proposal is tantamount to admitting that these people are not going to go back to their former homes and shops. To bring a new standard of living to these people depends upon co-operation with Israel in the development of irrigation systems where the rivers flow on both sides of the border. And up till now the Arab leaders have refused to negotiate with Israel even on water supply. To negotiate means to them the recognition of Israel as a permanent state. The Jew says, with some justification, we have absorbed 350,000 refugees; why don't the Arabs do something for their own people?

(2) There is one other question which we have a right to ask since these refugees are a concern of our Christian conscience: What percentage of these people were forced out of Israel and what percentage left of their own accord or at the insistance of their leaders? Of course the Arabs claimed that they were all forced to flee, that they were driven from their farms, orchards, shops, homes with nothing. They were not paid or compensated in any way; they were robbed. Promises have been made for compensation, but none has been forthcoming because Israeli has not got the money.

But when you hear the Jewish side of the story it is quite different. They say, and there is a good deal of evidence to support them, that a great many of these Arabs left of their own accord. Or they left in response to Arab leaders who said, "Come over to our side until this war is over and then you can go back and enjoy the spoils of war; we are going to drive the Jews into the sea and then everything will be yours". But it did not work out that way, and the refugees are paying the price of bad leadership and bad advice. The Jews claim that they pleaded with the Arabs to remain where they were and as long as they were not traitors no harm would come to them. It is true that some Arabs did remain, as in Nazareth, and are still living in peace and security in the Jewish part of Palestine. And as a matter of fact for the first time in history, a few weeks ago, an adequate supply of water was brought by the Jews to Nazareth, a predominantly Arab village.

One thing is clear. The Jewish people have gone about reclaiming the land with tremendous zeal. They have turned deserts into productive

fields, they have drained the swamps and turned them into citrus groves. Everywhere you go in Israel you see an enthusiasm, a sense of purpose, a plan, a determination to succeed. They have not solved all the problems, and much that they have done would not have been possible without help from Britain, United States and Canada. You know when you are in Israel—there is a triumph over the difficulties of the order of nature and an enjoyment of the fruits of the good earth.

Plato long ago wrote one of the greatest books ever written, "The Republic". In it he is concerned with the problem, "What is Justice"? I do not know what justice is in this Arab-Jewish question. We have to be careful that we don't let our dislike of Jews, if we have any, blind our eyes to what they have done in Israel. Nor should we let our natural admiration for the methods of progress which are so much a part of our Western civilization and which the Jew uses in Palestine blind our eyes to an appreciation of the qualities of the Arab, who in his natural setting is without guile. We say the Arab is not progressive, but our idea of progress is not in his vocabulary. Arnold Toynbee, in his latest volume on the study of history, asks this question about Israel: Can you justify a home for the homeless, the Jews, by making other people homeless, the Arab? It is a good question. The Arab would say, no, you can't; but the Jew would reply by asking another pertinent question: "Can you justify the way the Arab has lived in this land for over a thousand years doing little to make it produce enough food for his children? In a world where God's children, whether Jew or Gentile, cry out for bread, are we to be condemned because we have brought bread and freedom and new hope for some of God's children"?

This raises a fundamental question: "who owns the land anyway"? Has any race a priority and permanent claim? Has there not always been exodus and immigration, as in this land? "The earth is the Lord's".

I do not know an easy solution to the problem, nor do I think that the argument is all on one side. I have tried to present the problem to you so that you will see its complexity and have patience with those who are trying to work out a solution. And a solution will be worked out if we are patient and reasonable.

But one thing I do know and that is, how cruel is "man's inhumanity to man". In the city of Jerusalem on one of the surrounding hills are the two most magnificent buildings, the Hadassah Hospital and the Hebrew University. These two institutions were built before 1948 when the trouble began and were the result of appeals to Jewish friends in Britain and North America. Today they are empty. No one can enter either one. They are on a hill commanding one of the main roads lead-

ing to Jerusalem, and so they are considered in "no man's land". The Arabs will allow no one to enter and nothing to be removed from the hospital or university. In a city that is in desperate need of the facilities of a hospital, this one stands empty, and in a city where youth is in need of the advantages of higher education there is no sound save the sound of the soldiers as they march around keeping guard.

Such is the insanity of war, and the cruelty of man. But I have hope, not in an easy quick solution, but in the vision and the promise of One who came to bring peace in the world, and in whose sight there is neither Arab, nor Jew, nor Gentile, but we are all one in Him.

100th BIRTHDAY

MRS. D. H. FLETCHER

The W.M.S. of McNab Street Church paid tribute at their monthly meeting to their honorary president, Mrs. D. H. Fletcher, on the occasion of her hundredth birthday. Mrs. Fletcher who was one of the first presidents of the W.M.S. of McNab Street Church received felicitations from the Queen, the Prime Minister of Canada Mr. Louis St. Laurent and many prominent Canadians.

At the conclusion of the meeting Mrs. Fletcher was presented with a bouquet of flowers.

We feel sure that all W.M.S. members throughout the Dominion will join with Council Executive in adding their congratulations and good wishes to Mrs. Fletcher on this occasion.

FROM HAMILTON AND LONDON SYNODICAL

Dear W.M.S. Members within the Synodical:

This monthly news budget is brief as but three items reach me up to Press time, no doubt due to Summer vacation period, and Societies not yet being in stride for fall work. I wonder if we might talk a moment about the 1954 Blue Book as this has been reaching our Societies this past month. Many of you have already read this with interest as this is going from member to member in your Society, or being digested in a study period at one of your regular meetings. Whenever I read our W.M.S. Blue Book I like to underline sentences or statistics, as I also enjoy seeing such underlined if someone has read this before me. I feel this is a wonderful help when passing such a book over to our young mothers, our Mission Band workers or leaders of Junior Organizations. Many such leaders are busy with their home ties, or may possibly be business girls having time also pretty completely budgeted, and such brief underlined sentences act as a book review if one cannot read the whole book. As these books are read, or reviewed in meetings, other sentences may be underlined and thus for reference give us a living workable W.M.S. message for all.

The overall picture of membership is one of the first things I look for. In 1954 we did not increase this as much as we should have as we read this over let us this fall see what we can do by personal invitation in an endeavor to get more of the women of our local congregation interested W.M.S. folk.

Then, too, being associated with our Press work I can hardly wait to see the report of Glad Tidings, which is to me a wonderful media of Missionary information in our Church. It is nearing the time for renewing subscriptions—and also interesting others in this monthly Missionary book . . .

Or again we might think of gift Life Membership Certificates as it is nearing the Christmas season and many Societies will be honoring members for long and faithful W.M.S. endeavor as they present them a Gift Life Membership. The mails are so busy in December, could we not make this a November undertaking?

Really there are so many things we could keep on chatting together about but again we get back to our Press work. We see so many good accounts of meetings as from time to time newspaper clippings are sent our way, and this pleases us. There is no better local witness when it comes to Press work than your local paper. Yes, this should even increase our W.M.S. membership if we make such items an invitation as well as informative. Then there are the items that are of interest not only to our local Society but are special items, such as Anniversaries, new Societies, the passing of faithful loving W.M.S. workers, and many items that are of interest to other Synodicals as well, and thus are GLAD TIDINGS items. Please be certain to send concise reports of any such to your Presbyterial Press Secretary immediately after you have had such gatherings of special importance so these may be in turn forwarded me by this Secretary, and sent on with items from other Presbyterials with our monthly news budget.

There is one thing I have noticed during the four years of my Press association with you and that is every month several items are sent directly to me rather than through a Presbyterial Secretary. I am appreciative of this interest and know that with my name appearing before our news items each month my name and address may come more easily to you. I do know Press Secretaries for local Presbyterials become discouraged if a few months go by when they have no news coming in to them. It therefore is nice to send any news through these regular channels if you possibly can, as your Presbyterial Press Secretary is a very loyal person and always forwards any news to me. There may be news that does not always appear if a month is very active in W.M.S. activity in every Presbyterial, but please know in the Toronto office we have every co-operation as our Editor finds space for every item possible. There are a couple of months when news is not as over-abundant as at other times, August, and prior to September 10th, which news appears in November Glad Tidings. Possibly you might like to make such a note. As the year draws to a close might we not as Hamilton-London Synodical folk wish each and every fellow Synodical the blessings of the Christmas Season, and express a hope for even greater Missionary witness as we all go into the New Year.

It has been so nice working with all of you. Might I express also, the thanks of your Presbyterial Press Secretaries to you at this time.

Florence Baxter,

Press Secretary.

THE AUXILIARY EXECUTIVE

By RHODA GEGGIE

THE MELLOW GOLD of autumn is all about us. We're home now from the cottage and from the country and from our summer travels. We're settling down and looking forward to a new season of activity in our churches. So, perhaps this is a good time to think about our Auxiliaries.

We are reminded that in many of our groups this is the month when the Nominating Committee comes into being? If you have ever worked on a Nominating Committee your mind may be divided as to whether it is an honour and a privilege, or whether it is just plain, unrewarding hard work.

W. H. Cowley has written: "A leader is anyone who has two characteristics: first, he is going somewhere and second, he is able to persuade other people to go with him." Women working on Nominating Committees need both these characteristics; we need to be sure of the way, and we need to persuade other people not just to go along but to persuade them that they, too, have the ability to lead. Sometimes a great deal of talent is lost for want of a little encouragement.

Often we find that it is necessary for Presidents, and Secretaries and Treasurers to go on year after year after year, just because we think it isn't possible to find others to fill their offices. There are times when a woman is doing an exceptional job. We're afraid to let her go for fear our Auxiliary will suffer. She may even feel that she has given all she can and yet we hesitate to release her. A younger woman with children might be persuaded to take office but she looks around and sees how long some of the other officers have been in office and she feels that she dare not commit herself.

Let's think about it. Wouldn't it be better for us to have a prescribed number of years for our officers so that when a woman is asked to serve she knows exactly what is expected of her? Now — don't think for a moment that if a woman has the time and the desire to serve longer that she will not be allowed to do so. The idea behind the regular changing of officers is to encourage more and more people to accept office. We all know that the more women we have working in our Auxiliaries, the more women we have learning.

After all, if a group has a Second Vice-President, First Vice-President and President and makes regular changes every two years, by the time a woman comes to the chair she has served four years. This is, of course, ideal. In this way, by the

(Continued on page 466)

YOU ARE THE PRESIDENT

By E. LUZETTA McCLELLAND
Evening Department Secretary Council Executive

YOU HAVE BEEN ASKED to accept an office — a key office — on the executive of your Auxiliary — or you have already accepted one in fear and trembling, wondering how you are to know what to do in order to carry it out efficiently to the satisfaction of yourself, but more particularly perhaps, to the satisfaction of the membership for whom and to whom you are responsible. The key offices on any executive are President, Secretary, Treasurer. Other offices are important but no society of any kind ever functions without the above mentioned.

You are now the new President —you have been supplied with a secretary, a treasurer, and other members of an Executive. You have not selected them. What is your job then? You become first of all a diplomat — a guiding hand — an engineer with gloves on — who sees that her machine functions smoothly because every part has been serviced with the right kind of attention. No smallest part of the machinery must be overlooked or neglected for smooth functioning —so—you must know the jobs of your executive in order to guide.

Then, since you are the President of an Auxiliary of the Women's Missionary Society you should feel very sure within yourself of the importance of the work and function of that society. You cannot impart what you do not feel yourself. You have a long and honourable tradition to follow and a banner to hold high.

And now for a few Do's and Dont's!

Have regular Executive meetings (at least two during the year) where the business of the Auxiliary is discussed and planned. Try to have as nearly 100% present as possible.

Take your plans in the form of recommendations from the Executive to the Auxiliary meeting to be explained, discussed, passed or rejected by means of a motion. This saves much unnecessary waste of time in the business part of your meeting especially in routine decisions.

Do Not make changes in routine too soon — nor too often — nor too drastic — Go slowly and you will have better co-operation from your membership.

Delegate with care the jobs to

be done, check diplomatically, if in doubt, to see that nothing has been forgotten or neglected.

Do Not take anything for granted until you know the caliber, reliability and the measure of responsibility of your membership.

Try to find out by experiment, diplomacy and careful observation, capabilities not being used. It is often surprising how a quiet, reticent person can blossom out if given the right job or the right help by the right person.

Do have your agenda ready in plenty of time, having prepared it in collaboration with your secretary. Be sure it is well planned for both Executive and Auxiliary meetings.

Preside with dignity and with that right amount of formality which best suits your Auxiliary. It is better to be too formal than too informal. It gives your membership a better idea of their responsibility and sets the tone of more business-like sessions.

You can do a great deal toward setting a friendly atmosphere. Try to have some contact with every member no matter how brief it is, with a warm welcome for any stranger or new member. Thus you will set an example for others to follow. An interesting programme, a well-conducted meeting and a friendly atmosphere, are an unbeatable trio on the road to a splendid Auxiliary! Good luck to you!

Note: Articles on the offices of Secretary and Treasurer will follow in the January and February issues. Keep these for future reference.

CORRECTION

NOTICE TO EARLY PURCHASERS OF 1955-56 STUDY PACKET FOR ADULT GROUPS "THE CHRISTIAN MISSION IN A REVOLUTIONARY WORLD" (including the book "THEY REACH FOR LIFE")

It has been discovered that, in the assembling of the various programme suggestion booklets, an error has occurred. Pages 5, 6, 7 and 8 of the booklet for Section I, Meeting I and the pages of the same numbers of the booklet for Section II, Meeting IV have been interchanged. That is, pages 5, 6, 7 and 8 of Section I, Meeting I should appear in Section II, Meeting IV; and pages 5, 6, 7 and 8 of Section II, Meeting IV should appear in Section I, Meeting I.

This error will be corrected in all future copies distributed. However, those who have already purchased this booklet are asked to interchange these pages.

We regret the inconvenience that this error will have caused.

Miss Teen-Ager

SERVING YOUR CHURCH THROUGH OFFICE WORK

By PRISCILLA ANDERSON

INTRODUCTION OF OUR WRITER

Mrs. Robert Anderson is a young Presbyterian minister's wife in a very young part of this young country—Whitehorse in the Yukon. She and her husband are together doing a wonderful piece of work in a pioneer part of Canada. However, she has not been in Whitehorse very long. Two years ago, Mrs. Anderson was Miss Priscilla Archibald, who was the office secretary (and right-hand woman!) of the National Girls' Work Secretary, Miss Helen Bricker. Miss Archibald came to the church offices all the way from the Maritimes to serve her church through her stenographic training and talent. All the time Miss Bricker was away in the Orient, or across Canada, Miss Archibald kept girls' work in our church under her capable and responsible care. We are so glad to hear from someone who was such a grand help in all the office work and guidance involved in being the secretary of the Girls' Work Secretary.

HAVE YOU EVER THOUGHT as you gather for your C.G.I.T. meetings week by week, where each one of you might be ten, or even five, years hence?

I should like to tell you of a group such as yours which was meeting on an October evening five years ago. The girls had been fortunate in securing a former missionary from India to be their guest speaker. The eight girls who had the opportunity of hearing her tell of her work in India, and the great need for Christian missions there, were so impressed that they all wanted to be missionaries also.

After the meeting, as the girls thronged around Miss Chapman, each one full of questions and enthusiasm, Miss Chapman talked with them and answered their questions as well as she was able. One thing she said stayed with the girls long after they had left C.G.I.T. It was something like this:

"Tonight, you are all anxious to be missionaries to India. Tomorrow,

India may seem a long distance away and the enthusiasm to be a missionary may be lessened. Some of you may be called to be foreign missionaries, others, perhaps, to deaconess work, still others to serve in our home church. There is one thing I want you to remember, however, and that is that God has a work for each of you to do, and a plan for each of your lives."

"He may not tell you for some time what it is, but if you are patient and wait for His leading, He will make it very plain what His purpose for your life is. When He does, you must be willing to answer and to go where He wants you to go."

That was five years ago. What of the girls now?

Sally is in her third year at University, preparing for her life work as an overseas missionary, Marge and Carolyn plan to take the deaconess training course, and are teaching school for a couple of years in order to gain some experience in working with children. Ruth and Shirley will be graduating as nurses next spring.

I said at the beginning that there were eight girls in the C.G.I.T. group, so let's take a closer look at the other three.

Shortly after Anne had completed her business course, she got a job with an Insurance Company. She was an excellent typist, a conscientious worker, and in two years, had been promoted to the head of her department. Her friends were very proud of her and those who knew her in the office considered her a great success. But somehow Anne was not satisfied with the work she was doing, and the words which Miss Chapman spoke that night kept coming back to her. Anne continued to think about those words and to pray that God would tell her what He wanted her to do. After some time, the answer came, and it came so plainly that Anne had no doubt in her mind. It was a letter from a minister in a large city congregation, asking her if she would be his secretary. The very next day Anne walked into the Manager's office and handed in her resignation. "If an increase in salary will make you reconsider, it's yours immediately." Anne smiled to herself as she declined his offer. No amount of salary increases would change her mind now.

At the present time, Anne is not only serving as minister's secretary, but as the convenor for Christian Education in that church as well. For the first time, she feels she is doing the work she was meant to do, and though at times she feels she is inadequate for the task she is about to do, she knows that there is always a Strength behind her on which she can rely.

But what about the other two, you ask? Joan was not able to complete her High School education. Her mother became ill and Joan had to find work to support her mother and herself. While she

worked in a drug store during the day, she took a business course at night school. She was offered a good position as secretary to a School Superintendent, and has been working there ever since. She has a very bright and cheerful disposition and this is a wonderful tonic for her mother during her convalescense.

Joan's minister hasn't a secretary, so every Saturday she mimeographs the Order of Service which is to be used the following day, and her mother does the folding. If there is any secretarial work to be done during the week, Joan is always willing to do it. Besides this, she is active in Young People's work and a very capable C.G.I.T. leader. Joan's minister describes her as his unpaid secretary.

I wish I could end the story there, but I'm afraid it wouldn't give a true picture. The eighth girl is Betty. She, too, is a secretary and a very good one at that. Unfortunately, she drifts from job to job trying to find one which she feels has a purpose in it. So far, she has not been successful. Just recently, her minister asked her if she would consider going to work in the Church Offices in Toronto. He had been to Toronto to a Board Meeting and had heard that a good secretary was needed to fill a vacancy in one of the departments. He told her it was important to find someone who was interested in the Church's work, and he had thought of her.

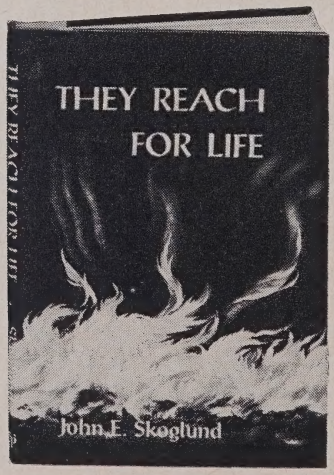
Betty thought it over, and the following day told her minister that she could not accept. It would mean a decrease in salary for her, and she was not willing to make the sacrifice. Also, she felt she couldn't bear to leave home and go to a city 100 times the size of the place where she was living. "Why, I would be completely lost in a big city," she told her mother, and her mother agreed with her because she didn't want to see her youngest daughter going so far away from home. So Betty is still dissatisfied with what she is doing. but she is hoping that some other opportunity for Service will come along without any sacrifice on her part.

In your girls' group, are there any Annes? Perhaps there is a Joan or two? If there are, your group is the richer for it. Let's hope that the girls with Betty's attitude are few and far between, and let's examine ourselves lest it be found in us.

(Continued from page 460)
time a woman is President she is fully cognizant of all the aspects of the work. However, we seem to expect just as much of one who has been Vice-President for just one year, or perhaps not at all, and then thrust into the Presidency, as we do of one who has come up in the approved manner. It just isn't possible. The first year a woman is President she is getting her bearings and during her second year she is just beginning to feel assured and to put forward some ideas of her own. Such a person really needs a third term in order to feel she has given her best.

Regular changes of officers need to be thought out very carefully. It is not wise to have all officers change at the same time, for example, with a new President it is usually well to have an experienced Secretary. A plan would need to be worked out whereby there was system to the changes so that there would always be a number of experienced officers on the Executive along with the inexperienced.

If you have the privilege of working on a Nominating Committee this fall, think it over. Suggest to your Auxiliary that you adopt the regular changing of officers if you do not already operate in this manner. Whether the term you prescribe is set for two years for each office, or whether you feel three years is better, that is up to you. But give it consideration. Your Auxiliary is sure to benefit.



you'll like!

SUPPLEMENTARY BOOKS ON — "THE CHRISTIAN MISSION IN A REVOLUTIONARY WORLD"

By LOUISE A. REITH

AS ADULT GROUPS use the study packet for 1955-56 on The Christian Mission in a Revolutionary World within which is the book "They Reach For Life", they will find references to other books on the same theme. These books have been written to bring information on the theme to people generally in a variety of ways.

Those planning, preparing and presenting programmes will find additional material to assist them. Leaders of younger groups will find it helpful to have within their own minds the information and inspiration given in the pages of these books. Everyone should read these books in order to know the many and varying phases of revolution in the world, how the Christian Church has contributed to the revolution and the many ways in which it is working to make the message with which it is entrusted known to the world. The following are some of the books available:

THIS REVOLUTIONARY FAITH

by Floyd Shacklock

Because of his experience in the Far East as a missionary, his extensive travels, and his knowledge as a Professor of Missions, Dr. Shacklock is well-fitted to write this book on the revolutionary impact of Chrisianity around the world. This is a serious book on a serious subject. It gives a thoughtful, sane account of the causes and symptoms of this revolutionary world in which we live. He shows how Christianity is a "revolutionary faith" and has contributed to bringing about the revolution and how it attempts, according to Christian principles, to meet the needs of people who are so rapidly realizing their needs. Dr. Shacklock shows quite clearly how the gospel is relevant to the needs of our age, whether the needs be physical or of the mind. He does not minimize what it will cost Christians to answer the need but

emphasizes that "Christian revolutionaries should not be less devoted than some political revolutionaries" and warns—"Don't let anyone steal the word 'revolutionaries' from us. It means the people who are giving their lives for a necessary change. One look at the world, and you know a change is needed."

MISSION UNLIMITED

by S. Franklin Mack

— will appeal to those who like pictorial presentations. It is full of interesting pictures with just enough script to interpret them and help them to show the kind of hope "Christianity can instill in the hearts of men and the power it gives to achieve that hope. *"Mission Unlimited"* shows how Christianity can answer the needs of this revolutionary world and how "unlimited" those needs are which should challenge every Christian to take his share in the Church's Mission.

REVOLUTION AND REDEMPTION

— was written by an Indian Christian, M. M. Thomas, and an American Christian, Paul E. Converse. These two men, because of a deep friendship which grew out of years of contact in the World's Student Christian Federation, were able to write, as is stated in the Foreword, "with a unity of understanding and perspective." The result is an excellent small booklet, stimulating and helpful. It is divided into three parts — "Revolutionary Upheaval", "American Society and the World Revolution" and "The Mission of the Church".

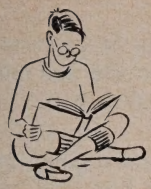
HOPE RISES FROM THE LAND

by Ralph A. Felton

— is a book which should appeal especially to people in Canada who are interested in Agriculture. People on farms will find it particularly thrilling because it will enable them to see "many opportunities to give of their products, their know-how, and themselves, that Christ may be made known to all people and that peace and happiness may indeed come among men".

It shows what Agricultural Missions mean to a needy world. Those who read it will find that "the lives of poultry farmers can be changed along with their flocks"; that all kinds of better agricultural methods can be taught in such a way as to bring people nearer to their heavenly Father in all parts of the world as Christian Agriculturalists strive to "make Christianity touch the whole of life."

See that these books are made known to the people in your congregation and that they are secured and read. Watch this page and the Book List on the back cover for other books which will add to your interest in and knowledge of the Christian Mission in a Revolutionary World.



Boys and Girls!

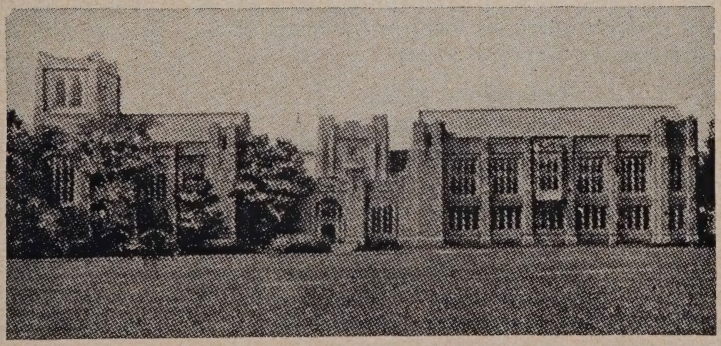
EXPLORING IS FUN

By TOMMY HAIN

I AM TEN YEARS old and an Explorer at Victoria Presbyterian Church in Toronto. There are seven boys and seven girls in the group and we have lots of good times exploring together.

The very first exploration was on our own church in which we learned about its history and about its ministers. The next thing in our church we learned about was the stained glass windows. I am sure the whole church is proud of them. There are nine in all. The first is the good Samaritan. It shows the good Samaritan healing the wounded traveler, who was left on the road. On each side of this window are smaller ones. One of them is a picture of St. John, the other St. Luke. The next window shows Jesus in the house of Mary and Martha. On each side of this are windows of Rebekah and St. Paul. The last one is, I think, the most beautiful. It is the Sermon on the Mount and shows Jesus sitting beside children of all nations who have come to learn His word.

A visit to Knox College was one of the trips our Explorer group made. These are pages from one of the Gutenburg Bibles that were printed from 1450 to 1455 at Mainz. These were the first books ever to be printed



KNOX COLLEGE, TORONTO

with movable type and there are only forty-five known copies in existence today," said Mr. Smith who is the Librarian at Knox College. He was telling us of many of the rare copies of Bibles. There are 45,000 books in Knox College Library and more than 500 are Bibles.

There is a Presbyterian Camp that some of the Explorers are going to, so we thought it would be nice if we sent Albert McRobb, a boy who has been in Explorers for two years. We are sure he will be happy at the camp.

Perhaps you would like to know what we do in our Expeditions. The first thing is a sing-song in which one of the Explorers selects a song or hymn to be sung.

When the meeting comes to order the Chief Explorer calls upon us to repeat the purpose.

As an Explorer
It is my purpose
With God's help
To look to the light,
To do with my might
What is good in His sight;
To follow the Christ,
The King.

—Used by permission of John Oxenham.

After this we sing the Explorer's hymn "This is My Father's World."

Next the Keeper of the Log reads the log of the last Expedition.

The roll is taken and the activity begins. The exploration we are now doing is on India. We are studying its different religions and its welfare. We have been reading the story book "Chand of India." We have built two models. One is an Indian Village in which there is a hut and different animals. The women are shown going about their usual day's work. The other is a jungle scene in which we see different animals both in and out of the water.

Occasionally we have a Bible Quiz in which we have questions about what we have taken up in our worship service in the past month or so.

In our worship we sing hymns and give a prayer of thanks to God for our lovely Church where we meet and worship Him.

We then say our Explorer Prayer.

O Lord our Maker
We art thankful
That Thou art a loving God
Teach us Thy way O Lord,
That we may always serve Thee
Forgive us when we fail
And give us courage to try again.
Amen.

Finally we get ready to leave. We always try to observe our motto "Be Doers of the Word and not Hearers only."

OBITUARIES

MRS. ALBERT MAAS

Once more we are called upon to record the death of one who was formerly a member of the Council Executive. On Friday September 16th Mrs. Albert Maas passed peacefully away after a brief illness.

Mrs. Maas had long been actively interested in the Women's Missionary Society through the senior auxiliary of Knox Church, Toronto and later on Council Executive from 1937 to 1938. During that time she became secretary for Manchuria and South China. Her service was distinguished by conscientious attention to every detail of her territory and a keen interest in the personal welfare of the missionaries under her charge.

Never very robust physically, Mrs. Maas found the demands of the Council Executive too arduous and resigned, but continued her support of the society until her death.

MR. J. T. MacMURCHY

Members of the Women's Missionary Society extend sympathy to Bessie MacMurchy, recently returned to India, on the death of her father, Mr. J. T. MacMurchy.

Mr. and Mrs. MacMurchy celebrated their diamond wedding anniversary on October 11th. Miss MacMurchy wrote that it seemed as though her father was determined to keep going for that special occasion.

Mr. MacMurchy was 85 years of age and had been in poor health for some time.

MR. JAMES MACKENZIE

Members of the Women's Missionary Society extend sympathy to Miss Margaret MacKenzie, serving as a missionary on its staff in Tamsui, Taiwan, on the death of her father, Mr. James MacKenzie.

Miss MacKenzie, who is coming on furlough in 1956, had hoped to be here for her father's 90th birthday. His pride in her and in the work she is doing in Taiwan has been a great source of strength to Miss MacKenzie.

TRIBUTE TO THE LATE MRS. R. S. STEVENS

IN THE DEATH of Mrs. R. S. Stevens the Women's Missionary Society of the Presbyterian Church in Canada has lost a devoted Christian member and a faithful conscientious worker. Mrs. Stevens, fondly remembered by our members as Miss Margaret Grigor, was a pioneer deaconess in the Wanham field of the Peace River District. She was appointed to that field in August 1933 and here she laboured until 1938 when she married Rev. R. S. Stevens, D.D. of Wainwright, Alta.

Mrs. Stevens made her headquarters in Wanham. From this point she first ministered to three other groups, Prestville, Heart Valley and Westvale, but later other points were visited and work organized. In each place our deaconess conducted services, organized Sunday Schools, Mission Bands and women's and girls' work. In those days travel was most difficult, paved roads unheard of, but with a team of horses and a democrate, known then as a Bennett buggy, she travelled from place to place. In order to conduct Sunday Services at the various places she travelled between thirty and thirty-five miles on Sunday. On the occasion of her first visit to Blue Berry Mountain, where a service was being held in the evening at the home of Mrs. O. McDonald, she encountered very bad roads and had to be assisted on her way. Disappointed and discouraged she felt she would be too late for the meeting, that all would have gone home. But much to her delight and surprise as she neared the home she heard the group singing the lovely old hymn "Oh Love That Will Not Let Me Go". They were waiting for her message. To many small groups of people, to lonely women in the homes, Mrs. Stevens, brought a message of cheer and comfort and often leaving behind a parcel of badly needed clothing sent to her by our Supply Department.

There were no church buildings in which to worship when Mrs. Stevens entered the field, but through faith, courage and much struggle on the part of herself and the people a church building was dedicated at Wanham on October 14, 1934. Church buildings at other points have since been built. It can now be truly said of our beloved deaconess, "She being dead yet speaketh", for she laid a true foundation for Christ's work in that pioneer corner of our Dominion.

To one so devout, so faithful in her service to our Master, we would pay a most profound tribute.

T.A.M.

SEVENTIETH ANNIVERSARY

THE NORTH MORNINGTON Women's Missionary Society Auxiliary celebrated their seventieth anniversary during the summer, with the president, Mrs. Robert Steven, presiding.

The Rev. Donald Archibald, minister of the church, welcomed the guests, using as his theme "Give me thine hand" II Kings, to verse ten.

Mrs. Leslie Adair read the account of the seventy years service by the Women's Missionary Society Auxiliary. This account was prepared by the late Mrs. Robert Boyd.

The society was organized in the year 1885, during the ministry of the Rev. John Kay, by Mrs. Gordon of Harrington, (mother of Ralph Connor), and Mrs. Hyslop of Motherwell. The first officers were, President, Mrs. John Stewart, Vice-President, Miss Eliza Whaley, Treasurer, Miss Elizabeth Anderson, Secretary, Miss Susie Freeborn.

The Stewart Mission Band was formed in 1917 by the Rev. and Mrs. A. C. Stewart, (late moderator) and in 1934 this was taken over by the "Northern Lights", Young Women's Auxiliary. Later a new Mission Band was formed by Miss Lily Macarthur and Mrs. John Williams, now of Lloydminster, Saskatchewan.

A short memorial service was conducted by Mrs. Petrie in honour of those who have gone to their reward.

The guest speaker was a former member of North Mornington Church, Mrs. Bricker of Elora, (mother of Miss Helen Bricker) who used in her message the story of Timothy and stressed very strongly the importance of early christian training in children.

BRITISH COLUMBIA

MRS. A. FISHWICK, 1636 E. 29TH AVE., VANCOUVER 12, B.C.
PRESS SECRETARY

VICTORIA PRESBYTERIAL—The Presbyterian girls of *Vancouver Island* enjoyed a delightful 10 days at Camp Thunderbird, Glinz Lake. This beautiful camp site is set in the Malahat range of mountains and the new buildings recently added gave a new atmosphere to the camping period.

Mrs. R. A. Davis, Victoria, convened the camp. The C.G.I.T. groups were under the leadership of Miss Eileen Flower of Rockford,

Wash. and the Explorers were led by Mrs. A. K. Young of Nanaimo, assisted by a very capable staff of leaders and junior counsellors. "Sailing with Christ" was the theme of the senior Bible Study and the Juniors "Aboard Ship with Christ", both groups using projects that were related to sailing. All the buildings were named in keeping with ships quarters.

Fifty-five girl campers participated in all the activities of camp with enthusiasm.

WESTMINSTER PRESBYTERIAL—The July meeting of the Afternoon Auxiliary of *Kerrisdale Church,* Vancouver, took the form of a party meeting in the garden of Miss Janet Hatfield. A special invitation was extended to the West Vancouver Auxiliary and to several new members of the Kerrisdale congregation.

Both C.G.I.T. groups of Kerrisdale Church, Vancouver, attained Chevron standard this year. The Chevrons were presented to the girls at a morning service by Rev. H. Lennox. This is the second year in a row for the senior group which is under the leadership of Mrs. R. S. Graham, while the intermediate group, led by Miss Ann Lennox, has attained this high standard in this, the first year of their organization.

At a luncheon meeting of *Robertson* Auxiliary, Vancouver, a Life Membership was presented to Miss Lily Bell, a faithful worker.

HAMILTON AND LONDON

MISS FLORENCE BAXTER,
FRONT ST., CHIPPAWA, ONT.
PRESS SECRETARY

HAMILTON PRESBYTERIAL — Husbands and friends were guests at the Anniversary meeting of the Elsie Henderson Evening Auxiliary of *Kirkwall.* Dr. Jessie Findlay gave an illustrated talk on her medical missionary work in India and the leaders, Mrs. K. Bailey and Mrs. A. S. McKnight reported on the newly formed Mission Band.

A very successful 70th Anniversary was celebrated by the Senior Auxiliary of Kirkwall. Mrs. D. M. Allan, Hamilton conducted the Worship Service and Mrs. D. Munroe, also of Hamilton, introduced the guest speaker, Mrs. A. Hamilton, of Atwood, the Synodical President. Guests were present from Hamilton, the Senior Auxiliary and Evening Auxiliary of West Flamboro, Sheffield and the Evening Auxiliary of Kirkwall. Greetings were conveyed by these on this happy occasion.

SARNIA PRESBYTERIAL—*West Adelaide* Congregation mourns the passing of a beloved member in her ninetieth year. Miss Watson was a Life Member and a charter member when the W.M.S. was organized in this congregation 56 years ago. Her memory is an inspiration. To those knowing her the world is better because of her and her congregation,

as they continue to uphold the ideals for which she stood, will faithfully hold in remembrance a beloved Christian friend.

STRATFORD PRESBYTERIAL — An outstanding evening in the history of Burns *East Zorra* was the celebration of the 70th Anniversary of the founding of the W.M.S. Former members, friends, and neighboring societies, numbering around seventy, were present and the service was in charge of the present W.M.S. group. Mrs. Russell Ballantyne represented the Presbyterial and the Moderator of Presbytery, Rev. A. K. Campbell, was the guest speaker. A beautiful bouquet of flowers in memory of all former members was sent to Mrs. R. G. Stewart, of Woodstock, the only living Charter member. The Anniversary Cake, as it graced the table, with its lighted candles, was a highlight of tea hour.

TORONTO AND KINGSTON

MRS. C. A. MCGIBBON, 70 GLEN MANOR DR., TORONTO, ONT.
PRESS SECRETARY

BARRIE PRESBYTERIAL — The meeting of the *Elmvale* Presbyterian Women's Missionary Society was held in the Sunday School rooms, with Mrs. Donald Currie, Honorary President presiding, in the absence through illness of the President Mrs. A. MacAuley. The guest speaker for this meeting was Mrs. Paul Rumball. After Mrs. Rumball's inspiring address, and repeating the Lord's Prayer in Korean language. Mrs. Rumball received a hearty vote of thanks.

Sectional meetings of BARRIE PRESBYTERIAL Women's Missionary Society were addressed by Mrs. P. M. Gould, B.A., Director of Publications of Council Executive, who gave most interesting information as to the great detail in getting materials to Press for the Glad Tidings. She stressed sending in pictures of interest, also new ideas for program material. She also stressed getting reports in early, and told of the time it takes before it reaches the Glad Tidings. Good attendance was recorded from sections, *Allandale, Stayner, Tottenham, Midland, Guthrie,* later one section was held in *Gravenhurst.*

Sixteen C.G.I.T. girls under the leadership of Miss Doris Kearns and Mrs. Charles Rodgers, joined in a service of affiliation with the W.M.S. of *Essa Road Church.* The impressive service with the lighting of candles to symbolize the various branches of the work, was conducted by Mrs. Wm. McEachern, President of Barrie Presbyterial, who gave a brief but comprehensive talk on the work in Canada and Overseas.

LINDSAY PRESBYTERIAL—The members of *Chalmers,* W.M.S., Uxbridge, Ontario, were invited to the home of Mrs. J. K. Noble on August 10th to do honor to Miss Margaret Leask, a daughter of the

President, who is returning to her work in the Helen Macdonald Memorial School, Jhansi, India.

The prayers and good wishes of the congregation accompany Margaret to this far away corner of God's vineyard to her chosen work in "winning the world for Christ".

Beaverton Auxiliary has had two very enjoyable meetings this year. The special speaker for one meeting was Miss Marion Williamson of the Bhil Field, and in August, Miss Lillian How, a native of Formosa and a leader at Glenmohr camp was the speaker.

ORANGEVILLE PRESBYTERIAL — A family night was held in Cookes Church, Markdale on August 31st when the speakers were Rev. Paul and Mrs. Rumble. Mrs. Rumble displayed Japanese figurines, oriental costumes and many articles brought from Japan. Rev. Paul Rumble showed slides and his daughter, Janet, dressed in Japanese costume sang a song in Japanese. Mr. W. Alcox, chairman of the board of managers thanked the W.M.S. and the Rumble family. Mrs. H. B. McInnes president of the Markdale auxiliary, welcomed the large attendance.

SAUGEEN PRESBYTERIAL—With the death of Mrs. (Dr.) Sneath the Presbyterian W.M.S. of *Durham* has lost a valuable member and friend. Mrs. Sneath was twice a member of the Executive of the Saugeen Presbyterial as Welcome and Welfare Secretary and Supply Secretary. Before coming to Durham over twenty-five years ago she was an active member of Amos Church in Dromore. In Durham she was active in church work in her own quiet way always willing to help others, especially visiting the sick and shut-ins.

TORONTO EAST PRESBYTERIAL — A meeting of the *Anna Cooper Auxiliary of Willowdale Presbyterian Church* was held with the President, Mrs. J. Butcher presiding. It was the 30th Anniversary of the Auxiliary. Members from several neighbouring churches were in attendance, one of whom was Mrs. Jas. Anderson of Cooke's Church, Mrs. Anderson is a past President of the group, and is still active at the age of ninety years. Mrs. R. Dewar, a charter member, told of the highlights of the history of the Auxiliary, and was presented with a Life Membership in the W.M.S. by Mrs. A. McLean. The guest speaker was Mrs. J. A. Newstead, President of Toronto East Presbyterial.

The *McIntyre Auxiliary of Beaches Church* held a special meeting on Wednesday evening June 8th. The guest speaker was Mrs. Morris Zeidman who gave a very interesting and informative talk of the history and of the work done at the Scott Mission. The soloist was Mrs. Winnifred Reid from Calvary Baptist Church.

An interesting part of the meeting was the presentation of Life Membership Certificates to two of the

members, thus making the McIntyre Auxiliary 100% Life Membership. The two recipients were Miss Lottie Mackenzie and Mrs. Cecil Whitehead.

A great variety and number of canned goods were brought to the meeting by members and visitors and were given to Mrs. Zeidman to assist in the great work at the Mission.

The meeting closed with the singing of Blest Be The Tie That Binds, followed by the Mizpah Benediction.

MONTREAL AND OTTAWA

MRS. H. R. ROBERTS,
580 KIRKWOOD AVE., OTTAWA,
PRESS SECRETARY

GLENGARRY PRESBYTERIAL — The seventieth anniversary of the organization of *Glen Gordon Auxiliary,* Lancaster was recently celebrated at Peace Memorial Camp, Lancaster. A large number of friends and members attended the meeting which was opened by Miss Hilda Snider, President.

The Auxiliary was organized on March 4, 1885 with 13 members. The history of the Auxiliary from 1885-1955 was read by Miss M. J. MacLennan, Mrs. Jas. Sangster and Mrs. Geo. MacCallum. Mrs. E. L. McNaughton led in a service of remembrance and spoke of the spirit and vision of the founders of the Auxiliary. A minute of silence for departed members was observed.

The guest speaker, Rev. David Hostetter was born in India of missionary parents and is now ministering to the Presbyterian congregation at Valois, Quebec. He spoke on Extension and Expansion in his church work in Valois and Point Claire.

Mrs. Alpin McGregor, President of the Presbyterial spoke briefly of the work of the Presbyterial Board and the progress of the Cecilia Jeffrey School.

An Honorary Life Membership was presented to Mrs. D. Mason MacLennan who down through the years has given loving service to the Missionary Society.

During the tea hour an anniversary cake was served.

MISS MARGARET ALLAN

It is with the deepest regret that we have heard, at the moment of going to press, of the death of Margaret Allan, Deaconess of Hamilton Presbytery.

A full obituary will appear in the December issue of this magazine.

FINANCIAL REPORT

Nine months ended September 30th, 1955

General Fund

Receipts

Synodicals:		
British Columbia	$ 2,900.00	
Alberta	3,492.64	
Saskatchewan	1,910.62	
Manitoba	3,831.53	
Toronto and Kingston	37,079.00	
Hamilton and London	38,427.65	
Montreal and Ottawa	19,929.00	$107,570.44
Interest on Bonds		450.00
Special Gifts		3,195.25
		$111,215.69

Expenditures

National Missions	$47,672.11	
Overseas Missions	80,569.92	
Organization	28,543.88	
Publications	12,794.24	
Administration	12,629.32	
Council Meeting	5,230.20	
Christian Literature	5,360.00	
Insurance and Taxes	946.08	
Grants	1,135.00	
Student Work	325.00	
Visual Education	20.00	
General Contingency	618.50	
Special Gifts	2,143.27	$197,987.52
Expenditures from 1953-54 Balances		13,210.01
		$211,197.53

Special and Trust Funds

	Receipts	Expenditures
Indian Residential Schools:		
Cecilia Jeffrey	$42,423.68	$ 33,881.94
Birtle	54,767.28	39,387.10
Supply	10,057.51	7,103.04
Pension and Retirement Fund	6,417.45	11,673.24
Overseas Fund	5,139.92	502.11
Special Fund	668.49	244.22
Legacy Fund	38,190.41	3,585.77
Peace Thanksgiving Fund	1,592.10	1,522.14

HELEN P. SINCLAIR, *Treasurer.*

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Miss Read until March 31st, 1956.

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The Glad Tidings

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1955
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THE GLAD TIDINGS

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THE GLAD TIDINGS

VOL. XXXI TORONTO, DECEMBER, 1955 No. 11

EDITORIAL

THE SIGN OF THE SAVIOUR

by DR. J. L. W. McLEAN — VICTORIA, B.C.

WAS THERE a sign over the inn in Bethlehem where no room was found for Jesus? The inns of Britain are renowned for their signs. I suppose no such custom prevailed in ancient Palestine. Yet the searching shepherds found a sign at the stable of that Bethlehem inn.

Have you ever flown at night over one of our cities and looked down at all the neon signs? We live in a world of signs—of one kind or another . . . Not only traffic signs; signs that speak or organizations, of businesses, of ways of life. As I write this, the sign of the Welfare Agencies, the Red Feather, is prominently displayed in many Canadian communities.

In the month of December many signs of the Festival of Christmas will be in evidence — coloured lights and holly, fir trees, and representations of Santa Claus. In our sign-conscious world men and women need to be confronted with the signs that speak of the real significance of Christmas in its Christian setting — for on one should be led to imagine that buying and selling and holidaying constitute the meaning of this Holy Day. Christmas occupies a vital place in our Christian religion. Let us consider the signs found in the Bible.

The angel of the Lord—God's Messenger — announcing the birth of the Saviour, said to the shepherds: "This shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger." (Luke 2:12).

The "sign of the Babe in the manger" — this declared the coming

amongst mankind of the Divine Saviour, God's Redeemer. Jesus, whose birth is commemorated at Christmas, belongs to eternity. He came from God and being born of a woman identified Himself with our humanity.

"Who is He in yonder stall
At whose feet the shepherds fall?"

They have recognized the sign; " 'Tis the Lord, the King of glory."

A tremendous, unprecedented thing has occurred: God has visited His people, coming in the person of His Son, born a Babe in Bethlehem. Leave out the Incarnation — of which the Babe in the manger is the sign, and Christmas and Christianity are without meaning. For Jesus is "God with us."

Jesus might have been born in a palace or mansion. In the providence of God this might have taken place. Instead, His Birth took place in a commonplace structure humbler than the lowliest cottage. The stable manger cradling the infant Jesus is a sign, a symbol, of condescension and of humility. It suggests the spirit and ministry of Him who said: "I am meek and lowly of heart." It foreshadows the beatitude: "Blessed are the poor in spirit . . ." Here is the essential spirit of Christianity — humility, and detachment from the world's pomp and wealth. This symbol of "the Babe in the manger" has been remembered in Christ's Church; it's significance has been at times forgotten.

The Babe in the manger is the Sign of the Saviour, of God's eternal Son "Who though He was rich yet for our sakes became poor" and Who humbled Himself — in His ministry of service and on His Cross of suffering. The "Sign of the Saviour" is the authentic sign of Christmas, as it is of Christianity — for without Bethlehem's sign, the Cross is no sign of victory. This sign is to be displayed.

Do we fully realize — I wonder — that God who has come in Jesus as Saviour of mankind has committed the ministry of redemption to us, His Church?

I put the question this way: Do you and I—as individuals, in the fellowship of the Church, display the "Sign of the Saviour?"

Some professing Christians have become — like Christmas — commercialized, paganized. In their lives men see the Sign of Self but no Sign of the Saviour. They are Christian in name only. The "Sign of the Saviour" in us means that God the Holy Spirit is present — the accent of the eternal love characterizes us, making us different, a means of blessing to other people. This we must seek, praying constantly to God:

"Fill with Thy Spirit, till all shall see
Christ only, always, living in me."

The Sign of the Saviour is evidenced in God's presence, *and* humility. The Christian is not conceited but condescends in loving service to "men of low estate." Not dignity, self-importance — rather humility — characterizes his or her life; the spirit of Him who before He went out to give His Life for mankind girded Himself with a towel and washed His disciplines' feet. So we pray:

"O Master, let me walk with Thee,
In lowly paths of service, free."

This two-fold Sign of the Saviour — I say — will be seen in every life that is truly Christian. Let us examine ourselves.

This same sign must characterize the fellowship of Christ's people, the Church; and every organization of the Church—Session, Board of Managers, Choir, Women's Missionary Auxiliary, etc., etc.

It is well, then, for Societies and Organizations within the Church to pause in their activities from time to time in order to test their essential Christianity by asking:

"In all that we are and say and do, are we displaying 'the sign of the Saviour'?"

"Do we leave people with the impression of a Church organization at work; or somehow with the feeling that the Eternal God is in our midst? And — is humility the pattern of our unselfish service?"

A Missionary Society thinks in terms of sending the Gospel to other peoples in other lands; we can export only what we ourselves possess.

The Church has in it the power of the eternal God revealed in the lives, the fellowship, of those who in obedience and humility are " as little children." It displays the Bethlehem "Sign of the Saviour" — or it is not *the Church of Jesus Christ.*

Never was the need of mankind more apparent than today. I see that need here in Canada as I have glimpsed it recently in Japan and Formosa. It is everywhere the need of rescue — rescue from the bondage of wrong ideas, wrong ways of life; rescue from the clutches of evil habits, selfishness, greed. In the Far East the idols and the "Sign of the Hammer and Sickle" must disappear; there, as in Canada, men must see the "Sign of the Saviour." For it is "saving" men need — *from* ideas and ways of life that bring misery and death *to* the Truth and the Life that is eternally good. And there is a Saviour. None other name but Jesus . . . His saving power is mediated through individual lives, through the fellowship of His Church — where His Sign, the Bethlehem sign — is faithfully displayed.

Picture shows how Bethlehem must have looked when Christ was born. This tiny undisturbed village near Bethlehem has remained almost unchanged for two thousand years. Rude mud huts, rambling paths rather than streets, a large beehive (the strange edifice in the centre with the holes in the midst of the houses) are all like those in the small hamlet to which the shepherds wended their way after the heavenly choir sang to them on the surrounding hills.

BETHLEHEM — CHRISTMAS 1955

The author of this article is a young Jewish woman, recently arrived in this country, who was converted to Christianity while still living in Israel.

CHRISTMAS EVE — and beyond the blue Mediterranean horizon still lies the Land of the Bible, wrapped in a beauty which is markedly its very own, peopled by two majorities, the handsome Arabic nation with their orientalism, and the Hebrew nation, both possessing this territory of our Saviour.

The hands of God's timepiece run, never faltering, ever faithful, marking time, time in which we have witnessed the revival and rebirth of a nation, transformation of the desolate country into a land flowing as it were, with milk and honey. Let us glance away from the politics, and the tumult, the splendor and the misery, for yonder lies the tranquil hamlet of Bethlehem, on the gentle slopes of the Judean hills with its canopy of the brilliant star studded heavens; the cold invigorating breeze that comes from the valley, taking Jerusalem and Bethlehem in its wide sweep.

CHRISTMAS EVE! nearly two thousand years have gone by, in which history has seen nations come and vanish, seen humanity at its best and its worst. But here, in the quietness of this Judean village, an all powerful illuminating star lighted the dark pages of history, giving to a lost and decaying world, God's greatest gift, HIS SON. Here, in HIM, we echo with the Psalmist "Mercy and Truth are met together, Righteousness and Peace have kissed each other."

Bethlehem 1955 . . . I can visualize what is happening in and around this dear place, where so often I used to gaze from a comfortable vantage spot, in western Jerusalem. Reclining there by the lofty statue of Rachel, on the summit of the suburb of Jerusalem, named Ramat

Rahel (Hill of Rachel) to one side are the beautiful mountains of Moab, the blue streak of the River Jordan, while yonder in the vast wilderness I could faintly see the white winding road leading to Jericho, and still further below lay the Dead Sea.

Let me not wander, but take you with me to this city of David, where pilgrims from the ends of the earth throng the narrow streets amidst the loud noise and liveliness of the native population. The veiled women, the men in their flowing white striped robes and kaffias, the national headdress of the Arabic men, the hurrying nuns of various orders, the bearded monks, the simply dressed Christian girls with their olive complexions and dark mysterious eyes, the braying donkeys and their impatient masters, the loud laughs of the tourists complete with cameras, loud hats and kerchiefs, and multitude of sun tanned children of all sizes and kinds that scamper about and fill the air with happy laughter and shouts.

The large marketplace, the quaint stalls, which sell all sorts of trinkets, souvenirs, curiosities and everything under the sun. The poor ragged, whimpering beggar that salaams you gratefully as you drop a coin into his wretched hand. The dignified Legionnaire sitting in one of the numerous outdoor coffee shops and laconically watching the populace. The brightness and vividness of the Palestinian sun and heavens. The gay eager faces of the shoppers buying Christmas presents for their loved one and friends.

The expectant look and longing on the faces of the Christian in Bethlehem, in Old Jerusalem and along the frontier of Transjordan, and those in Israel; of the near approaching day, which comes with every Christmas, the moving scene of reunion between families and other loved ones, as both Israel and the Jordanites open their frontier barriers and for a brief interval Christians from both nations cross the borders and intermingle with the populace.

To the poorest and humblest dwelling in Bethlehem the Message of Christmas comes as an illuminating light in the hard struggle for daily bread.

For those to whom Christmas means pure love and joy and unspeakable gratitude to God for His Gift, the hearts here, whether they be Arab, or Greek, Hebrew, Ethiopian, Syrian, Armenian, Canadian, American or English, the sweet spirit of Christian love and humility prevails and is made known. In the school for the blind here in Bethlehem, the girls who so sweetly sing our beloved Christmas Carols, who are blind yet seeing, bringing the message of the greatest love story to thousands who tune in on the radio station at Christmas and hear those blind children with bell-like voices sing of their blessed Saviour.

One again the traditional Shepherds' Field will be crowded to

Partial view of Bethlehem as it appears to-day.

capacity, and men and women, boys and girls of all nations, all races, will join in one triumphant song of praise and adoration, filling the midnight air with such sweetness in

"Oh come all ye faithful, joyful and triumphant,
Oh come ye, oh come ye to Bethlehem,
Come and behold HIM, born the King of Angels,
Oh come let us adore Him, oh come let us adore Him,
CHRIST THE LORD."

While the closing strains will be heard in the calmness of the Bethlehem night, yonder in Jerusalem, both the Old and the New, the magnificent chimes of the carillon of the Y.M.C.A., will peal out, proclaiming to the inhabitants of Jerusalem and Judea of Christ our King.

"Amen! Lord we bless Thee
Born for our Salvation
O Jesus! forever be Thy Name adored
Word of the Father, now in flesh appearing
Oh come let us adore Him,
Oh come let us adore Him
Christ the Lord."

A Service of Worship for Christmas

Prepared by MISS AGNES DICKSON

"Good Tidings of Great Joy — to All People"

Leader: Our Father in heaven, at this hour, tune our hearts to sing Thy Praise: and to rejoice in Thy great Gift of love, as never before — Amen

"Hark the glad sound! The Saviour comes,
The Saviour promised long.
Let every heart exult with joy,
And every voice be song."

A child walking along the street in China, picked up a torn piece of paper — on it she read these words: "God so loved the world that He gave" — there it ended—What a strange idea! She had always been taught that gods were to be feared — they were all powerful, they could and did, bring destruction upon people. They must be worshipped to avoid dire calamity. Whoever heard of a God who loved? And the paper said He loved the world — that must surely include her!

Then He not only loved, He gave something to show how much He loved. Could that be true? What could His gift be?

Try to put yourself in her place. We know just what it was that He gave. We know how precious the gift was—we have known it from our earliest childhood. Has the message become so familiar to us, that our hearts can remain almost unmoved as we hear it again? God Forbid.

Hymn 175 — "Christians Awake."

Christians, awake! Salute the happy morn
Whereon the Saviour of the world was born;
Rise to adore the mystery of love,
Which hosts of angels chanted from above;
With them the joyful tidings first begun
Of God incarnate and the Virgin's Son.

Like Mary, let us ponder in our mind
God's wondrous love in saving lost mankind;
Trace we the Babe, Who has retrieved our loss,
From His poor manger to His bitter cross;
Tread in His steps, assisted by His Grace,
Till man's first heavenly state again takes place.

Then may we hope, the angelic hosts among,
To sing redeemed, a glad triumphal song;
He that was born upon this joyful day
Around us all His glory shall display;
Saved by His love, incessant we shall sing
Eternal praise to heaven's Almighty King.

Amen.

Leader: All through the Scriptures, from the book of Genesis, with its message of a coming One who should "bruise the serpent's head," runs the golden thread of promise: "A Redeemer is." Isaiah, whose name means "The Salvation of Jehovah," is the prophet through whose messages the light shines most clearly in the Old Testament. More than seven hundred years before the coming of the Saviour, he uttered his wonderful prophecies regarding Him. Let us hear some of them once more:

First Reader: Isaiah 7: 14 and 9: 2, 6, 7;
Second Reader: Isaiah 11: 1-5;
Third Reader: Isaiah 40: 9-11.

Leader: Many other passages all through the Old Testament down to Malachi, bring the same message of hope: "The Sun of Righteousness shall arise with healing in His Wings".

Hymn 72 — "God's Mercies I Will Ever Sing."

God's mercies I will ever sing;
And with my mouth I shall
Thy faithfulness make to be known
To generations all.

For mercy shall be built, said I
Forever to endure;
Thy faithfulness, even in the heavens
Thou wilt establish sure.

The praises of Thy wonders, Lord
The heavens shall express;
The congregation of Thy saints
Shall praise Thy faithfulness. Amen.

Leader: Let us now pass to the New Testament, where all these wonderful prophecies find their fulfilment — "The Redeemer comes".

Most of us can repeat from memory the story as it is so beautifully recorded for us by St. Luke.

Let us hear it once more; praying as we listen, that our spiritual eyes may be opened so that we too may see the Babe of Bethlehem.

Scripture Reading: Luke 2: 8-20.

Leader: If only we could have stood beside the Shepherds as they gazed upon the heavenly light. If only we could have heard the angel proclaim the glad tidings "Unto you is born, this day, a Saviour"!

If only we could have listened to the angelic host singing their anthem of praise and hope! May God grant to us the blessing promised to those "who have not seen and yet believed".

Let us follow the shepherds to the manger-bed in Bethlehem and gaze upon the mystery—the Almighty God leaving His Throne in glory to become a helpless Babe; born amid the poorest of earthly surroundings, humbling Himself to share life with us, through all its vicissitudes. "Immanuel, God with us"—what transcendent mercy and grace "God manifest in the flesh", that we might see and know Him. Not only that, He came, in Jesus Christ, that He might bear the burden of the world's sin; and by His atoning death, bestow upon us, who believe, the power to become children of God"—What a Saviour! "O come, let us adore Him."

Hymn 195 — "Joy to the World".

Joy to the world; the Lord is come;
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.

Joy to the earth! the Saviour reigns;
Let men their songs employ;
While fields and floods, rocks, hills and plains
Repeat the sounding joy.

No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make His blessings flow
Far as the curse is found.

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love. Amen.

Prayer:

O God our Father! "thanks be unto Thee for Thine unspeakable Gift". Fill our hearts with new gratitude to Thee. Grant to us increasing knowledge of Thy Will for us, that our lives may be more worthy of such a Saviour; and well pleasing unto Him, Who loved us and gave himself for us. Amen.

CHRISTMAS IN HOSPITAL

Contributed by (Mrs. W. B.) Loreen E. Leatherdale,
Presbyterian Church Hospital Visitor,
Montreal, Quebec

"Love came to earth at Bethlehem
Two thousand years ago,
And trod the paths and ways of men
And shared men's life below."

THE TIME DRAWS NEAR the birth of Christ and the hearts of men, women and little children beat faster with anticipation, for this is the gladdest season of all the year.

As church hospital visitor it is my privilege and labour of love to seek out the sick and shut-in folk; to do something about the people in spiritual need and to be concerned about those in physical need. In my rounds, opportunities are ever present to meet these needs. Christ Himself awaits one in the hungry, the thirsty, the naked, the sick, the stranger, the man in prison.

To the anxious, lonely and suffering ones and "to all people" comes a joyousness at Christmas in the acceptance and realization that "God so loved the world that He gave His Son."

What a gospel to tell! Peace for troubled hearts.

"Fear not: for behold, I bring you good tiding of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

In the hospitals, as everywhere, joy and happiness and peace spread like a contagion when we tell the Christmas story, sing the Christmas hymns and songs and go about diffusing its cheer in many ways.

At special festal seasons a suitable message is prepared by the kindness of the Women's Missionary Society (W.D.) of our church for the use of the hospital visitor to distribute to patients. Open hands accept the attractive folder; interest is aroused; faces smile and gratitude is reflected for this personal thought of them and courage comes to dispel their anxiety. At Christmas, one starts very early to tell and leave literature and carry token of love that the prayer of all hearts touched might be:

"Oh Holy Child of Bethlehem
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today."

When space permits a huge

Christmas tree is placed outside at the entrance of the various hospitals. At night bright lights reflect cheer. Nurses or kind friends decorate wards. On glass partitions of cubicles, in Children's hospitals, one sees many scenes and figures depicting the Yuletide celebration. It is good to see a little crèche or manger scene placing the emphasis on Jesus when He was born.

One gives thanks for Christian doctors and nurses. In many hospitals on the Holiest Eve or on Christmas morning nurses go through the wards singing favourite hymns that tell of the Saviour's birth. Other voices join in chorus; patients sing-

At Christmas time wards are transformed and smiles of anticipation light up the faces of young patients.

ing, sometimes in another tongue, but one and all proclaiming: "Joy to the world!"

Carol singing is an annual feature of some of our church groups to patients in various hospitals. The singers of the Chinese Mission won the hearts of all, patients and hospitals staff alike, in one large institution. The women wore native costume. Chinese doctors and nurses on the staff of that particular hospital joined the choristers. The Montreal Presbyterian Young People took treats and sang to children in a convalescent hospital. By the kindness of one of our ministers, a tape recording was made of their visit, in spoken word and song praise. Later they went on to another hospital to play it and to visit one of their executive members, who had been with them the previous year on rounds and was just out of polio quarantine. Imagine the cheer that this happy thought brought!

It is very rewarding to join the choristers in their visits to hospitals and homes for shut-in folk. To look into the eyes of children and grown-ups alike is thanks above words. At one hospital the children were so delighted. I shall never forget the happiness that shone from the faces and eyes of three Eskimo patients, a little girl, Annie, the darling of the ward and two small boys, one of whom had the surname of Snowball. They joined with the others clapping their hands and asking to hear over again: "Away in a Manger . . ."

Truly it may be said:

"He walks, gift laden, under ancient skies,
Who lights the Christmas flame in children's eyes."

At the Yule-tide, there is an outpouring of gifts and donations from many sources, prompted by love, that makes it possible to remember very many men, women and children, who come within my ministration. I shall never call it anything, except "Manna from heaven". One is thankful, indeed, for all the voluntary help that is given at this busy season in connection with the receiving, handling and despatch of parcels, also for hall space in which to work and the kindly co-operation of the church officer. A mere expression of thanks to the gracious donors would never convey the gratitude felt by the grateful receivers. It is not so much the value of the tangible gift that counts, as the thought, that some one cares and in the assurance that is bespoken that they are in God's loving care and keeping.

There is a longing that comes to the heart of everyone to be home for Christmas. For those who must be in hospital, it proves often to be an enriching experience. One loses oneself in the thought of others. There are so many suffering ones worse than one's self. One wants to do something for some one and the best in one comes to the fore.

This Christmas to all who are in hospital and to the needy everywhere and "to all people" comes

Continued on page 495

Miss Margaret Allan

"She hath done what she could"

THESE WERE the words which were used as the theme when tribute was paid at the funeral of the late Miss Margaret Allan in Hamilton, on October 11th. Miss Margaret Allan had served as a deaconess on the staff of our Society since her graduation in 1915 and her sudden passing after a very short illness came as a shock to her family and many friends. Members of Hamilton Presbytery and other Ministers who had been associated with Miss Allan in her work conducted the funeral service, which was held in St. David's Church, Hamilton.

Miss Allan was a daughter of the manse and came to Canada from Scotland with her parents, the Rev. Robert and Mrs. Allan, in 1906. The Allan family lived first in Northern Ontario and then later moved to Hamilton where Mr. Allan organized the Church of the Redeemer Italian Mission. Miss Allan always worked with her father and on her graduation from the Missionary and Deaconess Training School she returned to work in the Presbytery of Hamilton. St. David's Church in Hamilton stands as a memorial to the Rev. Robert Allan and his daughter, Margaret.

For over twelve years Miss Allan served as deaconess in St. Enoch's Church during the difficult years following 1925 and for the last fifteen years her work was confined mostly to the congregations of Knox and Calvin Churches.

In the tribute paid by the Rev. Charles Carnegie of St. David's Church, Hamilton Mr. Carnegie spoke "of the great loss which was sustained by so many people in the passing of Miss Allan—in the home where she was loved almost as a mother; in the Churches where her work and influence meant so much; and in the wider Christian work throughout the City in which she was so keenly interested. What she was and what she did should be an inspiration and challenge to those who are left to carry on. Miss Allan was likened to a happy blending of Martha and Mary. Like Mary, she had a loving devotion for her Lord and His service; like Martha, she was busy and concerned about practical things. Surely the word of our Lord concerning the woman who annointed the feet of Jesus can be fittingly applied to the work of Miss Allan: "She hath done what she could . . . this also that she hath done shall be spoken of for a memorial of her." By this word, tribute is paid to Miss Allan's memory.

We know that the sympathy of

all members of our Society will go out to Miss Allan's family in the loss of their sister. It was only in August of this year that their father, the Rev. Robert Allan passed away.

For those of us who were associated with Miss Allan through the years we remember her as one who had a deep burning desire to serve her Lord. We knew that she was one, who because of this great love for her Master, exemplified in so many ways the love and compassion of her Saviour. As we watched her work over the years we knew of many people who received a blessing through her ministry. We pay tribute to her faithful earnestness and we would use the verse with which her Minister's tribute closed—

"For all the saints who from
their labours rest,

MISS MARGARET ALLAN

Who Thee by faith before the
world confessed;
Thy name, O Jesus, be forever blest.
Hallelujah!"

Continued from page 493

God's manifestation of love in Jesus Christ.

"Thanks be unto God for His unspeakable gift."

May our thanks show in love to Him. We shall find worship shines brightest in humble service to one's fellow men, service rendered in Jesus' name and for His sake. May our gifts be:

GIFTS TO CHRIST

"When we soothe earth's weary
children,
Tending best the least of them.
'Tis the Lord Himself we worship,
Bringing gold to Bethlehem.

Whoso bears his brother's burden,
Whoso shares another's woe,
Brings his frankincense to Jesus—
With the men of long ago.

Where a life is spent in service
Walking where the Master trod:
There is scattered myrrh most
fragrant,
For the Blessed Christ of God."

(James A. Blaisdell.)

DEACONESS RESIGNS TO BE MARRIED

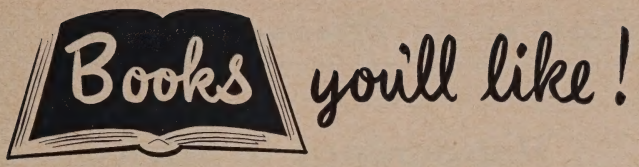
Miss Muriel E. Judd

IT WAS with sincere regret that we received and accepted the resignation of a valued member of staff, Miss Muriel E. Judd, who was married on November 4th to Mr. Forrest Brown of Lincoln University, Pennsylvania.

Miss Judd became a member of our staff in 1945 and was appointed first to Val d'Or, Quebec. After serving there for about two years she was transferred to the Chinese work in Montreal where she endeared herself to the people of that community. From Montreal Miss Judd was transferred to Van work in the Peace River Presbytery where, for the past two summers, she has been in charge of the Missionary Van on the Alaska Highway.

We would express to Muriel our deep appreciation of her very fine work, her strong Christian witness and the willingness with which she has used her many talents in the service of the Church during the years she has been on our staff. Our good wishes go with her as she leaves us and we pray that God's richest blessing will be with her in the future.

Miss Judd's address will be:
Mrs. Forrest Brown,
Box 48,
Lincoln University, Pa.



"WORLD UPSIDE DOWN,"

by Margaret Greene

IF YOU ARE in your teens; if you know a teen-age boy or girl for whom you want a gift; or if your are an adult interested in and concerned about the plight in which teen-agers in various parts of the world find themselves today, be sure to secure a copy of "World Upside Down."

As Margaret Greene, who edited the seven stories that make up "World Upside Down," says in her introduction: "Everywhere today young people are doing things their parents never dreamed of when they were in their teens. Life is like that today. New ideas, inventions, wars, political and social uprisings are changing things. Life everywhere is different, sometimes better, sometimes more difficult, for people of all ages.

"The characters in these stories—Suthi and Aiko, Wu Lien-ching and Ha-young and Francisco, Sara and Shakar — all know what it means to live in a changing world.

"The stories in this book tell about boys and girls who live in a world that often seems upside down to them because they have no home, inadequate food, or no chance for an education to prepare them for what they want to do in the future. In some cases their governments are new, some opening new opportunities for freedom, others attempting to crush all thought and action on the part of the individual. These stories also reveal how Christianity can bring a new outlook and a new purpose for living. They show, too, how the selfless devotion of Christians in all countries is helping to hold our world together through a fellowship of love that is worldwide."

It will be hard for you to believe that young people in our own day are facing such extreme difficulties; it will be exciting for you to discover the way in which they come through with flying colours; it will cheer you to know the ways in which the Church is giving them help and hope in spite of a "World Upside Down."

ROAD WITHOUT TURNING

By J. H. Robinson

"ROAD WITHOUT TURNING" is the record of an extraordinary life. It is the story often painful and shocking of a young Negro's struggle to rise from a Knoxville slum and to reach the ministry.

Continued on page 517

Happenings in Africa

The following are excerpts from the quarterly reports of Miss Agnes Gollan and Miss Joan Rochemont. They speak for themselves, throwing considerable light upon the character of the task in which our two young women in Nigeria are engaged.

"WHAT IS HAPPENING on the Dark Continent these days? How are our two missionaries in Nigeria faring? Is all of Arochuku converted yet? Well, lots of things are happening in Africa.

"This morning we were all set to have a half-day's programme of training and discussion with our four District workers re the conduct of our Women's Classes. There has been a break of four weeks during school holiday, and next week we begin another term which takes us up to Christmas. We thought it would be a good idea to prepare ourselves before we began the round of classes every day again. We also wanted to see if we could improve on the teaching methods used by our workers. I was to lead the discussion on 'How to Prepare and Tell a Bible Story' and then we were going to do some practical work and listen to each other and offer helpful criticism. Joan wanted to give us some new ideas for teaching A.B.C.'s and reading so as to make the classes more interesting and help the people to learn better. We are really concerned over the number of women in our classes who only read the words and have no idea of what they are reading. We are trying to teach them by asking simple questions as they read. As for the girls, they memorize the list of A.B.C.'s but cannot recognize each letter individually. It's really a job! We often get them to make the letters in the sand outside so they see how the letter is formed. Training is one of the most important things we as missionaries can do. We want to share our knowledge with them so that they may be more capable to go out and help their people.

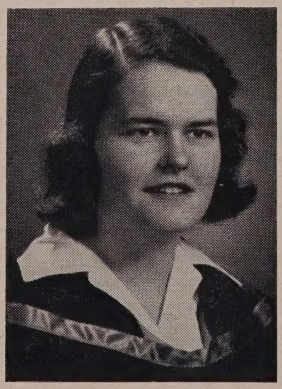
"During school holidays we have been spending more time than usual in visiting and *trying* to help the people. It has been helping us all right in our understanding of them and their customs and in learning Ibo. We *do* help *them* of course, to some extent but we are still 'white people' who are very nice and friendly but who just do not understand them and their beliefs. This is what many of them think.

MISS JOAN ROCHEMONT

For example, when we try to persuade them to go to hospital for treatment instead of having native medicine they would rather keep their trust in their native doctor and sacrifices. We have one story to tell them now to prove that he doesn't know so much. A boy the other day accidentally had his foot cut when he was cutting down bush. It must have been an artery for they could not stop the bleeding nor could the native doctor with all his Juju witchcraft and sacrifices. But would they bring the lad four miles to the hospital to the qualified African doctor? No. Joan has told some people since that even we could have helped save the boy's life, because all we had to do was apply a tourniquet. The boy died that night. Even one of our labourers here on the station refused to go to the hospital in spite of our pleading with him. 'Lord, give us patience.' However, some visiting times seem very worthwhile when we have at least presented the Gospel and answered questions. For example, the other day I had one woman say she would no longer sacrifice and practice heathen customs but try to be a Christian because it seemed to be a good way. I think she was led to say this because the District worker, Ma Afor, and I tried to explain to her what the Christian life meant to us.

"Next quarter promises to be busy for the women will be freer when their farm work is over, and we are planning some courses at Goldie. I have forgotten to mention the progress of the Women's Guild. The constitution was passed at Synod so we are trying to get groups started. Two are ready to begin in our District and we have the executive to train re their respective duties.

"Life is good, thanks to Him Who came that we might have life



MISS AGNES GOLLAN

and have it more abundantly. I pray that I might be able to help others to have this same life.

"Keep up the home front. God bless and strengthen you."

"This is now the third report we have sent to you, the Board of the Women's Missionary Society, and we find ourselves in a much different position than when last we wrote. Since then we have attended one Mission Council meeting, visited a whole new area, Ikom, purchased a new Landrover and taken over the District and Station from Miss Denham now that she has gone on furlough to Scotland. With Miss Denham's departure we have had to bear greater responsibility, and also have realized the many little things which crop up to crowd a missionary's day. We are finding out what it is like to cope with sickness on the compound, dishonesty, laziness and material need. Though it all sounds so simple one's decisions often have to be made not only in the light of the present moment but with an eye to the future as well. We find it very hard to know what to do when we remember our calling is to help men and women to a knowledge of Christ and to help them in their problems with themselves. It is not always we feel it is right and good to expel a person from our midst for one or two offences, yet if the fault is recurrent one has to take a longer view.

"When we visited Ikuni, the heart of this Mission, we were received like the Queen. Palm branches decorated the school hall and the women singing escorted us into it while the children formed ranks on either side of the school path. We were stared at with mixed feelings of joy, curiosity and fear. Many African children and some African women are still afraid of white faces. One very old lady welcomed us with a great show of joy. She was totally blind because of her age and when she knew we were near her they stopped us and she came forward hugging each of us in turn, beating her breast, and raising her hands to God in thankfulness. Such warmth is always touching and it is then we feel very thankful to God for this great privilege we have of carrying His message to this country. She told us later that she had been one of the ten converts Dr. Cruikshank had made in his last visit to that place. She was also the only living one left. We do not seem so far distant from the great pioneering past of the Calabar field. It is truly inspiring at times. It would not befit me to end this paragraph on Ikom without mentioning their hospitality extended to the presentation of a ram, a hen, several vegetables and eggs from Ikuni and a sheep, a cock and many yams and eggs from Ikom. Have you ever ridden in the back of a Landrover packed with luggage and only room for two to sit, and yet with the addition of a small farm yard and

produce? What fun it can be! One could never call this life boring . . . Because of all these gifts Agnes and I have taken an interest in poultry, gardening and farming. The latter two she has left up to me, but she is interested in seeing whether the beans, pumpkins, cabbages, radishes, parsley, peppers and onions will grow.

"I would love to tell you about our visit to see the Mamfe Bridge which we did at our own expense. It is a large suspension bridge and a very fine piece of engineering. The car took us through lovely jungle country and the elder who was with us excited our imagination by telling us of all the wild game to be found in those parts, leopards, tigers, elephants, etc. However, the Europeans on the construction had only seen snakes, but they were all depressed with jungle life and said no amount of money could bring them to such a job again. The elder and pastor with us were taken into the bowels of the construction and were simply delighted! 'Ndi beke!' (white people) they exclaimed. 'What marvels they can do. It will be a long time before Africans can do the same.' But we tried to assure them that they would in time equal us. Africans today strive between a sense of inferiority and a sense of achievement. They have achieved much in a short time yet they are always conscious that they are behind the west in their industrial progress. Hence their conflict, and their mixed attitudes to Europeans. But these two were like small boys seeing the wonders of toy land in Santa Claus' Department in Eaton's.

"In June we attended Synod and I must say I was greatly impressed. It was a truly African Church with missionaries and pastors sharing equal voices in the dictating of policy. As all churches, it is of course imperfect, but the Spirit of God is here at work and our African brothers are trying to make this church a truly African Christian one with the co-operation of their European colleagues. One important decision of Synod — outside of the decision to let us go to Afikpo in February — was to experiment with African rhythm in churches as an aid to singing. One missionary has tried it out on his parishes and has had great success. They use the African drums and cymbals as well as clapping of hands when it is appropriate. Itu Leper Colony church was selected as the place to experiment further.

"We were official hostesses at an African wedding, and the car was lent with your compliments since the parties in question were prominent Christians in the church, the son of our oldest pastor and the daughter of the Chief Clerk in Educational Authority. Miss Green informed me it was what her church would do so I did likewise for you. Anyway it was fun and we were glad to be of service, not only with the Landrover but with the catering and the decorating.

LATIN AMERICAN DIARY

LAST YEAR some of the Mission Boards of our Canadian Churches agreed to undertake together a project in answer to a request from the World Student Christian Federation. The request came to us through the Canadian Student Christian Movement. It had to do with an invitation from the Student Movement in Chile asking for someone from Canada who would go to Chile for three years to assist and strengthen the Student Movement there.

Mr. Donald Wilson, who at that time was completing his theological work in Alberta, volunteered for this special short term service. He proved to be acceptable to all concerned; in fact, we felt we were exceedingly fortunate in securing the services of a young man so well qualified academically, theologically and with such genuine Christian commitment.

The following are excerpts from his diary and speak for themselves. Mr. Wilson at present is studying Spanish and will enter upon his studies the first of January next year. Our Women's Missionary Society made a contribution of $2,200 to the project. We believe that this is one of the truly strategic points in the whole mission of the Church. Perhaps nowhere in the world are the opportunities and difficulties for the Church more sharply defined than in Latin America and certainly one of the most important areas in which to plant the Christian faith is the student body. We commend the following to our readers for careful and sympathetic study for here we are at work in the midst of the ferment of our time and with a young man in whom we have implicit confidence.

"A few hours after arriving in Rio Valdo and I left by bus for Pedra Sonora (The Ringing Rock), the site of the first Ecumenical Work Camp in Latin America. By an excellent road the bus wound its way amidst the coastal mountains with their orange and banana plantations on their lower slopes to Resende where we took a taxi for the final 15 miles up the valley to where the camp is found.

"Thirty-three youths were beginning to gather here at Pedra Sonora for the month of July in order to build a chalet for the Brazilian S.C.M. and to study together the life and opportunities of the Evangelical Church in Latin America. I must explain the use of the word 'Evangelical' here. It has the same significance as our word 'Protest-

ant' but is preferred here in order to avoid the implications of the word '*protest*-ant' in the midst of a Roman Catholic majority. The members of the camp were mostly sent by their home churches and represented most of the nationalities of Latin America. A day at Pedra Sonora began at 6 a.m. with the frugal Latin breakfast of bread and coffee. Thereafter fifteen minutes silence was observed for Bible reading followed by worship and then we became the pick and shovel men. Apart from a short break for a light lunch in mid-morning, work continued until 12.45 when we adjourned to the mountain stream and thence to the Brazilian staple of rice and beans. After the siesta the camp programme began around 4 p.m.; Bible study in Mark, discussion and comparison of conditions in the various countries represented, study of ecumenical affairs, the World Student Christian Federation and in general an attempt to prepare the members for leadership in youth work in their countries. This kind of broadening experience is extremely necessary where a small minority tends to be in isolation from the Church at large.

"After four days in Pedra Sonora I returned to Rio to stay with a Brazilian Student Christian Movement girl and her family on the famous Copacabana Beach. It is to Lucy da Silva that I am much indebted for my impressions of Brazil. One of these impressions is the great similarity between Brazil and Canada. Both are young countries with vast undeveloped resources and great possibilities. I seemed to sense in Rio and Sao Paulo the same kind of feeling which we have in Ontario about the 'West'. The S.C.M. students whom I met in Brazil (it was their mid-winter vacation) seemed very conscious of being Brazilian and especially of their role as Evangelicals in the life of Brazil. Brazilians must be the fore-runners of the new cosmic race. Here in Rio, men of every race appear to mix together and work side by side without rancour. Brazilians have little patience with racial prejudice. Unlike the northern colonists, the Portuguese settlers intermarried with the native peoples and later the African peoples as they came, thus strict lines of segregation have never been possible.

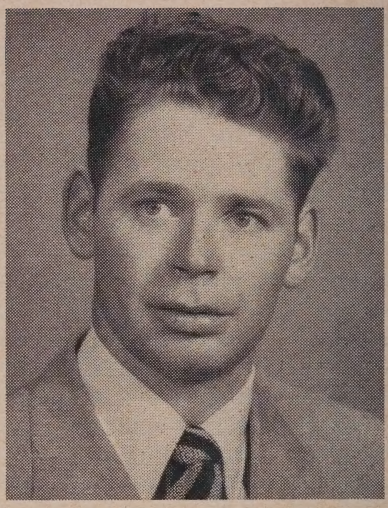
"Again, in Rio, I visited another student work camp. This one was sponsored by a Presbyterian university group in Austin, Texas and comprised some twenty students half Brazilian and American. The camp was found in a section of Rio where a taxi would not enter after dark. Their job was to build a road in a hillside slum. Rio's slums are perched on the mountain side of the city. The camp hoped to encourage the residents of the community to work together to improve to some extent their lot. They were at least partly successful in this.

"The Brazilian Student Christian Movement has a strong core which is meeting once a month. As a re-

sult of these meetings they have decided to concentrate their activities in the immediate future within the several theological schools and church colleges. Apart from Sao Paulo and Rio, they do not have the secretarial staff to effectively work elsewhere. After much hesitation they have appointed a new staff member to work in secondary schools. Although they have felt this job was the job of the ordinary church congregation, since so many evangelical students get 'lost' in the secondary school, the S.C.M. has finally made this decision.

"The Brazilian Church is very keen on evangelism and this is shared by the S.C.M. However, students are only now beginning to see that their primary evangelistic task is not so much to preach on the street, which they do without any embarrassment, but to call their university fellows to Christian intellectual obedience.

"The Brazilian Protestant Church is perhaps the fastest growing Protestant group in the world. I was told that almost anyone could begin services and would soon have a congregation. The churches I visited were full and had very large adult Bible classes. However, I felt that much of the mind of the Brazilian Church was typified in a new 'cathedral' church in Sao Paulo. This new edifice is built along Gothic lines in the heart of a sector which has the latest in architectural imaginativeness. So this new building stands not so much as a witness



MR. DONALD WILSON

to the present relativeness of the Gospel but as a witness to an age which is of the past, however great its achievements. The east of Protestant expansion in Brazil is not conducive to much ecumenical thinking. The S.C.B. is the only group which carries a significant work in this direction. The younger members of the Church are beginning to break from the more Puritan aspects of the past but must form their own leadership. In many ways the youth movement of the church has already passed beyond the older generation in its appreciation of the 'mission of the Brazilian church.' Here again the contribution of the S.C.M. through the training of students in a solid Christian intellectual discipline can be very great."

L.K.P.

Student Christian Movement

DONALD WILSON ON LOAN TO CHILE

CIVIL WAR may not be the best setting for the quiet study of Spanish, but Mr. Donald Wilson of Stirling, Ontario, wrote from Buenos Aires in late September that he is not sorry that the Union Seminary there was chosen as his base for language study. Mr. Wilson, on loan to the Student Christian Movement of Chile, writes that he finds "this crucial and existential scene" a most valuable introduction to Latin American student life. Union Seminary, with an international and interdenominational teaching staff, draws its students from all over Spanish-speaking Latin America.

Mr. Wilson has been SCM secretary at the University of Alberta for the past three years, and is the first staff member to have been loaned to another country by the Student Christian Movement of Canada. The finances for this project have been jointly raised by the Canadian Mission Boards and the Canadian SCM.

When the World's Student Christian Federation, on behalf of the Chilean SCM, approached these Canadian organizations for the loan of staff, it was the culmination of a long co-operation between these groups and the WSCF in Latin American student work. Since the Second World War several of the mission boards have contributed regularly to the Latin American budget of the Federation.

The expansion of student work in Latin America is particularly urgent today because of the rapid growth of the Protestant population and the dearth of trained leadership. Protestant students, always a minority, often lose their moorings in the secular atmosphere of the universities.

In Chile, where religious liberty is guaranteed, student work has many opportunities, but must be greatly strengthened if it is to take full advantage of these. The Student Christian Movement was organized in the forties and has laid good foundations with the slim resources available.

Mr. Wilson will be the first full-time staff person, and it is their hope that during his stay of three to five years, they will be able to develop a stronger and more stable Movement with its own staff.

Mr. Wilson received his B.Sc. at Ontario Agricultural College, and his B.D. from St. Stephen's College, Edmonton. He will continue his study of Spanish in Buenos Aires until December, when he will attend the WSCF Leadership Training Conference in Cochabamba, Bolivia. In January he will assume his duties as General Secretary of the Student Christian Movement of Chile, with headquarters in Santiago.

announcing . . .

THE 17 QUADRENNIAL STUDENT CONFERENCE

ONCE DURING every student generation since the late 1800's, the Student Volunteer Movement of the United States has sponsored a North American Student Conference on the missionary task of the Christian Church. Through the years Canadian students have participated actively in these conferences.

This Christmas vacation, December 27, 1955 to January 1, 1956, the campus of Ohio University, Athens, Ohio, will be the scene of another one of these great student gatherings.

The presence of large numbers of Christian leaders and students from countries outside of North America but currently studying here, has made it possible for the forthcoming Quadrennial to assume a new character . . . unique in Quadrennial history.

This Quadrennial will not be a conference of North American students with a number of overseas students as visitors. Rather, it is being planned as a world conference of Christian Students, which, while located in North America, will bring together *students from all over the world.* Half of the 3,000 staff and students attending will be Christians from overseas.

The conference theme is "Revolution and Reconciliation" and the main theme addresses are to be delivered by Richard Shaull, a young Presbyterian student worker and missionary in Brazil. Christian leaders from Asia, Africa, Europe, Latin America and North America will be present also as speakers and resource persons.

In the light of the developing ecumenical nature of the missionary enterprises, the new insights of Christians from many nations, and a growing understanding of the meaning of the Gospel for our day, as Christian students and leaders, they will think together about the total missionary task of the church. They will hope to see more clearly the meaning of the church's witness in the great economic, social and political conflicts in which men's lives are engulfed, and to discover ways by which they can participate most effectively in the present mission of the church.

It is anticipated that the Canadian delegation to this conference will be 150 strong, of whom approximately half will be overseas students at present studying in Canadian universities. Recruitment of this Canadian delegation is the responsi-

bility of the Student Christian Movement of Canada.

This fall in universities across Canada Local S.C.M. Planning Committees are being mobilized. Denominational fellowships are being contacted, ecumenical study groups on the conference theme are being set up, and financial campaigns are getting underway.

Conference expenses for overseas students who are studying under mission board scholarships will be solicited from the boards concerned. For Christian students from abroad who are studying under other auspices, and for Canadian students in need of assistance, funds will be solicited from local churches and interested friends.

Students across the country therefore look to Canadian church people generally to lend their prayerful interest and support to this great ecumenical student venture.

We shall hope to hear more of this conference as our own Miss Whale will attend it as representative of our society and will possibly lead one of the groups.

Christmas choir of Eskimo children in the Cathedral at Aklavik.

"Everywhere, Everywhere, Christmas Tonight"

by AGNES GOLLAN

"Everywhere, everywhere,
Christmas tonight!
Christmas in lands
of the fir tree and pine,
Christmas in lands
of the palm tree and vine . . ."
—Phillip Brooks

WE WERE in the latter land. Our first Christmas in Arochuku, blue skies, plenty of sun and heat, with waving palm trees. Could it be Christmas? Yes the calendar said so. Yet it didn't "feel" like Christmas. Joan and I put our heads together to see what we could do to create a "Christmassy" atmosphere. We strung up our cards received from our many friends and made paper decorations. We even found a berry bush which we thought would make a good tree. So I went off with a hatchet and fetched it home. In the kitchen the cook was busy making mince pies, shortbread, and other goodies. We wanted to make our first Christmas in Nigeria as much like home as possible.

It was different nevertheless and we felt we profited from many of the differences. There was no Christmas rush, no mad dash for last minute shopping, — nowhere to shop! Neither did we have cause to think about what we would be getting. The gifts under our tree were *from* us for our staff, excluding the ones we gave each other of course.

We didn't have the snow and jingle bells but the people were enthusiastic carol singers. They walked from compound to compound and village to village singing and sometimes continuing all through the night on Christmas Eve.

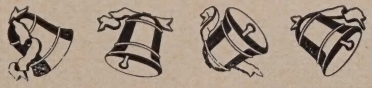
Christmas Day dawned early for us at Goldie. The three of us conducted a service at the prison at seven a.m. It was good to begin our day by taking the Christmas message to others, to say to them "Unto you is born this day in the City of David, a Saviour which is Christ the Lord." Then we went to the local church. It is a large one, built of concrete blocks, and erected in 1934. It was packed that morning with about 500 people. It is considered a crime if every child doesn't get something new to wear for Christmas and it looked as though the mothers had acquired new wardrobes as well. It could have been compared with the fashion parade in our churches at home on Easter Sunday. Silks, satins, velvets, in the brightest of colours were in evidence

in the women's ornate head ties and wrap around cloths. What a display! We hoped that there weren't too many who had come only to show off. The pastor had invited our colleague, Miss Denham, to preach and we were glad because we were able to understand it! The people had a translation into Ibo of course.

In the afternoon we had our African doctor, his wife, and children in for tea. Joan and I had made Christmas stockings and filled them with home-made fudge and hung them on our wee tree. At four o'clock we listened to the Queen broadcast just as we used to at ten a.m. at home. Christmas dinner was as near to the real thing as possible with chicken instead of turkey and yam instead of potatoes. We shared it with two of our nearby Church of Scotland missionaries and the doctor and his wife.

The day itself was more quiet than at home with less noise and festivity and friends calling, which we naturally missed. However, it allowed time for thinking about the real meaning of Christmas. Did the things that we lacked really matter? I think we were both able to see Christmas in a different light as we spent it here in Nigeria. It took on a new significance for us, for after all it is because of Christ's birth that we are here. It is because we know Him that we want to tell others of that wonderful gift to mankind. We all really celebrate Christmas when we silently in our own hearts kneel before the manger to worship and adore the Lord Jesus. It is because of His Holy Birth that man can have love, joy, peace, faith and hope. Here is the real meaning of Christmas and we pray that all men everywhere may see it.

"Then let every heart keep
its Christmas within
Christ's pity for sorrow,
Christ's hatred for sin,
Christ's care for the weakest,
Christ's courage for right,
Christ's dread of the darkness,
Christ's love for the light,
Everywhere, everywhere,
Christmas tonight!"
—Phillip Brooks



FURTHER CORRECTION

1955-56 Study Pocket for Adult Groups "The Christian Mission in a Revolutionary World" (including the book "They Reach for Life")
Section 1, Meeting 1.
Page 10. Biblical quotation should read:
Acts 2: 1-4, 12-21, 38-39.

STENOGRAPHER WANTED

Women's Missionary Society requires a Stenographer capable of assuming secretarial duties, part time considered. Accuracy in shorthand and typing essential. Apply in writing, stating experience and academic qualifications to Mrs. L. B. Beath, 8 Hillholme Road, Toronto.

YOUR EDITOR

THE READERS of Glad Tidings will be interested to know that the Editor of Glad Tidings was recently married; they will be pleased to learn also that for the present, at least, she will continue to act as Editor. In the meantime she wishes to exercise her journalistic privilege and continue to be known as Mrs. Gould.

I am sure you all join with me in sincere wishes for her happiness.

Alice Inkster.

Even photographer's flashbulbs are playthings for Indian children in far north.

CHRISTMAS AT THE CECILIA JEFFREY INDIAN SCHOOL

by KATHLEEN STEWART, REG. NURSE

(This year, when girls' groups are learning about our North American Indian neighbours as they read "The Turquoise Horse" and follow the programme guide "The First Canadians," their missionary offterings go towards the salaries of our staff at the Cecilia Jeffrey Indian Residential School at Kenora, Ontario. In this article, our nurses at the school tell of Christmas celebrations there.)

The "Bale-room"

Christmas begins in the "bale-room". Throughout the year many groups of women and children in Presbyterian churches in Canada have a special project in mind—to prepare bales, with which they hope to make life a little easier and happier for the Indian children who attend our Indian Residential Schools.

Articles are sent early in the term in order that they may be sorted and directed to places where they will be most useful. After Hallowe'en the staff and children become Christmas conscious. Down in the basement of the principal's residence the matron, sometimes with the assistance of one or two helpers, works for many hours opening and re-distributing the contents of 150 or more bales. This is done carefully in an effort to pass on the spirit of Christian love and fellowship which prompted the giver away back in the church group.

Each family represented in the school and some others among our Indian people receive a parcel for Christmas. Quilts, which have already served well on the children's beds for several years, are replaced with new ones from the bales. The old ones are used to wrap up the parcel of clothing and toys. These quilts are often urgently needed in the homes on the Reserves where blankets are scarce in the long cold winters.

The Class Rooms

The bale-room is only one of the places affected by the coming of Christmas holidays. In the class rooms letters are being written and Christmas cards being made for parents and friends. Christmas carols can be heard coming from all parts of the school. Turkeys, Christmas trees, and decorations begin to appear. Somewhere, apples, oranges, nuts and candy are being

measured into pretty plastic bags to be ready for all the children and their parents and younger brothers and sisters who come in response to the letters. These visitors hope to see a concert and receive something from Santa Claus before they take the school children home for the three-week long holiday.

The Dining-Room

A day or two before they go, the hundred and fifty children have a regular Christmas dinner with all the trimmings. The dining-room is decorated with little trees on each of the tables (which are painted white). Sometimes there is a line of used Christmas cards on a string all around the wall.

After the meal the children sing carols while the staff members wash the dishes (a special treat that happens once a year). Last year the principal and matron, Mr. and Mrs. Robson, sang a beautiful lullaby at the end of the sing-song; then the children went to bed calm and happy.

Departure for Home

Most of the children live where there is no train or bus service. They go by plane or taxi. We have seen sixteen get into one taxi to go a long distance.

Some of the parent's can't afford to take the whole family home, so some agree to be left behind. Others have no homes. About twenty stay at the school for most of the holiday, but lights on the rink and the bustle of festivity help them enjoy a happy holiday.

For Those Left Behind

During the holiday, Cubs and other groups will come to play hockey and there will be all sorts of interesting activities going on. On Christmas eve the stockings will be hung on the lockers in the playrooms and Santa will come during the night. One year several small boys were convinced that they had seen Santa and his eight reindeer pass the window — a big boy had pulled a black paper cut-out past the window on a wire, outside. In the morning at the time of the rising bell there is a swift and silent rush to the lockers where more candy and toys are found.

The children enjoy playing after the chores are done. They are taken to church in town and sometimes to a children's movie, and a sacred concert if possible. There is a housecleaning day to prepare for the returning pupils at the beginning of January.

After Christmas

When those who have been away return, they receive their Christmas doll or other toy. One girl wanted to send hers home to her little sister, but usually the children like to keep their toy to enjoy in spare time. Everyone is glad when the long winter holiday is over, and school begins again.

Boys and Girls!

Peter Celebrates Christmas

by ADA ADAMS

CHRISTMAS was almost here. Peter was glad he could stay inside and read. He was looking at a book of Christmas pictures. There were stories, too, of many interesting Christmas customs, ways in which people keep Christmas in many parts of the world. But some of the things they did were different to the things he did in his home.

There was a picture from Norway. In it were a number of children dressed in warm winter clothes. They had tied a sheaf of grain to a pole which they had placed in the snow near the barn. They all looked as if they were having a wonderful time. There were birds flying around too. Peter wondered what it was all about, so kept on reading. He soon discovered that in Norway one of the things that every family does each year at Christmas is to tie a sheaf of grain to poles so that the birds would have food to eat.

"What a good idea," Peter thought to himself. "Maybe we could do it. Maybe Joe would like to help." He could hardly wait till he would see Joe and tell him all about it. Joe said, "But we don't have any grain here to tie to a pole. Maybe we could have a Christmas tree. We could decorate it with things birds like to eat." So the boys made plans. When Joe's sister, Mary, heard about it, she wanted to help too.

The next day the snow was coming down fast and the wind was blowing in every direction. There wasn't a bit of brown earth to be seen anywhere. Mary and her friend Susan, Joe and Peter were working hard. Suddenly the door burst open and Billy rushed into the room. "Oh, it is cold outside," he said. "Whatever are you doing?" he asked as he looked at Mary and Susan. The girls kept on stringing popcorn, but said "Come on. Help us, Bill. We are stringing popcorn to put on our Christmas tree for the birds." Billy hadn't heard about their plan so Peter told him all about it. "It's a good thing you came for we need you to help us." Peter and Joe were tying bits of suet to the ends of strings. There right in the middle of the room was the little Christmas tree which they were decorating.

"Let's put it outside on Christmas day," said Susan. "If it keeps on blowing and snowing the birds won't be able to find anything to eat and they will be hungry." With everyone working it wasn't long till it was finished. It was good fun working together. But the best time of all came when they watched the birds eat their Christmas feast.

Christmas is a time when we specially think of ways in which we can

Indian children in school.

make others happy. Sometimes there are big things to do but often there are many little ways we can help. We can run errands. We can pick up our clothes and put them away. We can look after the baby, so that mother can get dinner.

Christmas is the time when we like to give presents to our friends. Peter made a present for Dad. What fun it was wrapping it and hiding it so Dad wouldn't find it till Christmas. It was fun making a present for Mother and for sister, too. Once Peter had to ask someone to help, and that was good, too, for he found out how much more fun it is when several people work together. And Mom and Dad had fun choosing something that Peter would like.

Peter has learned that Christmas is not only a time when we help others and give gifts to others but most of all it is a time when we remember the wonderful thing that happened 2000 years ago. It has made our world a happier and better place.

Long ago in a little country far, far away, there lived a man whose name was Jesus. He liked to be with people and to share with them. He was kind to everyone.

He travelled all over the little country of Palestine in which He lived. Whenever people knew that He was near they would go to Him, for He always could help them. The sick people, the blind, the lonely and discouraged people were especially happy. They knew that He would be able to give them new courage and health. They knew that He was their friend.

There were some very special friends — John, Andrew, Peter, Matthew and eight others who were with Him a great deal. He taught them many things so that they could go and teach others. One of the things He taught them was a prayer that we use at home and in Church. It is "Our Father, Who Art In Heaven."

Often and often the people would follow him out to the country and He would sit down and talk to them. He would tell them that God cared for them. This was good news. Because He was so kind others wanted to be like Him and they too would share with others. Even the children did their part. There was the little boy who shared his lunch of bread and fishes. He was one of Jesus' friends.

As the years went by people told other people about Jesus and the things He had done and all the things He taught them. Year after year new people heard the story so that now all around the world there are people who have learned to know and love Jesus.

At Christmas we think especially of the time when Jesus was a baby, for Christmas is His Birthday. There are two stories written about it in the Bible. One was written by a man named Luke. He told about the shepherds and the song they heard. You can read the story yourself if you look in

Luke 2: 1-20. The other man who wrote the story of Jesus' birthday was Matthew. He told the story of the visit of the wise men who came from the East to see the new baby that was born King of the Jews. You can read this story. It is in Matthew 2: 1-12.

There are many beautiful pictures of the Baby Jesus. Perhaps you have one, and could fix it the way Peter did his. If there is no printing on the back of the picture, you could rub it with oil or even some of the shortening your mother uses for cooking. Make a frame for the picture. Find a piece of cardboard which is larger than the picture. Cut a hole in the middle of the cardboard. The hole should be just a little bit smaller than the picture. If you have paints, color the cardboard frame to make it beautiful. Then fasten the picture to the back with scotch tape. Stand it up on the table. Then put a light behind the picture. It will look like a stained glass window and will help you to remember the story.

At Christmas time everyone likes to sing Christmas songs. Perhaps you could invite some of your friends to come and see your picture and sing together some of your favorite Christmas Carols. How about "Silent Night" or "We Three Kings of Orient Are?"

And while you are enjoying the fun of being with friends you might think of the boys and girls in India, Japan and Formosa, in fact all around the world, who are also happy because they can share Christmas with their friends.

MARY LEACH ADDISON

IN THE FALL of 1900 in Central Presbyterian Church, Toronto, a young woman was being designated for service in Central India under the Woman's Foreign Missionary Society of the Presbyterian Church in Canada. Her name was Mary Leach. Present also at that service were Jonathan Goforth, Murdoch McKenzie, and Harvey Grant—all from China and all bandaged, bearing the wounds of the Boxers.

Miss Leach went to India and for thirteen years was engaged in teaching the children in our school at Mhow, having always before her the main purpose of making Christ known to the children by precept and by the example of a good life. The Society's reports speak highly of the success of her work in the school due to her love for the children and for the Lord.

In 1913 she left our staff to become the wife of a British Officer serving in India. In the early thirties she returned to Canada with her two children, John and Alice, re-

maining here until 1939 when she went to live in England. During the second World War she was "defying bombs, flying bombs and rockets in London town." In August 1955 at the age of eighty she was "aiming at twenty more years of life in this best of all worlds." But early in October came news of her sudden death. To the last she was an interested reader of The Glad Tidings. In our records of service to the Master she will always have an honoured place. Alice Inkster.

Books You'll Like

Continued from page 497

Jim Robinson was brought up in a shack in a Southern shanty town. It was not long before welts and broken bones taught him he was black. What hurt most was to see Negroes turn against each other in their subservience to fear of the whites. He decided he must get an education and enter the ministry but his reasons were not the usual ones. Though he had a great desire to help his people, what really drove him was rage at the conditions imposed by white-fostered inferiority, and a desperate hope of throwing off the fetters of an existence which threatened to destroy not only his will to serve but his will to live.

He knew it would not be easy, but he had no idea how hard it would be. Jim Robinson swallowed his pride and took money from a stranger. He landed at Lincoln University with less than three dollars in his pocket. He compromised his honesty and forged, to impress the dean, a telegram from a prominent Negro. Later when he took part-time job preaching at a small Negro church he was told he'd better stop stirring up "good niggers" before "somebody gonna die of pneumonia."

When Jim entered Union Theological Seminary he thought his struggle was over. But little did he know. He heard other students supposedly following the way of Christ, say "Jim Robinson's all right if only he keeps his place."

A doctor exhibited him to medical students as a member of an inferior race, unable to compete with superior whites.

Jim Robinson competed and was elected president of his class. He is now pastor of the well known Church of the Master in Harlem. He was one of the founders of Sydeham, New York's first inter-racial hospital. The boy from Tennessee's Bottoms is now the Rev. J. H. Robinson, one of America's leading inter-racial figures.

THROUGH THE SOCIETY

SYNODICAL NEWS

Much has been said in the past and is still being said about what should or should not appear under this heading. It was agreed by the Council—May 1955, that Synodical news should be cut down.

How to cut this fairly has been a problem to the Editor ever since that time.

At the September meeting of Council Executive it was agreed that each Synodical be allotted a certain number of words thus placing the responsibility of what appears in the Glad Tidings upon the Synodical Press Secretary.

Three things were kept in mind when the allotments were worked out:

1. The number of members in each Synodical.
2. The number of Presbyterials in each Synodical.
3. The amount of news sent in over the past two years.

Synodical Press Secretaries have already been informed by letter of the number of words allotted to their particular Synodical.

We hope you will find this arrangement agreeable and use all your space each month.

P.M.G.

ALBERTA

MRS. T. E. ROULSTON,
BOX 356,
OLDS, ALBERTA.

RED DEER PRESBYTERIAL — The Ladies Aid of St. Andrew's Church, *Valley Center,* have used letters from missionaries on the various fields and chapters from the Study Book at their meetings. Miss Lillian Reay spoke on her work at the annual Missionary meeting. For the first time in history, the group was host to the Red Deer Presbyterial and felt honoured to be so.

Mrs. Alexander presided at the Fall meeting of Red Deer Presbyterial in Innisfail. Themes for the morning and afternoon devotions were Thanksgiving and Stewardship. The following subjects came under discussion: Suitability of supplies, work of hospital visitors, Medicine Hat School scholarship fund, ordination of women, changes in the Constitution and By-Laws as presented by Mrs. Kirkpatrick and Mrs. Bell. Plans were made for the forthcoming Conference in various centers. Tea was served by the Innisfail ladies.

At the regular meeting of *Olds Auxiliary,* Miss Anna Buckton, missionary on furlough, gave a very interesting and challenging talk on her work among the Indians of Colombia, South America.

BRITISH COLUMBIA

MRS. A. FISHWICK,
1636 E. 29TH AVE.
VANCOUVER 12, B.C.
PRESS SECRETARY

KOOTENAY PRESBYTERIAL — The Evening Guild of Knox Presbyterian Church, *Cranbrook,* opened their fall meeting with Rev. G. Johnston giving a talk and showing slides of scenes in The Pas and Flin Flon, Man., where he had served in the Mission Field. Our layette was completed and sent to the Mistawsis Indian Reserve.

VICTORIA PRESBYTERIAL — On Friday evening, Sept. 16th a reception was held at the home of Dr. and Mrs. J. L. W. McLean in honour of Miss Louise Reith of Toronto. The opportunity of meeting Miss Reith was much appreciated and a very pleasant time was enjoyed by all present.

WESTMINSTER PRESBYTERIAL—Approximately 100 girls from various points in the Presbytery attended the Girls' Fall Rally, held in First Presbyterian Church, *New Westminster.* Games were enjoyed for the first part of the afternoon followed by slides on "This is C.G.I.T.," Camp activity

HAMILTON AND LONDON

MISS FLORENCE BAXTER,
FRONT STREET, CHIPPAWA, ONT.
PRESS SECRETARY

BRUCE AND OWEN SOUND — Knox Sr., W.M.S. *Walkerton* reviewed the first chapter of "They Reach For Life" and also read an article on this same topic taken from Reader's Digest at their monthly meeting. The Mission Band Children were at home to the Sr. Auxiliary at a recent fall party and had a nice program of Biblical recitations and other numbers.

CHATHAM — *Leamington* W.M.S. held an enjoyable contribution Tea in aid of their expenses fund at the close of their meeting at the lakeside home of Mrs. J. R. Norris.

Riverside W.M.S. displayed a fine array of items in readiness for the bale also Christmas gifts collected for the Indian Schools at their first fall meeting.

Sr. W.M.S. St. Andrews, *Windsor,* report many calls of welcome by their members welcoming newcomers in the Community and inviting them to enjoy Church fellowship with them. Also in this Church the Alexander Bartlet group wrote fifteen letters of welcome to new church members and cut out and made up 239 articles of sewing for Grace Hospital. The Eleanor McKechnie Evening Auxiliary had Mrs. J. B. McAlpine, the President of the Sr. Auxiliary for their Thank-Offering Speaker. They are presenting two Life Memberships. A monetary gift was sent by the Sr. Auxiliary to Miss Ada Wade who left for Deaconess Training.

Miss Wade's home church of *Amherstburg,* also honoured her.

The Ellen Douglas Evening Auxiliary Windsor, had a nice letter from Miss Ellen Douglas, a formed missionary in India, after whom the Auxiliary is named. In Dresden the W.M.S. had a work meeting and enjoyed an afternoon quilting on their quilt for the bale.

Chatham Auxiliary went as guests and supplied the program when Thamesville entertained them. Two Life Memberships were also presented at this pleasant late summer gathering.

HAMILTON—The Presbyterial President, Mrs. Frank Duvall, presided over a very successful fall W.M.S. rally in St. David's Church, at which service the various organizations also had a part, Mission Band; Explorers; Y.W. and Evening Auxiliary.

The afternoon and evening auxiliaries to the W.M.S. of McNab St. Presbyterian Church, met in the church parlour with Mrs. L. D. Learne presiding at the annual Thank-Offering meeting; Miss M. B. McQuestim paid a further tribute to Mrs. D. N. Fletcher (the Honorary President).

Mrs. Mariano Di Gangi, the special speaker spoke on the theme "Thanksgiving and Witness" in a sincere and convincing manner.

A solo was given by Mrs. Thomas Muirhead of the evening group.

The Mary Ann Fisher Sr. Auxiliary of *West Flamboro* celebrated a seventieth Anniversary and were pleased to have a former member of the congregation, Mrs. J. K. West, President of London Presbyterial, as their special speaker. One hundred guests were present for this Anniversary occasion.

The Sunshine Mission Band, newly organized this season at Knox, *Bibbrook* is a very energetic group of little folk in this rural community. In addition to their study periods these children have been working on a layette for the bale.

The Alice MacDonald Y.W.A. of St. John, *Hamilton,* made a presentation to Miss Donna Truscott, one of their members who left to attend the Presbyterian Deaconess Training School.

Miss Truscott was also guest of honour at a congregational farewell when the various organization extended best wishes and made suitable presentation.

Mrs. T. Tweedie of Hamilton visited the Sr. Auxiliary of *Alberton* and showed slides on Formosa.

The Presbyterial Children's Sec'y, Mrs. Norman Anderson, spoke to the Ruby Walker Y.W. Aux. of St. Enoch's Hamilton, on our work among Explorer and Mission Band groups.

At the fall Thank-Offering of Knox, *Burlington,* a film made by Miss Margaret Kennedy, entitled "The Hills See Christ" made a deep impression on everyone.

Waterdown Sr. Aux. had visitors from Hamilton and Rock Chapel

where Miss Bernice Brown was the guest speaker.

LONDON — More than 200 women, including officers of London Presbyterial W.M.S. and representing Societies in London, St. Thomas, Ailsa Craig, Durron Largis, Crinin, Appin, Melbourne, Rutherford, Kilmartin and the local Churches attended the 70th Anniversary of *Glencoe* W.M.S. Mrs. Fred Douglas, Toronto, the wife of Rev. Fred. Douglas, a former minister of Glencoe, was the special speaker. Two of the twenty-three members attending the first meeting seventy years ago, Miss Mary Hurley and Mrs. John Bayne. Mrs. Wm. Innes, at 97, the Society's oldest LIFE MEMBER was present. Mrs. Chas. Farris, mother of Rev. James Farris of British Guiana and Mrs. Fred. McGill, mother of Rev. Clare McGill of Formosa, lit candle remembering all missionaries.

Candle lighting also paid tribute to the memory of past members. Present workers also received a similar tribute. The Birthday Cake was cut by Mrs. John Bayne, one of the original members.

MAITLAND — Mrs. A. McAuley, of Ripley, proudly wore her Honorary Life Membership Pin presented by the Presbyterial when at the fall Synodical Executive in London.

PARIS — The C.G.I.T. of Paris Presbyterian Church had a fall Sunday.

Evening Affiliation Candle Lighting Service in which the several Missionary Auxiliaries assisted. The speaker was Rev. Walter Kennedy, minister of the Church. This group was formed in February of this year, with Miss Helen Shaw as leader.

Miss Agnes Dickson from Penmarvian, a Missionary in China for many years, addressed the annual Thank-Offering in *Brantford*. Miss Dickson told much of vital interest about our overseas work, and this was a splendid meeting. In Central Church, Brantford, a special Sunday Evening Missionary Service was held, with Rev. Louis De Groot from Formosa (now at Tillsonburg) as the special speaker and Dr. G. Deane conducting the service assisted by some Auxiliary members.

MONTREAL AND OTTAWA

MRS. H. R. ROBERTS,
580 KIRKWOOD AVE., OTTAWA.
PRESS SECRETARY

GLENGARRY PRESBYTERIAL — The parents of contestants and other interested friends formed a highly appreciative audience at the annual Story-telling Contest for Teen-Age Girls, promoted by the Glengarry Presbyterial of the Women's Missionary Society, held in *St. John's Church, Cornwall,* on Saturday, Oct. 1. Mrs. Alphin A. MacGregor, Presbyterial President, conducted devotional exerecises and presided over the proceedings, assisted by Mrs. J. R. Cameron Girls' Work Secy. The subject prescribed by the Ex-

ecutive was "The Story of a Missionary to Formosa," and the characters chosen by the girls included Miss Isabel Taylor, Mrs. Jas. Dickson, George Leslie Mackay, and the story "Stranger than Fiction." The contestants were judged in two age groups, 13 to 15 and 16 to 19. Mr. Alex. Caldwell, in announcing the decision of the three judges, commented in highly favourable terms on the excellent standard of attainment shown by all taking part. The awards were as follows:

Juniors: 1st. Melba MacLennan, Cornwall Center. 2nd. Jean MacRae, Lancaster.

Seniors: 1st. Peggy MacLellan, Cornwall St. John's. 2nd. Kathleen McRae, St. Elmo.

Mrs. Alphin MacGregor, President of Glengarry Presbyterial, presided at the Fall executive meeting held in St. John's Church, Cornwall. Reports were given by Departmental Secretaries and the Corresponding Secretary. Mrs. J. McCleverty, who recently returned from Britain, spoke to the group of a trip "Here and There" dealing with churches in Britain.

OTTAWA PRESBYTERIAL — Mrs. A. Ian Burnett, Presbyterial President, was the guest speaker at the Fall Thank-Offering meeting of the W. M. S. of *Gloucester Church* in September. Mrs. Burnett spoke on the Churches she visited while in Scotland last summer. On behalf of the Auxiliary Mrs. J. Mitchell presented a Life Membership Certificate to Mrs. D. Henderson in memory of Miss Mary Henderson.

Mrs. William Fitzsimmons addressed the October meeting of the W.M.S. of Gloucester Church and also gave a demonstration of flannelgraph. Mrs. S. Sinclair, Glad Tidings Secretary, was presented with a Hymn Book in recognition of many years of faithful service in the choir. The President, Mrs. T. H. Thomas presided at both meetings.

It was at the end of August that *Athelstan* Auxiliary celebrated its 75th Anniversary and it was a happy circumstance that they had as their special speaker Mrs. W. G. Brown, of Ottawa, a daughter of Mrs. Andrew Rowat (wife of the minister at Athelstan) who founded the Auxiliary in 1885.

Mrs. Brown gave a most interesting address on the history of the W.M.S., and of Athelstan Auxiliary. Later a cake was brought in and seven candles were lighted on it, the first by Mrs. Ina Rowat, another daughter of the manse, in loving memory of her mother "who kindled the flame in founding Athelstan Auxiliary in 1885," the other candles by members representing different branches of the work.

Another noteworthy event took place on September 3rd when *Riverfield* and *Howick* celebrated their 80th Anniversary. The speaker was Rev. William Brown who linked the history of the past with the present day, in the address.

At the end of September, Miss Isabel McConnell was the guest speaker at a greatly enlarged meeting of the Auxiliary of St. Andrew and St. Paul, to which all senior auxiliaries in Montreal Presbyterial had been invited. The following evening she spoke to the evening auxiliaries of the Presbyterial at Stanley Church, and the next day Miss McConnell was the honoured guest speaker at the Annual South Shore Rally held at Elgin.

From the new — still churchless — congregation at *Valois,* are springing branches on the Presbyterial tree. Last year a fine Mission Band was organized and now two more groups have come into being; a small but promising C.G.I.T. group and a very fine W.M.S. Auxiliary under the presidency of Mrs. A. H. Belson. She and several other members have been active in other churches, so we can count on a strong auxiliary in the future.

SASKATCHEWAN

MRS. W. W. DOUGLAS, 307-2ND ST.,
WEYBURN, SASK.,
PRESS SECRETARY

PRINCE ALBERT PRESBYTERIAL — A well attended meeting was held in *Melfort,* with Mrs. Cresswell of Tisdale reporting on the Conference held in Toronto.

REGINA PRESBYTERIAL—The annual fall Thank-Offering meeting of the Edna Bell Auxiliary was held at the home of Dr. and Mrs. N. D. Kennedy with Mrs. A. S. Sibbald as guest speaker, pointing out the need for happy home atmosphere and duties of a mother towards her family.

TORONTO AND KINGSTON

MRS. C. A. MCGIBBON
70 GLEN MANOR DR.,
TORONTO 8, ONTARIO.

The Autumn Executive Meeting of the Synodical Society of Toronto and Kingston Missionary Society, met in *Calvin* Presbyterian Church with the Synodical Presbyterial President presiding.

Eleven Presbyterial Presidents were present, each giving a splendid report of highlights, and increases in members and givings. Reports from Council were presented followed by discussion of same.

The guest speaker was Reverend Russell T. Self, of Jhansi, India, who gave a most inspiring and soul searching address, of his work there and showed pictures depicting his work. The Reverend In Ha Lee, a Korean Pastor, was also with us and gave a message of gratitude and thankfulness of our Missionary work.

A splendid group of 32 young women who are living at the Deaconess Home were presented by Mrs. Ralstom and they were in charge of the devotions for the evening meeting.

Following the meeting the delegates and friends were entertained by members of Toronto East Presbyterial.

TORONTO WEST PRESBYTERIAL—At the Thank-Offering meeting of the Margaret Thompson Auxiliary, *York Memorial Church,* Toronto West in appreciation of her valued service as Home Helper Secretary and pianist. Mrs. R. S. Reid was presented with a Life Membership certificate and pin. Presentation was made by Mrs. R. Boak.

Mrs. H. Johnston, Welcome and Welfare Secretary, Toronto West Presbyterial, was guest speaker.

To have every member take part in the September program, The Evening Auxiliary of *Weston* Presbyterian Church, used as its roll call "An interesting highlight of my summer holiday."

Impromptu travelogues involving events and places from coast to coast were the results. Mrs. C. Aitken gave an inspiring paper "You can't live wrong and be happy," from Religion and Life by Padre Young. Mrs. W. N. Colhoun used the topic from the "Glad Tidings." "I attended Council" to challenge all members to avail themselves of greater fellowship in Conferences and Rallies.

SAUGEEN PRESBYTERIAL — A pleasant and interesting event was held in *Fairbourne* Church. The occasion was the 50th Anniversary of the Women's Missionary Society. The President Mrs. Kelso Dodds opened the meeting with words of welcome and a short history of the society in the last fifty years. The President then introduced the President of 1905, Mrs. G. L. Erust, Mount Forest, and the first secretary, Mrs. Robert Dodds, Holstein. The Scripture lesson was taken by Mrs. Jas. Brown, Mt. Forest, followed by a solo by Mrs. Wm. Bourne. Mrs. G. B. Henderson Presbyterial President brought greetings from the Presbyterial, and from Presbytery.

Mr. Rooney of Holstein and Fairbourne, brought greetings. Many former members and friends expressed good wishes for the present Society.

DURHAM has lost three of their valued life members of the Women's Missionary Society, this past month, and our sympathies go out to all the families. Mrs. Morrison, who was a member of the Presbyterian Church, first at Dornock and Durham. Mrs. Flora McPherson, another valued member passed away in her 88th year, a faithful worker both in Church and Women's Missionary Society.

Mrs. (Dr.) Sneath passed away suddenly. Before coming to Durham, she was a member of Amos Church, Dromore, always active in Sunday School, Young Peoples' Society, Women's Missionary Society and Mission Band. Mrs. Sneath was twice a member of the executive of Saugeen Presbyterial, (Welcome and Welfare and Supply).

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